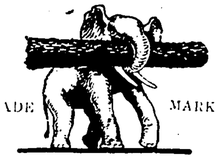

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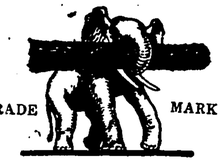

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MODERN SHANGHAI.—JEWISH CONTRIBUTIONS, III

BEN BUILDING.—EDWARD EZRA ESTATE AT KIUKIANG ROAD.—ESTRELLA APARTMENT BUILDING AND ARONOVSKY GODOWN BUILDING ARE THE LATEST STRUCTURES TO THE SETTLEMENT.

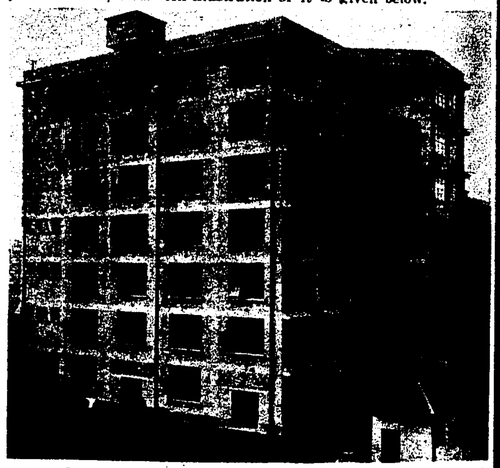
Since our Industrial Number in October last, Shanghai has made further progress in constructional work. In the November report of the ASIA REALTY Co. Inc., dated December 1st, 1928, there appears a review of the realty market, in the course of which we are told, "The building programme of the city has reached a peak during the past month and reports of architectural offices indicate that new and proposed buildings will for some time cause the volume of construction to be maintained at the present level." At no time in the history of this Settlement were there such activities in land deals than today. Land and more land is needed to house the modern buildings that are springing up in all directions. The architects are unusually busy in designing new plans for new buildings. Contractors vie with each other in their eagerness to excel in rivalry. The investing public is showing great eagerness to invest here and to secure the maximum return for their capital. Some instances are known where a yield from 10 to 15 per cent per annum has been gained on the investment; properties bought to-day have fetched higher prices the next day. One large deal in real estate is noteworthy. It took place since our last Industrial edition. The Town Hall, and the municipal public market to its rear have been sold to Mr. S. A. HARDOON, who is to-day conceded to be one of the largest, if not the largest property owner in Shanghai. The purchase price of the Town Hall was Taels 1,300,000.—one of the largest in real estate recorded in recent months. The sale was negotiated by Mr. N. FRED NISSIM, real estate broker whose experience in land deals is of the latest and who gives promise of a great career in future. It is noteworthy that MR. NISSIM has sold the Town Hall twice within a period of two years. At one time it was sold through his negotiation to a Chinese syndicate known as the Great China Corporation, which paid down Taels 25,000.00 bargain money for the site, on which it had planned to erect a department store. The company has since gone out of business, however, and the bargain money was forfeited to the Council. The price agreed upon between the Council and the Great China Corporation is understood to have been approximately a lakh and one-half less than the price agreed to by MR. HARDOON, a fact that testifies to the great boom in real estate values in the International Settlement. Nor is this all. Just as MR. HARDOON was about to accept the offer from the Council for the purchase of the City Hall, Mr. S. E. SHAHMOON has submitted a bid which, we are told, was half a lakh Taels in excess to that given by MR. HARDOON, but his bid came too late. We understand that the latter was approached by a syndicate to sell the Town Hall at a profit, but the offer was turned down by him. Another valuable deal in real estate may be noted. The well-known HOWARD property in Yates Road, consisting of one hundred Chinese hongs and shops owned by Mr. ALBERT HOWARD, ex-Manager of the Shanghai Branch of Messrs. DAVID SASSOON & Co., Ltd., who now resides in London, was sold to Messrs. S. E. SHAHMOON & Co. for Taels 600,000.—It is also on record that Messrs. E. D. SASSOON & Co., Ltd., bought several properties in recent months which are capable of being well developed under good management.

NEW JEWISH STRUCTURES

The foregoing affords a striking illustration regarding the present market in Shanghai. Some of the active members of our community are keenly participating in the development of modern Shanghai. New buildings have been designed lately and erected in the heart of the Settlement, which add much to its architectural beauties. The New SASSOON House on the corner of The Bund and Nanking Road is a thing of beauty and a joy forever. It has just been released for the new tenants, the third floor being occupied from this month by Messrs. E. D. SASSOON & Co. Ltd., and Messrs. ARNHOLD & Co. Ltd. The CATHAY MANSION which is also erected by the SASSOONS will be ready for occupation next spring. Another important building on Nanking Road is being demolished this month, belonging to the late EDWARD EZRA Estate, the Directors of which are Messrs. ARTHUR and THEODORE SOPHER. Here a very fine six-storey building is being contemplated which it is hoped to complete in the early part of 1930. The Shanghai Jewish School which it is proposed to erect here shortly will add another imposing structure to the credit of our local community. About the end of this month the new building on corner of Kiukiang and Szechuen Roads belonging to EDWARD EZRA Estate will be completed. It consists of arcades and offices. It is a one-storey building and commands an excellent view and frontage. In recent times, three fine buildings owned by well-known members of local Jewry have been completed. One is a beautiful structure on the Kiukiang Road, which is rightly described as the New York Wall Street of Shanghai, the site of which has been leased from the late EDWARD EZRA Estate by MR. MAURICE BENJAMIN. A number of years ago, MR. BENJAMIN had shown great faith in the future of Shanghai. For this he was criticized by his friends for sinking time and money in real estate. When the Nos. 9 and 10 Kiukiang Road building (of which we give an illustration elsewhere) were in course of construction, some critics had predicted failure. But MR. BENJAMIN was not daunted. He did not waver from his attitude and persevered with his plan to the end, the result being that he was richly rewarded with shoals of enquiries for accommodation in the new building. No sooner had the tenants removed into it, than they were asked to vacate, owing to the fact that the British Defense Force in Shanghai needed modern quarters for a hospital for the troops, and MR. BENJAMIN was approached by the officials of the local British Consulate and the Foreign Office to see his way to lease the building (which is ideally located) for a long term of years. MR. BENJAMIN would not and could not resist the invitation to serve his Government. Immediately, he made up his mind and concurred with the proposals made to him. He was highly commended for it by no less a personage than GEN. SIR JOHN DUNCAN, at that time Chief of the British Defense Force in China.

MR. MAURICE BENJAMIN'S FORESIGHT IN REAL ESTATE

Another imposing building has been launched on the Avenue Edward VII, by the SHANGHAI LAND INVESTMENT Co. Ltd., and has just been completed. An illustration of it is given below.



This picture shows the first of three wings of the new BEN Building in Avenue Edward VII. When the other two wings are completed the ever-increasing architectural beauty of the city will be enhanced and a worthy block of buildings will occupy the corner of Avenue Edward VII and Route Montauban. The SHANGHAI LAND INVESTMENT Co., Ltd. are erecting the new structure, and the magnificent front wings will be added in 1929.

This site was purchased by Mr. MAURICE BENJAMIN a few years ago, from the late Mr. RONALD SASSOON, partner in the firm of Messrs DAVID SASSOON & Co. Ltd., who was in Shanghai at that time. The building prior to its demolition was known as the BEN Building, commanding an excellent position on the French Boulevard. As stated in our last issue, Mr. BENJAMIN has disposed of all his properties in Shanghai to The SHANGHAI LAND INVESTMENT Co. Ltd., of which he is one of the Directors. Apart from this Mr. BENJAMIN has no further interest in business, having made an early decision to retire therefrom. This decision on his part has been greatly regretted by his numerous friends for they have realised what an imense loss it would be to the future development of Shanghai. The new BEN Building referred to above, stands on the old BEN Building, and is part of a huge construction that will shortly be undertaken by the SHANGHAI LAND INVESTMENT Co. Ltd. The latter was the first to foresee the much needed modern godowns in Shanghai and have accordingly carried out a great building programme for such premises. Mr. BENJAMIN'S foresight regarding matters of real estate is also astonishing.

[Continued on page 6.]

GENERAL CONTRACTORS TO SEVERAL IMPORTANT BUILDINGS IN SHANGHAI

9 and 10 KIUKIANG ROAD — **9-Storied Reinforced Concrete Construction.**

(Property Edward Ezra Estate)

MUSEUM GODOWN and OFFICE BUILDING
for Shanghai Land Investment Co., Ltd., 15 Museum Road, 7-Storied, R. C. Construction.

LYCEUM GODOWN and OFFICE BUILDING
for Shanghai Land Investment Co., Ltd., at 24 Yuen Ming Yuen Road, 7-Storied, R. C. Construction.

BEN GODOWN
for Shanghai Land Investment Co., Ltd., 7-Storied Concrete building at F. C. 27 Rue Montauban.

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[*Continued from page 4.*]

particularly in this instance when as early as in the days of the Yang King Pang, he foresaw the possibilities of development. The first part of his programme has just been carried out. An imposing structure seven stories high stands in the back of the property, a reinforced concrete structure, entirely fireproof, built on a unit raft on specially imported Douglas Fire Piles 80 feet in length. It has been designed either to be a godown carrying heavy loads, or to be converted into an office building. It is equipped with a complete heating and sanitary system; there is also a lift. An interesting feature is the ideal lighting arrangement. A great deal of praise is due to the designers, Messrs. LEDREUX, MINUTTI & Co., the well-known French firm of Civil Engineers and Architects who, though having treated this construction as a reinforced concrete skeleton with brick-work filing, have succeeded in obtaining a plain yet agreeable appearance. A noteworthy fact was the short period in which the building was completed. The contract was released in April 1928, and the building was delivered by the Contractors (Messrs. KUNG YIK & Co.) on the 15th December, 1928.

LIST OF CONTRACTORS

The following is a list of contractors who specialized in the equipment and the construction of the building:—

Architects:	LEDREUX, MINUTTI & Cie
General Contractors:	KUNG YIK & Co.
Steel casement windows:	CRITTALL MANUFACTURING Co.
Hot and Cold water Sanitary & Heating:	C. J. DOUGHTY & Co.
Lift:	SCOTT HARDING & Co.
Electrical Installations:	ANDERSEN, MEYER & Co.

ARONOVSKY GODOWN BUILDING

Work on the above will be started this month and completed within a year or so. Incidentally, it may be mentioned that the top floor will contain residential quarters which will be occupied by Mr. and Mrs. ARONOVSKY and family. Mr. ARONOVSKY has devoted much time and thought to his new plan of expansion which is an indication of rapid and substantial growth of his enterprising concern. The new godown, of which we give an illustration elsewhere in this issue, promises to inaugurate a new departure from all other similar structures on the Whangpoo. It is a well laid out plan which gives promise of a great commercial future for Shanghai. Mr. Aronovsky deserves commendation for his foresight in developing a standard of enterprise which bids fair to grow in volume when Greater Shanghai comes within the range of practicability in the near future. It is also an indication of the confidence he holds in the stability of the Nationalist Government, whose recognition as the *de jure* government by Great Britain last month, establishes once and for all the rein of law and order throughout China.

HEALTH THROUGH YOUR WINDOWS

WHAT THE NEW JEWISH SCHOOL SHOULD HAVE

One of the most dramatic discoveries made by science in recent times is that ordinary window glass shuts out just that very part of daylight that is necessary to good health. This explains why people who live outdoors enjoy far more robust health than those who live indoors; why they have bronzed skins and splendid vitality; why epidemic ailments such as colds, influenza and more serious complaints seem to pass them by. It explains too why those of us who live and work indoors have no reson to patent medicines and special foods to maintain our bodies at a proper standard of efficiency.

Robbed of the greatest source of life and health known to mankind, we live on the border-line between sickness and health, a prey to infection and, lacking that vitality so necessary for the swift pace of modern life. But first let us understand the exact nature of this wonderful power in light that ensures proper growth in young children, destroys the gems of disease and has such a powerful tonic effect on men and women.

THE HEALTH RAY IN SUNLIGHT

It is well known that light is made up of many more rays than those that are visible to the eye. Among these are "wireless" rays, heat rays and ultra-violet rays—all measured by wave-lengths but invisible to the eye. Those wave-lengths of the ultra-violet rays between 3150 and 2910 A.U. (Angström Unit—1 ten millionth of a millimetre) are known as the Health Ray in sunlight. They contain the health and life-giving properties that are present in all direct daylight, whether from the direct rays of the sun or from blue sky and white clouds. Yet these rays cannot pass through ordinary window glass. They never enter our homes, our schools, our hospitals, our offices, or our factories.

"VITA" GLASS—THE NEW HEALTH RAY GLASS

But science, which discovered the defects of ordinary window glass, has now provided in "Vita" Glass a new inexpensive window glass that does actually allow these rays to pass through. "Vita" Glass floods your rooms with living light. It transmits the essential ultra-violet rays to the furthest limits of the sun's spectrum. Think what this means to you and to your children. By simply taking out the ordinary glass from your windows and putting in "Vita" Glass you can enjoy the health-giving effects of sunlight and daylight in the way that nature intended. You can have the tan of the sun on your skin and the rich blood of health flowing through your veins without making any change in your ordinary mode of living.

The Health Ray is of great importance to mothers and children. A recent discovery is that sunlight, acting on the skin, actually manufactures Vitamin D in the body. The action of Vitamin D is to increase the retention of calcium and phosphorus, thus promoting the growth of strong bones and sound teeth—supplying the child without taking from the needs of the mother. As an example of what sunlight can do to assist straight and sturdy growth may be mentioned the success that has been obtained by sunlight treatment in the prevention and cure of rickets. Equally remarkable are the results that have followed sunlight treatment in the cure of surgical tuberculosis. The Health Ray is also an important curative agent in the treatment of catarrh, neuritis, rheumatism, St. Vitus's dance and skin complaints. It weakens the power of disease germs and strengthens the body to resist them, and greatly accelerates the healing of wounds.

"Vita" Glass is already in use in hundreds of buildings, including Hospitals, Sanatoria, Children's and Convalescent Homes, Schools, Offices, Factories, Hotels and Private Houses. "Vita" glass is manufactured by Messrs. PILKINGTON BROS. Ltd.

LANGKAT TIMBER USED IN MANY BUILDINGS HERE

The Timber Dept. of the N. V. etc. In Langkat of which Messrs. GEO. MCBAIN are the General Agents, which is known here as The Langkat Timber Co., is one of the most prominent hardwood importers in this part of the world. This firm owns an extensive forest in the Dutch East Indies from which various kinds of hardwood are imported. Among the Hardwoods imported, there are some that are not obtainable from other timber companies in Shanghai, of which is their Damarlaut, an excellent timber, durable and very closely grained. On that account, floors of several important buildings such as the New Customs House, the SASSOON House and the Yokohama Specie Bank on The Bund and the BEN Building at Kiukiang Road and numerous prominent Shanghai buildings are laid with this unusually strong and durable timber.

Practically all pleasure resorts in this city are provided with dancing floors of this kind of timber, including the floor on the roof of the Cercle Sportif Francaise (French Club). Nanking Road is paved with blocks of this timber. Various large modern factories and cotton mills are provided also with this kind of timber for floors, such as Messrs. Moutrie's factory in Baikal Road, Messrs. WING ON Textile Manufacturing Co.'s cotton mills and Messrs. STANDARD Oil Co. of New York, Ltd. at Pootung.

This progress has been made despite the fact that this firm has only been in the field here for the last few years. Besides Damarlaut, Langkat Timber Co. import and carry always in stock other kinds of excellent Hardwood, among which Merbau and Resong occupy very prominent places in the trade. Resong is white-ant proof, according to the Declaration of the Dutch Government's Forestry Bureau. This timber is also very suitable for flooring purpose. The new building of the INTERNATIONAL SAVINGS SOCIETY in Avenue Edward VII, the new building of KIN CHENG BANKING CORPORATION in Kiangse Road, part of the Yokohama Specie Bank and several important buildings at outports have used this timber for floorings, interior trimming, and other purposes. The timber is very suitable for furniture-making after being kiln-dried.

Mebau is also well-known. It is used for various purposes where a very strong hardwood is required. The S. M. E. D. has been using the timber for several years. LANGKAT TIMBER Co. were contractors for the timber supply of the F. M. C. in 1927-28. The Langkat Yards, Mills and Drying Kilns are situated at Ward Road. They are equipped with the most up-to-date wood-working machinery, and equipments. It is, therefore, a place where high grade timbers of first-class workmanship are obtainable.

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TRUCK SERVICE REVEALS GROWTH IN NINE YEARS

The familiar trucks of Mr. D. G. M. ARONOVSKY are part of a large service which commenced in a small way in 1920. Mr. ARONOVSKY is now a Customs clearance broker, shipping and freight agent, runs a truck and registered lighter service for cargo, furniture and baggage and also carries out

Mr. D. G. M. ARONOVSKY.

stevedoring and packing. He owns his own godowns, the latest of which, now being constructed, will be the largest and most up-to-date in Shanghai. He is patronised by many of Shanghai's largest business houses, and his various services work with a high degree of efficiency.

After some 12 years in the service of the Chinese Maritime Customs, Mr. ARONOVSKY drifted into the forwarding business nine years ago as the owner of one truck. Gradually he was able to extend his business and acquire further trucks, thus placing himself satisfactorily on the map. It will be remembered that during the Kiangsu-Chekiang wars in 1924 and 1925 his fleet was chartered by the Municipal Council for the transportation of the landing parties of the various Powers, and functioned most successfully, whilst they were used by the French forces last year, and by the British before the regular army lorries arrived.

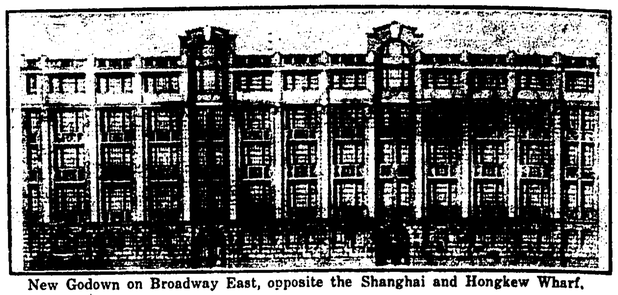
At present Mr. ARONOVSKY owns 17 trucks, including a travelling crane and a Deering-McCormack tractor with trailers that may be seen hauling huge loads through the streets any of the week.

REGISTERED LIGHTER SERVICE ORGANISED

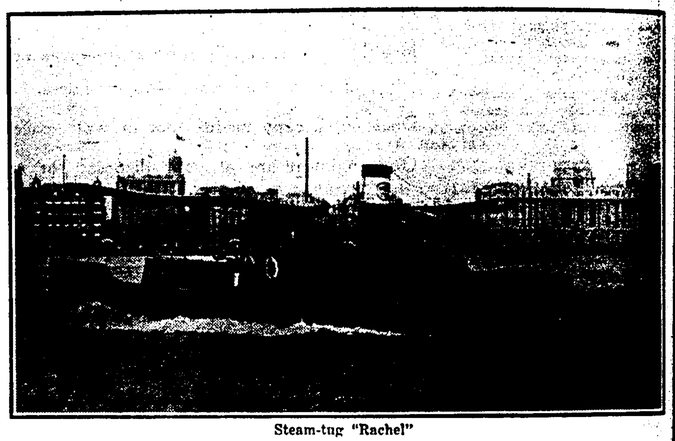
In 1927 Mr. ARONOVSKY decided that the service would be improved to an enormous extent if he could operate his own lighters, so he purchased from the Kiousin Dock Co., Ltd., two steam tugs and 14 lighters, soon after adding another two lighters to make a total of 16. He is, therefore, able to take complete charge of any cargo and ensure its safekeeping from ship to consignee or consigner to ship, and simplify the necessary processes in handling it.

PREMISES IN THE FRENCH SETTLEMENT

In 1926-27 a combined garage, godown and packing-plant was constructed at 302 Rue



New Godown on Broadway East, opposite the Shanghai and Hongkew Wharf.



Steam-tug "Rachel"

de Zikawei, at the corner of Avenue Dubail. This is capable of enlargement, if necessary, and has a ground area of 10,000 square feet, and is damp and fire-proof. Here household goods of residents on leave are stored, and packing of goods for shipment is especially catered for. There is a special roof for drying purposes, and the capacity of the floor of the building is 750 tons.

In the garage the fleet of trucks is accommodated, and in addition cars can be stored, packed or unpacked, adequate space being provided.

NEW GODOWN BEING BUILT IN BROADWAY

On Broadway East, where Broadway Terrace formerly stood, Mr. ARONOVSKY is at present erecting an imposing godown which will undoubtedly be used to capacity as soon as it is opened. It is of reinforced concrete, five storeys high, with the most powerful lifts ever built in the Far East. One is capable of lifting five tons, and the other three tons. Every landing in the building, in addition, carries two cantilever hooks capable of lifting 1½ tons each. The total area of the five floors of the godown is 117,000 square feet, whilst the first and second floors are made of especially built hardened concrete that is dust-proof, and the roof is to be carefully insulated with heat-proof material. Mr. A. J. Yaron is the architect.

The godown is immediately opposite the Shanghai and Hongkew Wharf, and is therefore ideally situated in the heart of the wharf district. Haulage costs from wharf to godown or vice versa will thus be cut to a minimum and this will prove highly popular with shippers.

A new garage is being constructed behind the godown and will ultimately house most of the truck fleet, which will then be available for instant service, day or night, for all purposes. The original godown and garage in Rue de Zikawei will then be converted entirely into a hazardous goods godown.

CONSTANT PERSONAL SUPERVISION

Mr ARONOVSKY is the pioneer of local servicing by motor-trucks. Where only a handful of trucks were to be seen six or seven years ago, there are now a very large number, many Chinese having become owners. In 1920 no Chinese owners of trucks were registered.

His experience in the Customs made Mr. ARONOVSKY an ideal man to whom houses could entrust their goods, and as a result of his constant personal supervision day and night, his business has expanded rapidly to its present large dimensions. The enormous increase in Shanghai's trade in the period following the war has caused a demand for forwarding services, while traffic conditions have demanded that they be speeded up, with the result that trucks are overpresent on Shanghai's roads now.

Without doubt, Mr. ARONOVSKY's business is destined to expand further still. He has always been accessible to the members of the public, and will continue so, as it has become a habit to "drop in and see Aronovsky about it," at his offices in Ezra Road, where he has been located ever since he started out on his own.

Mr. ARONOVSKY's symbol is key—"The Key To Satisfactory Service."

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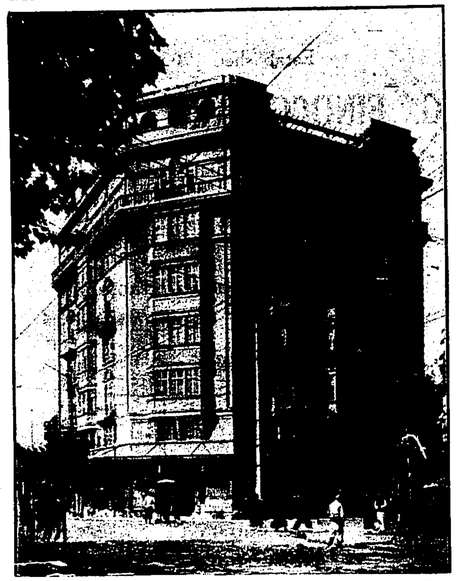
THE ESTRELLA APARTMENT BUILDING



Architect, Mr. L. E. HUDEC, B.A., *Yokohama Specie Bank Building*

Among those who have contributed for the progress of Greater Shanghai, Mr. ALBERTO COHEN may be reckoned as one of them. Mr. COHEN arrived in Shanghai from Constantinople over two decades ago, and immediately engaged himself in works of an industrial nature. He devoted himself to ricsha business with the result that he had been able to take a lead in it until it flourished well under his care and supervision. Later he devoted his attention to real estate and quite extensive had been his dealings in it. His latest "creation" is the Estrella Apartment building, which is ideally located at corner of Avenue Joffre and Route des Soeurs. It is a seven-storied structure containing fifteen separate apartments, with stores on the ground floor and a garden on the roof. Each store on the ground floor has a separate staircase leading to a small apartment of two rooms, kitchen and bath-room on the first floor, and provided with all modern conveniences. Each floor from the second upwards, contains two apartments. A large one facing Avenue Joffre with two bed-rooms, spacious living and dining rooms, bath-room, separate toilet, kitchen, pantry and two servants' rooms. The smaller apartment, facing Route des Soeurs, contains three rooms with cosy bays, bathroom, kitchen, pantry and one servant's room.

We believe this to be the first apartment building in Shanghai which is fitted with all such modern conveniences as garbage incinerators, mechanical refrigerators, ample clothes and tin-lined closets for linen, recessed ironing boards, camphor closets for summer storage and box rooms. All the closets are divided, part to be used in summer and part in winter, with all necessary shelves, hooks, rods, etc., to turn the duties of house-keeping into a pleasure. Even the minutest detail has been given careful study, providing, in the entrance hall, a closet fitted with hat and umbrella stands, with a door and large mirror. Each apartment is furnished with a letter box on the ground floor, near the elevator, with small holes conveniently placed so that that the tenant may at once see whether or not there is any mail for him.

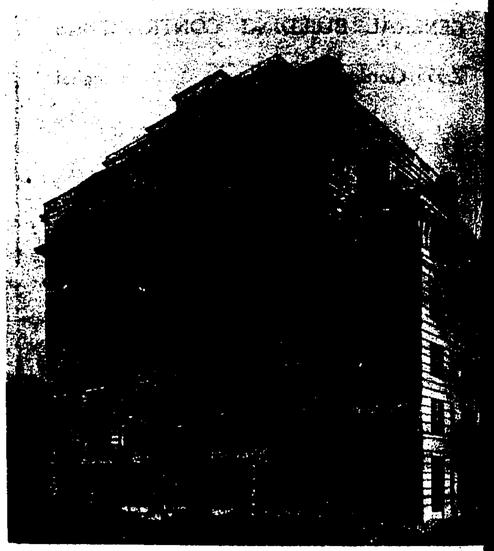
The kitchens are fitted with gas or electric stoves, large modern sinks, white enamelled cupboards, with divisions for flour, sugar, dishes etc., and an attached pantry which contains the mechanical refrigerator, of Kelvinator manufacture, and a small balcony at the back facing the garbage incinerator.

The bathrooms are a beautiful piece of the work of modern technique, with recessed bath-tub in an arched bay, curtained showers, recessed soap and toothbrush holders, towel rail, tumbler holder etc., medicine chest, and a mirror over the lavatory with an electric light on either side of it for the comfort of shaving. These apartments are wired up to the modern American standard with ample light and power outlets, two-way switches, etc. All floors throughout the apartments are of Oak, waxed and polished. The rooms are bright and airy, and the entire building is fitted with steel casements.

LIST OF CONTRACTORS

The following is a list of contracors who specialized in the equipment and the construction of the building:—

General contractors:	VOH KEE & Co.
Heating and Plumbing and Sanitary Installation:	BRITISH AMERICAN ENGINEERING Co.
Elevator	OTIS ELEVATOR Co.
Tiling	DUNCAN & Co.
Electric wiring and fittings	LARSEN & TROCK.
Incinerators	ANDERSEN, MEYER & Co., Ltd.
Glazing and Shop Fronts	PILKINGTON BROS (China) Ltd.



The foregoing illustration shows a fine structure which was designed by Messrs. DAVIES & BROOKE, L. & A. R. I. B. A. It consists of nine storeys and located at 9 and 10 Kiukiang Road. The building is equipped with every modern convenience and is fire-proof throughout. The bathrooms have built-in baths with tile walls and floors. The site thereof has been leased from the late EDWARD EZRA Estate and is now under the control of the SHANGHAI LAND INVESTMENT Co., Ltd. The general contractors were Messrs. KUNG YIK & Co. Subsidiary contracts were as follows:—

Steel windows by the CRITTALL MANUFACTURING TRADING Co., Ltd.
Ottis lifts installed by the AMERICAN TRADING Co.
Heating, plumbing and sanitation by MESSRS. GORDON & Co.
Electric Wiring by the GENERAL ELECTRIC Co. (China), Ltd.
Marble work by Messrs. FINOCCHIARO & Co.
Kawneer show windows supplied by the ASIA GLASS Co.
Wood Flooring of Damarlaut supplied by Messrs. MCBAIN & Co.
Tiling and Pabco roofing by Messrs. DUNCAN & Co.
Electric fittings by Messrs. ANDERSEN, MEYER & Co., Ltd.

ELECTRIC WIRING INSTALLED BY GENERAL ELECTRIC CO. (China) LTD.

Lighting points installed	440
Lighting plug points installed	252
Ceiling Fan points installed	44
Heating points installed	5
Power wiring installed for:—	
1	50 B.H.P. Motor
2	20 B.H.P. Motor
1	13 B.H.P. Motor
1	12 B.H.P. Motor
1	3 B.H.P. Motor

All the electric wiring was drawn through heavy quality solid drawn, screwed steel conduit, the conduit being embedded in concrete walls and ceilings of building. As the top floors were originally intended for use as private apartments arrangements were made whereby each individual room could be separately metered at a special meter board erected on each floor. In the basement a large Main Switchboard was erected for the complete control of all Power Equipment and electric lighting throughout the entire building.

[*Continued on page 16.*]

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JEWISH CALENDAR
1929-5689

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
Fast of Tammuz.....Thurs., July 25
Rosh Hodesh Ab.....Wed., Aug. 7
Fast of Ab.....Thurs., Aug. 15
*Rosh Hodesh Elul...Fri., Sept. 6

*Also observed the day previous as Rosh Hodesh.

מבשר ישראל

Israel's Messenger

The International Jewish 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

SHANGHAI JEWISH SCHOOL DRIVE, I

The campaign initiated some years ago to raise funds for a new building to accommodate the Jewish school has been an uphill task. For many years the hard working committee bore the brunt of the campaign in order to crown their achievements with success. They had to fight against odds. They had to observe JOB'S patience in order to contend with the obstinate elements and conquer their disinclination to co-operate in the proposed scheme. At last, we are beginning to see a ray of sunshine. It would appear that the day is not far-off when Shanghai Jewry will vie with their neighbours in owning a magnificent building to house the local school. It will be remembered that about two years ago, the late MR. ISAAC S. PERRY, of Hongkong, made a bequest of Hongkong $150,000.00 on the understanding that a like amount should be subsidised by the Shanghai Jewish community within two years from the date of his demise. The time limit ends on the 9th March, 1929, a day destined to remain memorable in the annals of the history of the school. Fortunately, our Jewish Elders have been blessed with visions to see ahead of their times. They have rallied to the standard and are about to succeed in raising the requisite sum, so that there is no likelihood of any danger of the legacy lapsing and the handsome sum of $150,000.00 reverting back to the estate. One fine incident in the history of the legacy deserves to be rescued from oblivion. We would like to mention the name of Miss M. PERRY, a well-known Shanghai resident, sister of the deceased benefactor, who has done not a little spade work in influencing her brother to remember the school in his will. In addition to this, Miss PERRY has contributed lately Taels 1,500.00 to the building fund. Such a spirit of liberality is heartening and deserving of the highest praise. Another incident is worthy of note. Sometime in October last, Mr. JOE JOSEPH of Hongkong, well-known in the Colony for his public benefactions, offered to the local committee a contribution of Taels 10,000.00 provided the entire sum requisitioned to meet the provision of the late Mr. PERRY'S will be raised by the 1st February, 1929. At that time the committee were short of Taels 30,000.00 and they were at their wits' end to know how to raise the balance, namely, Tales 20,000.00. Happily, a fine move was launched since then, and there is reason to believe that success will crown their efforts. Another incident may be mentioned. We are sure our readers will be pleased to learn that due to the active work of Messrs. SIMON A. LEVY and CHARLES S. GUBBAY, while in London, they have interviewed some notable ex-China Jewish residents and enlisted their support for the school. As a result several thousand dollars were raised. We earnestly hope that the pledges made will be fulfilled on or before the 1st February, 1929. We are all anxious to meet gracefully MR. JOSEPH'S challenge and to thank him for the great stir he had caused in giving such a generous contibution. Another fine contribution of $35,000.00 given by Mr. R. M. JOSEPH should not be overlooked. We hope to record further progress in our next issue. The time has come when Shanghai Jewry must redeem her good name and see to it that a fine institution of learning be erected at an early date. The ninth day of March, 1929, is not far away and we trust the Trustees of the late MR. PERRY'S estate will be in a position to hand over the sum bequeathed to the school. When that is done, the committee should lose no time in deciding upon the site and the building. No time should be lost in giving effect to the desire of the dead and the living. We must be exceptionally active. WILLIAM JAMES, the noted psychologist, estimates that we use only about fifty percent, of our physical, mental and spiritual energies, and the rest lie dormant within us awaiting some great emergency to bring them forth. We believe we have here a great case of "emergency" to impel us to exercise the remaining fifty percent. of our physical, mental and spiritual energies, and let us hope that at the crucial moment we shall not be found wanting.

* * *

OUR EXPLANATION TO "THE LIGHT"

Our Mohammedan contemporary *The Light* from far-off Lahore, writes a word of 'Explanation to Jews' in a leading Note under the initials "A. J. M." The latter makes the complaint that 'ever since the publication of the words, "The God of Judaism is the God of Israel—a tribal God" in the *Light* of April 19, Mr. ABDULLAH, has been ruthlessly (sic) brought to book as a person by our very dear and hear 'Brethren of the Book,' the Jews." In fact, continues "A.J.M.", "So intense has been their resentment at his 'incisively violent piece of journalistic impudence' *(this phraseology is not ours.—Ed.)* that ISRAEL'S MESSENGER has since been mouthing, foaming and spluttering all sorts of biting invectives in utter desperation of righteous indignation." We congratulate "A.J.M.' for having misrepresented us and placed such words in our mouth as would befit a low standard of journalism. But "A.J.M." will not succeed. Ours was never a weak case which required "foaming and spluttering and all sorts of biting invectives." We were and are perfectly calm. We know how to win our friends to our side. There is no need to resort to abuse and invectiveness. Anger chiefly must be avoided when discussing serious themes. ECCLESIASTES (chapter 7—9) says, "Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools." Surely, "A.J.M." did not mean to read us a fine lesson when he penned his strictures against us. It was our express desire to correct Mr. ABDULLAH'S statement, or rather misstatement, and not to draw from him "a personal apologetic explanation," in lieu of an honest withdrawal of the hasty remarks passed thoughtlessly by him rather than thoughtfully. We cannot understand what "A.J.M." means when he says, "We hardly know how best to extinguish this seemingly inextinguishable blazing rage of Jewish fury (sic.)" Please do not show signs of impatience. We are not kids discussing frivolent topics. The subject is too serious to be dismissed lightly. We are not through it yet. Wait until you come, as the Talmud cautions us, to the end of the chapter. MR. S. S. LEVY, our valued correspondent, has thus far contributed with this issue, five essays and when the tenth chapter is concluded, D. V. we are seriously thinking of reprinting them in a booklet form for wide circulation. Perhaps "A. J. M." will then be kindly disposed to write a brief or a long preface. As a good Muslim, he would not, we are convinced hesitate to bow before the sublime truth enunciated and discussed therein for the glory of Allah and the weal of mankind. We thought the question of 'a tribal God conception' and that *of Rab il Alamin* referred to by "A. J. M." was definitely settled by Mr. S. S. LEVY in his illuminating articles on "Judaism and Islam" in ISRAEL'S MESSENGER. Nevertheless, we note that "A. J. M." has either advertently, or shall we say inadvertently?—overlooked the series of articles, for we have him writing:—

"Whether or not the God of Israel is a tribal God, it is, nevertheless, an admitted fact on all hands that the one, sole conception of Islam about God is that of Rabbul-alamin, i.e., the Lord of all the worlds. No one can ever come across even the least fragment of any verse of the Holy Quran that may directly or indirectly convey the slightest idea of God's being a partial or tribal God. This is what makes Islam the most perfected and, therefore, the only universal religion of mankind."

The foregoing speaks clearly for itself. Not one of the readers of Mr. LEVY'S illuminating articles will fail to distinguish between Islam the religion of Peace and Muhammedanism the religion of the followers of Mohammed. Taken as such those who adhere to the belief in a conception of a universal God, be they Jews. Christians, or Mohammedans, must surely practice Isalm pure and simple. The term *Rab il Alamin*, "A. J. M." must be told, was well known in Hebrew as *Ribbon ha olamim*, ages before the holy Quran was written and preached to an illiterate people (we say this in no derogatory term). After all, the purest of religions are in entire accord with the words of the poet who says:—

"To dignify the day with deeds of good,
To constellate the eve with holy thoughts;
This is to live."

Turning to Jewish professed ethics we are told by Rev. MORRIS JOSEPH, the author of "Judaism as Creed and Life," that in every stage of its development Judaism has taught that faith and ritual are but 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, "Ye shall be holy," the Israelite is admonished in the 19th chapter of Leviticus, "for I the Lord your God am holy." If such is the mission of Judaism then we are quite satisfied that it is of divine origin and preaches a doctrine that is nothing short of a pure and unadulterated Islam.

* * *

THE POOL OF WISDOM, II

In our review of the above work by J. KRISHNAMURTI in the November issue, of ISRAEL'S MESSENGER, we referred to the fine ideals represented by the author whose lucid style and expressive language must be conceded by the reader. We cannot help saying that a rich treasure has been added to modern literature by the author. Now that we know that the key to the Kingdom of Happiness is nothing more nor less than the Truth (which is another way of saying with the Jewish Sages of old, that Truth is the seal of God), we must try to understand how to make it part and parcel of our life. In the inimitable style of KRISHNAMURTI:—

"For there is that kingdom, in the Holy of Holies, we must learn, we must experience, we must grow mentally and emotionally, and find that image which is the incarnation, which is the embodiment of Truth, which is Eternal. And like all people who are not satisfied by the mere world of passing glories that this can give, by the flatteries of friends, you must seek, must brush aside the undergrowth in the forest, if you would see the clear skies of heaven. You must cut away the dead branches of life, before you can see the stars by which you can guide your way out of the forest of transient things."

Writing in such clear and appealing language, the reader can hardly complain of lack of understanding or any difficulty in following the author. Within each and everyone of us is a great and powerful force which, although, dormant can be awakened and made to manifest itself and work for our salvation. The birth of this consciousness comes to the soul as the dawn of a new epoch of life. All can attain it. All can catch a glimpse of it. By it, we get a faint perception of a new world, and of a new horizon of possibilities. The first dawn of this new consciousness is purely a possession of the inner self, the great being within, who is strange to us in our first contact with it. From that deep vital consciousness within us a new voice whispers its consoling message, for, as KRISHNAMURTI tells us '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.' That is a fine message to a distracted world which is in sore need to-day of a panacea to the evils from which it is suffering. When we realize the Truth, we realize at the same time the oneness of all things, the sense of an everlasting unity of all Life—and then our salvation is nigh. The self-consciousness within us comes in contact with the universal God-consciousness and we are entirely at-one-ment with the whole universe. Then at that stage we discard our old habits, our old mode of living, we destroy the old self—the reincarnation of selfishness and the baser feelings and desires. We must again quote KRISHNAMURTI:—

"For self and Truth cannot exist together. The path of the self leads to sorrow, to pain, and to those fleeting pleasures which we call life, which we take for reality and for the permanent. But Truth leads to the Kingdom of Happiness, because there is forgetfulness of self—that absolute oneness of life, both mental and emotional, which makes you feel and think that you are part of all the world, whether moving or non-moving, whether active or inactive."

It is well-known that the final destiny of every living soul is God-consciousness. All the great prophets, sages and divines of the human race were possessed of this spiritual faculty. By it they could probe into the future, into the hidden mysteries of the universe, and by merit of the great inherent powers they did formulate a rule of living for the classes and the masses. In the Hebrew Scriptures when such a man was possessed of the divine light, he went about and preached the Word of God. We have instances where the prophet and seer declared solemnly, "And the Spirit of the Lord is upon me," or in a direct manner, "Thus spake the Lord unto me." This is further evidence which proves the union of the individual consciousness with the Universal Consciousness. With each impulse of increasing consciousness comes greater spiritual power and as further advance is made we begin to realise that which is sublime and eternal. This is the consciousness 'the spirit of the Lord of the Prophets of Israel', of God in the human soul. Then the likeness of ADAM'S soul to the Creator's is made visibly manifest. Then with KRISHNAMURTI, the seeker after Truth, who has found eternal happiness may joyfully proclaim:—

"That has been my glory, that has been my Happiness. I have found that which I have desired, that for which I have longed, the one Truth and the one altar, where I can kneel and know that I am there for Eternity, with certainty that nobody can take my glory from me."

The perusal of such essays cannot but help elevate the mind of the reader and transplant him into a realm of bliss, joy and happiness. "Accept the truth from whichever source it comes," is a saying of our ancient Sages, and we see in the work before us a conception of truth which has in it merit of deep erudition and significance. The author of the 'Pool of Wisdom' has discharged a great duty and obligation which is likely to remain as a work of infinite value, which "age cannot wither nor custom stale its infinite variety."

* * *

WOMAN'S INFLUENCE IN JEWISH LIFE

It is said, 'a people's condition may be judged by the treatment which women receive under it'. No more truthful statement could have possibly been made. The woman in home-life determines whether her home will be a heaven or a hell; in national life her sex gives the tone to the morals, manners and behaviour to their people. EMERSON recognized the great role of a woman for we find him asking: 'What is civilization?' To which she replies: 'The power of good women.' 'Mighty is the force of motherhood,' exclaimed GEORGE ELLIOT, 'It transforms all things' added she, 'by its vital heat; it turns timidity unto fierce courage, and dreadless defiance, into tremulous submission; it turns thoughtlessness into foresight and yet stills all anxiety into calm content; it makes selfishness become self-denial, and gives even to hard vanity the glance of admiring love'. It will be seen that the true function of a woman is to educate not only children but men and thereby raise them to a higher civilization. In body, mind, feeling and character woman was designed by nature to mould the private life in particular and the public life in general. To study certain characteristics of women, no greater authority can be relied upon for further light than King SOLOMON who in the last chapter of the Book of Proverbs extolled admirably the virtues of a valiant woman. SHAKESPEARE equally depicts her virtues and her failings. One has only to group the woman in certain classes as did some clever writers to study their characters. There are the 'heroines of affection such as HERMIONE, DESDIMONA, 'IMOGENE' while 'PERDITA and MIRANDA are quite dissimilar in character'; 'PORTIA and BEATRICE the brilliant wits have each their own strongly-marked individuality'; MARGARET of Anjou and Lady MACBETH 'both ruined by ambition, failing by the self-same sin, and yet so diverse in disposition'. We may quote another author:—

"Despite these fundamental differences, all SHAKESPEARE'S heroines share one trait in common: a strong influence over the men and women round them. Sometimes it is the quiet, sweet, unassuming sway such as MIRANDA exercises over her father; OCTAVIA towards her husband, BRUTUS; it is a fierce overbearing power wielded by Lady MACBETH over her weaker consort; or the subtle fascination by which CLEOPATRA subjugates ANTONY; the passionately loving force of JULIET as directed towards ROMEO; the dignfied, wifely sway of PORTIA over BASSANIO; each one uses her influence in the way most consonant with her own nature".

Although these creatures are but phantasies created by England's bard, we can all of us safely say that they are true to life. In fact, when one reads about them and is deeply engrossed in their actions they live in the mind of the reader over and over again. In the Hebrew Scriptures woman plays a redeeming rôle in the life of the Nation, and these Women of Israel are held up as glorious examples. We cannot doubt that woman holds a dignified position in Hebrew Society. The question is discussed by PROF. EZEKIEL M EZEKIEL, B.A., LL.B., J.P. Bombay, India, in an authoritative and able manner in a pamphlet under the caption, "The Position of Woman in Rabbinical Literature." He explains that the ancient Rabbins recognized three stages of a woman's life which they classified as first minority; second majority; while the third begins and lasts for life. From time immemorial, parents looked upon female children with disfavour. Many citations are given by PROF. EZEKIEL (who, by the way is a leader of Benei Israel Community in India), to prove this. The Quran says (Sura 16: 60) in reference to the Arabs of the pre-Islamic period: "When the birth of a daughter is announced to one of them, dark shadows settle on his face and he is sad." In China there is a custom, says an authoress, PAN HOEI-PAN by name, 'When in ancient times a girl was born, none cared for her for three days. They let her lie on the ground a few days by

the side of her mother's bed, and the family life continued as if nothing had happened'. On the other hand, RABBI HISDA said: 'If the first child be a girl, it is a good omen to the family; for, as some think, she raises up the next children, or, as others say, she stands between them and evil eye'. In the education of a girl, music was an essential factor in Biblical times, and we read that in Mishnaic times 'it was tthe custom to hire women whose profession it was to attend funerals, where they wailed, sang dirges and clapped their hands'. Later on we read in Sota 48a, 'the Rabbis in view of the demoralisation of the young lads, looked with disfavour upon the association of the two sexes singing.' Greek was also recommended as a part of a girl's education when she aspired to a somewhat more than a common intellectual culture. (Sota III.) The Rabbis in stressing the importance of religious ceremonial observances in the life of an Israelite also at the same time 'propounded a theory that the observance of all positive precepts of the Law, the performance of which is limited to a certain time, is not incumbent on females'. (Kid. 29a) In giving the reason, PROF. EZEKIEL says that man and woman have each been assigned by the Torah certain spheres of activities. He also cites what NAHIDA REHMY, a learned converted German-Jewess (who, by the way, passed off lately to the dim beyond) as saying'.—"The home is the real temple of woman, the education of children is her divine service, and the family her congregation." Woman as well as man, create society. Their share is a silent and noble one. In conclusion let us once more turn to SHAKESPEARE and study the outpourings of some of the characters delineated by him. In the *Tempest* we are given the touching lines of MIRANDA wherein she begs FERDINAND to let her perform the work assigned to him by PROSPERO. Says she:—

> 'I am your wife, if you will marry me,
> If not, I'll die your maid; to be your fellow;
> You may deny me; but I'll be your servant,
> Whether you will or no'.

To these beautiful lines of loving entreaty the hero replies:—

> Ferd. 'My mistress, dearest,
> And I thus humble 'ever'.

Such a type of woman is worthy of respect and tenderest love. She fufils the role of a guardian angel to her chosen one. These few citations amply serve to prove the great role woman plays in life. Both the ancient and modern histories of the Jews show the great respect with which woman was regarded. It is the Jewish Bible which had given the right place to woman in all her life and raised her status to the highest pinnacle of respect. As mothers of our race they are entitled to a noble niche in our affections, and our unstinted respect should go out to them. There is no more tenderer term than 'mother', 'sister', or 'daughter', the three noblest ties to family life. PROF. EZEKIEL'S paper, which forms the subject of this review, is worthy of earnest study and we are glad to observe such a commendable essay produced by him in India, where the subject is likely to prove of absorbing interest and should produce a healthy and keen discussion. We are entertaining the hope that PROF. EZEKIEL will follow up the subject with further contributions along the same lines. He should receive full encouragement and support from the progressive community to which he belongs.

* * *

'IF THIS IS ZIONISM——'

DOUBT

> Is the stagnation of the torpid blood;
> Cold judgment then sits weighing each light risk,
> While, cowering at her side, fear magnifies.
> The dangerous points of extreme opposites;
> It is a shock of nerves which brave men conquer,
> While cowards yield to the disease and die."—READE.

After a short interval during which period Mr. L. MAGNUS discussed DICKENS and MOSES in his *Weekly Sheet*, we now see that he has once more turned to his dangerous vocation (just to show his readers that he is not dismayed by the criticisms launched against him by ISRAEL'S MESSENGER) of side-hitting at Zionism. He writes under the above caption a most entertaining leader which it behoves us to criticize on a few points. Mr. MAGNUS is addicted to the art of scandalizing—for many interesting things are said about Zionism and 'an eminent Rabbi'. By the way, we are reminded of an entertaining story by SIR ARTHUR HELP which is worthwhile recounting for the edification of our readers. It is related that some girls were asked by an inspector of schools, at a school examination, whether they knew what was the meaning of the word, 'scandal'. One little girl stepped vigorously forward, and, throwing her hand in that semaphore fashion by which children indicate the possession of knowledge, attracted the notice of the inspector. He desired her to answer the question, upon which she uttered these memorable words: "*Nobody does nothing, and everybody goes on telling of it everywhere.*" Our readers must no doubt recognize the parallel between the story we have related and the case in hand pertaining to Mr. MAGNUS. The latter for the last eighteen months or so, has persistently been "telling of it everywhere' and trying to belittle the Zionist 'ideal' in order to save his own discredited 'theology' which was manufactured in Germany about a century ago, from total destruction. Let us now turn to the article and examine the salient features therein. We infer that it was prompted on the force of a letter written to *The Jewish Shomer* by Mr. LUCIEN WOLF on the subject of national minorities. Says Mr. MAGNUS:—

> "Dr. Reuben Blank in our columns and our own unaided interpretation of the intention of the minorities treaties had already reached a like conclusion, (viz, that the word 'national' in this context means that minority-population concerned is of the same nationality as the majority population with which it dwells) in correction of the false inference of Prof. Dubnow, whose distinguished services to Jewish historiography do not warrant this summons to his fellow-Jews to proceed to the making of 'a new diplomacy.'

Well, well, well, we are once more confronted with the suggestions of birds of the same feather! Dr. BLANK'S views (the name is suggestive) are well-known by now to our readers and no glowing account need be given by us to show how well LAURIE and RUBE highly estimate and compliment each other from their respective centres in London and Paris. Note the significant passage that follows:—

> "The future Jewish Agency for Palestine is to consist in certain fixed proportions of non-Zionists and Zionists. As a fact, we are not particularly enamoured of the term 'non-Zionists'. We would rather define Zionism in the terms of British Policy in Palestine as laid down by the White Paper of 1922 than rule ourselves out of the definition. For Zionism has been gradually watered down from the heady and windy conception of it which obtained when the chief organizer of the Liberal Party first went out as High Commissioner to Palestine. Then, the die-hards and the hot-heads were making the running. Then, their new nationalist vocabulary was removing ancient landmarks and Jews who refused to trust their tongues to it were denounced as 'traitors' to the Jewish cause and even, by the queerest wrench of language, as lacking in 'patriotism'. Now all this wild talk is still.

It is said that language is thought made invisible. If that is so, it is best to test it by turning to the above citation and recognizing the mind behind the pen. We, for our part, can hardly notice any trace of sincerity on the part of our *confrere*. The central idea of Zionism, all must concede, is admirable. It is a movement to restore the exiles back to the land of their inheritance. This is nothing new. You will find this central idea wrapped up in the daily prayers of orthodox Jews who form nine-tenths of the House of Israel. The very idea of re-establishing a centre in Eres Yisrael, of creating

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means whereby to develop the economic future of the centre; providing for education and colonisation, in short, making the people of New Judea, a self-supporting, independent, happy and contented nation is praiseworthy, and a noble achievement which should gain the hearty support of all the nations, leave alone Jews. The only danger we can foresee to-day to Zionism is retrogression or lack of progress. The Powers are all united in encouraging us in our endeavours and even supporting us in our great task. If there is a setback it comes from within and not without. World Jewry only recently was divided on the question, and although all these factions are unanimous in their outlook of the central idea of Zionism, yet they are content to argue on bagatelles and wrangle over the different interpretations of Zionism. It may interest our readers to know that there are only two anti-Zionist weeklies lingering to-day, one in New York and the other in London. Considering that in pre-BALFOUR Declaration days there were a plethora of such journals, it is refreshing to note the conquest made by Zionism. These two publications referred to above, represent the last dying gasp of 'Liberal' Judaism, whose Editors belong to the radical group of irreconcilables and who foresee the doom of their discredited theology by the triumph of political Zionism. We have given our readers some gleanings from the mind of a pseudo-Zionist, Mr. MAGNUS, for such he is termed and classed throughout the British Empire. Continuing he writes:—

> "Faint echoes of it rustle in the leaves of the extremist Press represented in this country by the Jewish Chronicle, and, here and there, [Africa, Transjordania, Shanghai, which?—Ed.] an eminent Rabbi will be heard deploring the fact that a national home has been established for those who care to use it in Palestine. But, for the most part, the eleven years have brought wisdom. Palestine is being industrialized and commercialized, but it is not being Zionized in the sense of Prof. Dubnow's interpretation of the intention of the minorities Treaties. We are planting Palestine with trees, and we have founded a Hebrew University, but we have not turned back the religion of twelve or fourteen millions of professing Jews into a nation of less than two millions."

We all know that Mr. MAGNUS is not in Galuth or exile; furthermore that after eleven years of active agitating much wisdom has been gotten by him; that he has helped in industrializing, not Zionizing mind you, Eres Yisrael all these years. Mr. MAGNUS is a spiritual Zionist at heart who believes that out of Zion shall go forth the Law; that encouraging an innocent recreation and writing a sermonized leader on 'Books and Trees' is part and parcel of the labours of a spiritual Zionist; that Judaism means more to him than Zionism although it is permissible to partake of rabbit-flesh, dispense with symbols and ceremonies and associate with Reverend MATTUCK; that it is quite compatible with reason to draw millionaires for the Hebrew University although there is no reason to present the 'Faith of a Layman' or 'Religion-Laici Judaica' for Jewish reading in Eres Yisrael; that Galuth is no more mentioned in the *Jewish Encyclopedia* —and a string of other points which may bore our readers, should we enumerate them in full. We were friendly censured in some quarters for being harsh, too severe or critical—call it what you will—at Mr. MAGNUS' diatribes in his Weekly Sheet. Well, let us explain that it is by no reason of showing spite or malice that we have undertaken the burdensome task of unmasking the sinister designs of our *confrere*. On the contrary, we 'admire the man although we decry his work' at times. We believe that it is fully worthwhile arguing with our friend and endeavouring to separate the wheat from the chaff which we find in his editorial effusions. We believe him a man who is amenable to reason, however, misguided he may be. Had it been otherwise, we would scarcely have deemed it commensurate with the amount of labour and time that we expend in order to answer his vapourings and silence him thereby. In the meanwhile, as an advocate of Trees in Eres Yisrael and the University in New Judea, Mr. MAGNUS would do well to support these two constructive ventures. In doing so, there would be no further grounds for inditing a leader on 'IF this is Zionism', since by his quoting one CURZON against Jewish national aspirations, we could quote hundred CURZONS in support thereof. Throw off this bluff Mr. MAGNUS, and realise the danger accruing to your own soul by meddling with strange fires! Stick to your two hobbies referred to above, and try to remain a simple layman with faith in his people to create a *new Palestine as Jewish as England is English!*

* * *

JEWS, ARABS & WAILING WALL INCIDENT

In continuing our remarks from the last issue of ISRAEL'S MESSENGER anent the unfortunate incident at the wailing well (*Kothel Ma'arabi*), we would like to sum up the subject by calling upon the Jewish and Arab leaders to forget their petty differences and amicably settle the whole affair in the spirit of true brotherliness. For after all both historic people, namely, the Jews and Arabs worship at the same altar, are striving for the same ends and have everything in common with each other. It is deplorable that Arab leaders should instigate the police in deliberately insulting the Jewish worshippers on the Day of Atonement—*Yom il deen*—when as a natural consequence the insult applies to the principles of Islam as well. And for true Muslims to have a hand in aiding and abetting in the wanton assault on the sanctuary of God, the same Allah of Islam, on such a sacred day, had better be left to *Rab il Alamin* to be dealt with in His own merciful manner. But, of course, Arabs accuse us of having designs on the Mosque of Omar, which is a question as far removed from this incident as the distant moon is. Why should Jews look upon the Mosque with covetous eyes, when we know that this sacred sanctuary serves to spread the glory and truth of Allah to the four corners of the world? We would rather see a Mosque of True Believers on that historic site, adoring the Most High in the same Jewish way, than a Temple for the furtherance of pagan rites. We are pleased to observe that the National Jewish Assembly (*Vaad Leumi*) has addressed to the Arabs a manifesto which is described by our London contemporary, *The Jewish World* as 'nothing less than a human document'. We cull the following extracts from the manifesto referred to above:—

> On the Day of Atonement, which is sacred to Jews and which is also respected by Moslems as the Ashura Fast, at a time when the Jews, according to their religious rites and ancient custom, were praying at the Kothel Maarabi, the remnant of the wall of the holy and venerated Temple of King Solomon—Peace be upon him—members of the police forcibly intervened and disturbed the order of the religious service by removing a linen screen which had been been temporarily erected to separate men from women in accordance with Jewish religious rites. The intervention of the police in consequence of certain Moslem representations, aroused strong indignation and bitterness throughout Jewry, and brought about a general protest from all parts of Palestine as well as from abroad, together with the just demand that conditions be arranged ensuring the free exercise of Jewish worship at that site in a manner worthy of and consistent with its sanctity.
>
> Continuing further, the Jewish National Assembly exhorts the Arabs with these sincere words:—
>
> Following upon this incident, legends, distortions of fact and calumnies which have been denied years ago, were resuscitated and circulated among the public, in order to represent and describe the conflict relative to the Wailing Wall as a general attack of the Jews on Moslem Holy Places. We herewith declare emphatically and sincerely that no Jew has ever thought of encroaching upon the rights of Moslems over their own Holy Places, but our Arab brethren should also recognise the rights of Jews in regard to the places in Palestine which are holy to them. The Kothel Maarabi is a vestige of the Wall of the Temple which remained untouched, and from which the Shechina (God's Presence) has never departed. The Kothel Maarabi has always been a place of worship for Jewish pilgrims from Palestine and abroad. This right of freedom of worship at the Holy Places was not withheld from us by the Roman Conquerors. It was also recognised by the first Caliphs and by the kings of the Ommeyad Dynasty, by Salah Eddin Al-Ayubi, by the Mameluks and by the Ottoman Sultans even at a time when access to the Wall was forbidden by Moslem rulers to people of other faiths. Arab, Jewish and Christian historians give detailed accounts of the support extended to Moslem conquerors by Jews, both by active military participation, and in other respects. The Caliphs and the kings of the Ommeyad Dynasty re-established the rights of the Jews, particularly in regard to liberty of worship at their Holy Places. Throughout the rule of the Arab kings, the Jews continued to enjoy these rights, which were confirmed with additional force upon the conquest of the country by the Sultan Selim.
>
> We would earnestly call upon our Muslim friends everywhere across the seas to strive their utmost to establish an *entente cordiale* with their Jewish brethren and suppress all the disorderly elements who are agitating in favour of revolt and sedition. Such is not the way of the believers in the holy Quran. There are grave issues at stake. When we say that we simply imply that our Arab brethren in Palestine will prosper just as much as Jews as an outcome of Zionism. Can Arabs truthfully deny the beneficent effect Zionism has exerted on Palestine and its inhabitants? Our aims are in no wise better expressed than by the Jewish National Assembly, which we cite and which we think a fitful close to our call on the Arab and Jewish sense of duty. Note the conclusion:—
>
> Our sincere desire to build up and restore our country in harmony with our Arab brethren, impels us to proclaim the truth, that we are engaged in no fight against our neighbours nor in designs upon Moslem Holy Places, but are pressing a natural demand that Jewish rights should be respected. We call upon our Arab brethren in general, and their responsible leaders in particular, to disperse the poisonous clouds of the false rumours which have recently been circulated, and to create possibilities for constructive co-operation for the benefit of the country and all its inhabitants in place of hostility and dispute.

* * *

JEWISH "GET" & DR. MATTUCK'S CLAP-TRAP

The problem of divorce 'Get' is agitating the minds of Anglo-Jewry. The London *Jewish Chronicle* publishes interesting letters on the subject from its readers, among whom we notice one from DAYAN DR. ASHER FELDMAN, B.A., of the London *Beth Din*. The problem is an abstruse as well as a sacred one. According to Jewish Law, until a woman obtains 'Get' from her husband, she still remains in the sight of God and man his lawful wife (*Esheth Ish*). If she re-marries in spite of not having obtained a bill of divorce, her second marriage does not count at all, and her children are considered illegitimate, or *Mamzerim*, and as such are debarred from entering into the community of Israel, even to the tenth generation. One has only to turn to Deut. 23, to confirm the issue at stake. Such a view was lucidly given out in a letter by DAYAN FELDMAN in the *Jewish Chronicle*, and no Jew worthy of the name would dare question the legal aspect of the case as was presented by the noted spokesman of the Ecclesiastical Authorities in the British Empire. We have

given our readers a gist of the whole controversy in order to prepare them for what is to follow. For some years past, London Jewry had been beset with 'rebels' imported by DR. CLAUDE MONTEFIORE from Cincinnatti, who have made a great deal of noise in order to push forward their anti-Jewish doctrines and upset the harmony that had been enjoyed by the community for several decades. The leading *Rosh Peor* is decidedly the man who presides at St. John's Wood, who recently wrote to the London *Jewish Chronicle* an impudent letter on the subject, in which he advocated that Jewish women who have been divorced in civil law only could marry although "it was a departure from Rabbinic Law." Our reply to this is lucid and self-explanatory. If that goy-Rabbi is willing to set an example he should marry an *'Esheth Ish'* at once and set up a precedent. We are taking for granted that he is still a bachelor. The question of legality of his children will then be left to *Kol Yisrael* to judge. It is said that the cause of right demands both the actual and the ideal for its furtherance. REVEREND MATTUCK having outlined his ideal in his fanatical letter referred to above, it is now left to him to prove same by action as well. Let us watch his next step with interest. We would also commend to LEADER MATTUCK'S attention what VINET said, namely, that "We must revert to the *elementary, fundamental, and eternally unshaken points*, if we desire that a new generation should again be fed with the bread of life." We think the problem of 'Get' is fundamentally to be regarded as unshakable by merit of its spiritual import. By the way, there is another aspect to this question, namely, the mystical side, which we are not competent enough to discuss. In examining REVEREND MATTUCK'S letter, three phases of interpretations are permitted. We are prompted to think that either he wrote his unwise epistle for the purpose of seeking the reason and authority which exist for what the Bible enjoins us, or it may be a question of profligate disregard for law and order. PASCAL said that 'Faults in the life breed errors in the brain." How true it is! The third aspect may be a form of scepticism with which we have to grapple in this materialistic age. Science denies spiritual realities simply because it is incapable of logical demonstration which is possible with regard to physical facts. LEADER MATTUCK may turn round and ask us to demonstrate the truth concerning the practice of 'Get'. The demand for such scientific truth in the domain of truth is, of course, too stupid for words. As a writer said, "Rigid mathematical proof belongs only to inferior truths, those which relate to God, and Heaven, and the vast spiritual universe, appeal to higher faculties. They are spiritually discerned." The same authority we have cited continues and says, it would be too absurd and foolish for a man to apply a thermometer to his wife's heart, to test the strength of her love for him, for the simple reason that love belongs to the domain of spirit. The few remarks we have made applies equally to the 'Chief of the Pseudo-Zionists in the British Empire'. This man who occasionally occupies a pulpit for preaching sermons poses as an authority on 'Get'. This dignified luminary has the temerity to suggest in his *Weakly* Sheet that Deuteronomy 23, 1: 3, "is as much a dead letter to-day as are sundry other ordinances." The spirit of revolt shown in this line by this rebellious chieftan is most reprehensible. According to the Pseudo-Chief himself, it took two weeks' reflection for him to decide that the practice advocated by the goy-Rabbi 'seemed both considerate and reasonable'. We are sorry for Anglo-Jewry when they have such rebellious sons in their midst. We are sorry for the prestige of a great kahal which is not able to paralyze at once the activities of such 'missionaries' in their midst. We want truly a new LORD SWAYTHLING to silence and crush the revolt that is being led to-day by DR. MONTEFIORE in the camp of Anglo-Jewry. But, alas, for those who have gone and whom we could not replace! But we must not despair. The hour has come when the authority of *Torath Moshe* must be truly vindicated and the altar of God again purified by pure oil that should last not eight days but forever. Our parting advise to the three Ms. (we find there are four, "ARBA'A ANASHIM', not three!) is not to flaunt their views in public, for the simple reason that they are not wanted at all. It is said "the officious givers of unsought advice are pretty sure not to be judges of the case in hand; and their counsel is therefore worth nothing." Study this definition, O ye deluded high priests and priestess, and O ye men and women of letters!

[*Continued from page 10.*]

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ANNUAL HANUCCAH BALL

The tenth annual Hanuccah Ball given under the auspices of the local Zionist Association "Kadimah," in aid of the Jewish National Fund and the Jewish Educational Aid Society took place at the Majestic Hotel on the 12th ultimo. The ballroom presented a pictureque scene and the scheme of decoration and lighting was unique. As early as 9 p.m. scores of persons were arriving at the Majestic, many of them im costumes of startling originality and beauty. Two hours later the ball was in full swing, there being quite a large gathering of both sexes. Special dance numbers were played by the Majestic Hotel Orchestra.

The entertainment programme opened with a song by Mrs. A. GOLDMAN, which was well received. The "Marche Militaire," by Schubert-Tausig, was played on the piano by Mr. JACK LEVIS. This was followed by the Fashion Show, which was a big feature of the evening's entertainment. The show was arranged through the courtesy of Maison LUCILLE. Mr. WHITEY SMITH'S orchestra played a special number called "When It's Night Time In Old Shanghai." Mrs. GOLDMAN then sang another song, after which Mr. FOOKS offered an entertaining Jewish song. Mr. E. GOFFAN obliged with "The Hazan in a Small Town." A duet was rendered by Messrs. Fooks and Goffman, which was followed by the drawing for the cup, kindly presented by Sir ELLY KADOORIE.

The ball was opened by Mr. GEORGE SOKOLSKY, who delivered a brief address, outlining the purposes of the affair and the aims of the organization. The speaker told of the urgent needs in Palestine and urged those present to be generous in their contributions. He than asked for subscriptions to the fund. The first was for G.$50, subscribed by an American. The next contribution was $50. Scores of other contributions were made, the total of which has reached $2,500.—

Mr. H. KAMMERLING as President of the Kadimah thanked all those who were responsible for making the affair a success, including the advertisers of the programme, the subscribers to the fund, members of the Committee and the patrons of the ball.

The local Kadimah has recently been reorganized. The new committee consist of:—Mr. H. KAMMERLING, President; Mr. L. KASARNOVSKY, Vice-President; Mr. W. WEINSTEIN, Hon. Secretary; Mr. S. FEIN, Hon. Treasurer; Committee, Mrs. D. G. M. ARONOVSKY, Mrs. H. KAMMERLING, Mrs. KORFF and Messrs. B. HELLMAN, BACH and KAPANSKY.

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THE INNER PROMPTINGS OF MAN.

A SERMON FOR THE WEEK.—שבת שמות

"And they shall say unto me, what is His name? What shall I say unto them?" Exodus, 3:13.

The Sedra for to-morrow begins with the second Book of MOSES. Therein we are given a short account of the transformation of a simple shepherd into a Lawgiver; in other words the initiation of MOSES by God Himself. The latter appeared to the former in a flame of fire out of the midst of a bush, but the extraordinary part of the whole affair was that the bush burned with fire but was not consumed. In this our Sages beheld a significant point indicating the indestructibility of Israel at the hands of their enemies. It was unfolded to MOSES how he was to help in liberating the children of Israel from the thraldom of PHARAOH and release them from the fetters of Galuth-life. This had impelled MOSES to ask the memorable question which is taken as the text of the sermon for our to-morrow's Parasha. Was MOSES justified in putting such a query? Did it show lack of faith on his part? Ought he not to trust the words of God? But we are explicitly told that MOSES was justified in declaring, 'But, behold they will not believe me, nor hearken unto my voice; for they will say: The Lord hath not appeared unto thee." (Exodus, 4: 1), for the simple reason that any man claiming the authority of a prophet must expect to meet with obstacles and objections, as long as he has not given a proof of his mission. Turning to MAIMONIDES' epochal work, "The Guide to the Preplexed," we are given a whole chapter on the subject which is worthy of earnest study on the part of the Bible student. According to MAIMONIDES when in some instances the phrase, 'the name of the Lord' is used, it signifies that nothing but the name alone is to be understood, as *e.g.* 'Thou shalt not take the name of the Lord thy God in vain." (Exodus, 20:7), 'And he that blasphemeth the name of the Lord' (Lev. 24: 16). When it is used elsewhere it simply means the essence and reality of God Himself, as in the passage under discussion where it is said, "They shall say to me, what is His name?" Now we see beyond the shadow of a doubt that MOSES meant by his memorable words that he might first be asked to prove the existence of God in the Universe, and only after having done so would he be able to inform the people that God hath sent him.

CONNECTION BETWEEN INDIVIDUAL AND UNIVERSAL

At the time of MOSES' illumination, we know that the inhabitants of the lands did not know of the existence of God. They worshipped at that time the sun, the stars, the moon or other manifestations of Nature. They had not, according to MAIMONIDES, attained to any intellectual perfection. But there was an element who were advanced and were leaders of their people. For this reason when God explained the significance of *Ehyeh asher ehyeh* (I am the Existing Being, Who is the Existing Being or a term denoting Absolute Existence), he also gave him the signs or proofs which would establish the truth that God had delegated him. One of the signs was that of the rod transformed into a serpent. We now know why God ordered in the words, "Go, gather the elders of Israel," and by the assurance that the elders would believe in what God had shown to him and accept, as it is said, 'And they will hearken to thy voice.' So MOSES was content to obey and go his way to fulfil a glorious mission. To-day also there are people who are in mental darkness and who look more to the pleasures of the flesh than to the spiritual balm of the soul. They are also in need of a MOSES who will lead them to the Promised Land of enlightenment and contentment. All that a MOSES need do is to bring the message of God, or in other words awaken the consciousness of man within him which is dormant and create some connection between the individual and the universal. Says EMERSON, a type of a modern Moses:—

"There is one mind common to all individual men. Every man is an inlet to the same and to all the same. He that is once admitted to the right of reason is made a free man of the whole estate. What PLATO has thought he may think; what a saint has felt he may feel. What has befallen any man at any time he may understand. Who has access to this universal mind is a party to all that is or can be done, for this is the only and sovereign agent."

Let us hearken to the voice of MOSES if we meet one. We also have a MOSES within us who prompts us in our daily struggles in life. The voice of conscience—*Moses*—can never be stifled or silenced. That little voice can go on vibrating within us indefinitely. It can never be crushed or smothered. It stands before us and says everyday, "The Lord heareth your murmurings which ye murmur against him" (Exodus, 16: 8), or, "Thou shall not follow a multitude to do evil." (Exodus, 23: 2). Have confidence and follow your honest inner promptings and slowly but surely you will get a glimpse, a vision of the Promised Land of your heart's desire!

NATHAN STRAUS BECOMES EIGHTY-ONE

"MANY HAPPY RETURNS OF THE DAY"

It is with great pleasure that ISRAEL'S MESSENGER records its congratulations to Mr. NATHAN STRAUS, the Grand Old Man of New York Jewry, noted Zionist leader and philanthropist, on the occasion of his eighty-first birthday which falls on the 31st instant. Jews, the world over, will not fail to celebrate with the great Jewish humanitarian his natal day, and wish him *shenoth hayim*, happiness and long life in the service of God and Humanity. Mr. STRAUS consecrates his daily life by his deeds, as is voiced in *Pirke Aboth* (Sayings of our Fathers) on the foundation of mercy, charity and brotherliness. TASSO on being asked to describe this great quality in man said, "Let princes reflect that the world was built by mercy, and then they will imitate the architect of this marvellous work—God." None can deny the 'soul beauty' in Mr. STRAUS which results in his manifold benefactions to the poor and needy of all classes, races or creed. "Such beauty is incomprehensible," says TASSO, "although it can be chiselled and polished by its possessor, as the sculptor does a statue, until there shines forth a divine light of virtue, in which is seen temperance sitting in majesty." If we believe that birthdays are to be spent in retrospection, a system of examining our past deeds and future plans, the hours that Mr. STRAUS will dedicate to that process will indeed be happy ones. His life-long service to Judaism and humanity is already written in living letters in the pages of history. He is acknowledged today as one of the world's foremost benefactors, and we Jews glory in him. We offer him, Mrs. STRAUS (his loyal helpmate), his children and grandchildren our heartiest felicitations and best wishes and rejoice with all of them, praying that the veteran Jewish leader and leading philanthropist may be spared many more useful years of labour in the field of his own vocation in which he finds immense joy and happiness. *Ken yehey rasonl*

HON. MR. NATHAN STRAUS.

HENRI BERGSON

Professor Henri Bergson, the eminent Jewish philosopher, of Paris, has been awarded the Nobel Prize for Literature for the year 1927, by the Swedish Academy. An article on Bergson's philosophy is held over for some months for lack of space. We hope to find room for it in our next issue.

ERES YISRAEL AS I SAW IT

FINE IMPRESSIONS OF A NOTED JEWESS, MRS. ARIEL BENSION

DEAR MR. EZRA,—At last I am in the land of my dreams and hopes. So many years that I have been hoping and praying to see this land, and at last, here I am, with Dr. BENSION, whose native land it is. Now that I have come here, now that I have realized my dream, I begin to think how little I deserve such reward for the very little I have been able to do for the Movement, while others who are working so earnestly, who are doing so much who are carrying on the perpetual struggle for our ideals, have not been able to realize their desire to come here. But it will come and then how happy they will be to see that all that they have done, has borne such noble, such splendid fruit, that none of us have laboured in vain, that the Eres Israel for which we are striving, is becoming a reality, under the magic of the perseverance and the labour of our young Halusim. It is growing as beautifully as our dream would have it, though not fast enough for our hungry souls. We fain would wake up in the morning and find that the long night of suffering has vanished, that the new day has brought a complete new life, the sweet realization of hope, so long deferred. But no, we must have the joy of labouring for it ourselves, of seeing even the tiniest blade of grass blossom only under our own hands, so that some day we may be able to say, "Lo, behold, here is the work of our hands. The things for which our young ones have toiled suffered and died."

"They are so full of hope, our young people in Palestine, and they bring us so much hope. On Simhath Torah, I saw them dancing through the streets of Jerusalem and then the Festival seemed to take on a new meaning for me. I saw our future in the hands of these young people—these young people who are proud of our heritage, who would continue to celebrate the glory and the holiness of our Torah, the sanctity of Jewish life. True, there are many who have come here with irreligious ideas, but here they begin to realize that we cannot cast off the past, as if it has no relation to the present or the future.. They see that the future is bound up with the past and there arises in them a new respect for ancient tradition, for all that has kept the Jew, true to his people and to his religion. And because they are beginning to understand what the past and what tradition means to us, they will keep it more faithfully even than those who keep it blindly, without knowing what it all means. I noticed in Morocco, in the most religious communities, that the youth knew nothing at all of Jewish history or tradition. They did not understand their prayers, and they did not know why they were Jews, and they were becoming irreligious and breaking away altogether from Jewish tradition to assimilation. The young Jews in Palestine, on the contrary, know and understand what everything means and we see that the longer they remain in the land, the more religious they become. Every synagogue, I went to on Simhath Torah was filled to overflowing and most of the people were very young. Isn't that the healthiest sign? It made me so happy. And now, since the trouble happened at the Wailing Wall, every service there, sees hundreds of young people come to pray, so that even the English police officer observed to one of our prominent Jews, "I never saw so many young Jews at the Wailing Wall before. The young Jews seem to have become more pious than the old ones." Indeed there is not a young man in Palestine, who is not ready to fight for our religious liberty, to lay down his life, if need be, for our religious principles. The recent trouble has united all Jews, young and old, the very strictly-observant and those less observant. Now we are all Jews fighting, even as our forefathers fought, for our sacred heritage.

"You must forgive me, for letting my enthusiasm run away with me. Palestine fills one with such unbounded enthusiasm, that one feels one must shout from the hilltops, so that all the world may hear, how wonderful, how very much worth while, is this thing that we are doing. Your paper ISRAEL'S MESSENGER is growing ever more interesting and enjoyable. It is so alive, so keenly alive to all the vital problems of Jewry, not only in your own corner of the world, but how well you seem to visualize the whole problem of world-Jewry, and how much your virile pen contributes towards keeping us awake and aware of these problems. May your courage find its reward in seeing the seeds you are sowing bear fruit.

"Before coming here, we were in Geneva, and attended the Conference of World Religions, which was opened by an address by Dr. HERTZ, Chief Rabbi of the British Empire, a man of whom all Jews have just reason to be proud. How wonderfully, he exposed the ideals of Israel, the peace-people, the religious principles of the Hebrew religion, the peace-religion. With the words of the Prophets, he showed his hearers wherein lay the solution of the world's problems and the chance for peace. The whole audience was simply carried away by his eloquence and carried away the seeds for deep thinking. The CHIEF RABBI'S invocation of the Prophets of Israel, sounded all the more inspiring, all the more

[Continued on page 21.]

We are sure the readers of ISRAEL'S MESSENGER *will peruse with vivid interest the remarkable impressions of Eres Yisrael so kindly sent us by Mrs.* BENSION, *who saw the country of her dream and prayer for the first time. It was a case of live at first sight, and so it will ever be with those who had a foretaste of it when they were first taught to look upon the ancient Bible and Siddur as their vade mecum in life. Mrs.* BENSION *is widely known for her cultural and social work and active interest in Jewish affairs. For a number of years she had edited the* CANADIAN JEWISH CHRONICLE *with distinction and merit. We are impressed with her views on the Zionist strivings in Eres Yisrael, for now, more than ever, we need the urge to stimulate others in the great task before us. We are assured positively that the work which we are doing in our homeland is becoming a reality and that nothing is likely to daunt the brave spirit of the band of sturdy pioneers who, with spade in hand are digging the ancient soil and making it once more habitable and rich in development. Is the sacrifice valued and valuable? Who shall say "No?" If we believe as Mrs.* BENSION *believes, that there will yet be an uplifted nation, that the once upon a time an oppressed and suppressed people will yet be raised to a high plane, that the illwill of the past will yet take the place of goodwill in future ages, then, to our mind, no sacrifice is too great, no effort is too small and no service can be rendered at too high a price. Forward then should be Israel's motto. Mrs.* BENSION *refers to the wave of Jewishness that is pervading the Yishub and the eagerness with which young men are prone to return to their ancient traditions. That is a healthy sign which, to our mind, will increase in vigor and strength in the years to come. Jewish life in Eres Yisrael will not be an impediment but a return to Jewish Judaism. It is only in an environment which is hostile to the latter and where we are outnumbered that the disintegration sets in and gives way to excesses. We have yet to advance further in order to produce a new generation of Jewish Jews.* MRS. BENSION, *we are glad to say, possesses an indomitable zeal and devotion for the Zionist ideal. Not unlike her well-known husband,* DR. BENSION *(a globe-trotter), she has devoted many years of her life for the advancement of the cause. She has travelled extensively in recent years in order to deliver personally the message of Zion Redeemed, the land that will again give forth the shining light of knowledge that will beam out as sunbeams over the races of the world. Such a messenger of goodwill and a Jewess at that, is a new phenomenon in modern Jewish life. There is no parallel to it since our national tragedy, 1,858 years ago. If it be true, as* CARLYLE *said, that "The history of the world is the biography of great men," then may it be said that modern history is interwoven with and has largely been fashioned by the life of those who brave the peril of the sea, of land and air, in order to resuscitate an ideal which is well-nigh forgotten and is on the verge of eclipse. We are grateful to such as those who are ably represented by* MRS. BENSION *for leading the nation towards the path of progress and salvation. We need their urge. We need their courageous spirit with which to fan the flame of Nationalism and to stem the tide of assimilation, disintegration and decay. The Arabs have a proverb that a "fig tree looking at a fig tree becomes fruitful." In like manner we would say that the nation which can boast of such spirited mothers, who are possessed with such rich idealism as is represented by Mrs.* BENSION, *cannot but be "fruitful" and yield sheaves full of healthy grain to make the Jewish heart glad.*

MRS. IDA SIEGLER BENSION

"ISRAEL'S MESSENGER" AND THE JEWISH AGENCY

Editor ISRAEL'S MESSENGER

DEAR SIR,—I must thank you most heartily for sending me several numbers of ISRAEL'S MESSENGER. The English title of your very interesting journal does not fully denote the true character of your publication, for a messenger can bring any news, bad as well as good. It is the Hebrew title that I like "Mebaser," one who brings good tidings, and that is what truly describes the object of your paper. To me it seemed wonderful when I received the first copy you kindly sent me. It was indeed a message of glad tidings from a far-away country, and it made my heart rejoice to know that in such a remote corner of the world the lamp of Zionism is kept burning, and that you are constantly feeding it with the pure spiritual oil of zeal and enthusiasm, thus making it a *Ner Tamid*. I really admire the tone and style of your paper, and I sincerely wish you every success in your great effort to spread the truth of Zionism in that part of the world.

I am pleased to see that you are of the same opinion as I am on the question of the Jewish Agency. Those who oppose the extension of the Agency are actuated by a fanatical apprehension that the newcomers may not support the Zionist Organisation in its political aspirations. If those well-meaning but short-sighted people would only consider the matter impartially and without prejudice, they would soon realise that the ultimate political destiny of Palestine will be determined neither by the British Government nor by the League of Nations, and certainly not by the interference of the Jews of the Diaspora. The shaping of the political status of Eres Yisrael will rest entirely in the hands of the people of Palestine themselves. It is for us, therefore, to strive by every possible means to make the economic condition of Palestine sound and lasting, so that we may be enabled to settle there the maximum number of Jews in the shortest period of time, in order that when the time arrives for the granting of self-government to the country, the Jews should be then in a majority.

I have read with much interest your letter in answer to MR. GOODMAN'S. You have torn his arguments into shreds. In fact all the fanatics or (which is the same thing) the extremists, to whichever party they belong, can produce no logical arguments in support of their views, and in my opinion those who oppose the extended Agency are the most stupid fanatics Jewry ever possessed. They admit that MR. MARSHALL is a good man and a sincere Jew, but, because he does not subscribe to certain formulas or stereotyped phrases, he cannot be admitted into the Holy of Holies of the Zionist sanctuary. Palestine will never be built up by formulas or fine phrases. It requires brick and mortar and strong and willing hands to do the work, and all who come forward with an offer of help must be welcomed; for the building up of Palestine is not the work of a few individuals or of any particular party, but is an undertaking in which the whole of the Jewish Nation must participate.

Again thanking you for your kindness, and with Zionist greetings,—I am, dear Sir,—Yours very faithfully,

I. SUNLIGHT.

MANCHESTER, 1st November, 1928.
15, Hanover Gardens,
Broughton Park.

OUR REPLY

ISRAEL'S MESSENGER *has always had its many friends both local and abroad, voicing their sentiments as to whether it is fulfilling its mission in the rigorous sense of the word or not. That it has some critics none can gainsay. Which publication has not? And what of it? From the very outset we encouraged this practice among our readers since it helps us to see ourselves as others portray us. We are pleased to say that we passed the test in every case; on one recent occasion we were termed 'a true Malach' by a noted Jewish poetess of no mean ability. Another valued correspondent, well-known far and wide as a spiritual leader in Israel did not hesitate to give us the title of a 'true spiritual messenger'.* MR. I. SUNLIGHT *in his letter which is published side by side with our remarks compares our efforts with that of a 'Ner Tamid', inasmuch as we are keeping the lamp of Zionism burning in a far-away land and 'constantly feeding it with the pure spiritual oil of zeal and enthusiasm'. Although we do not deserve such high praise, yet we thank our correspondent for expressing his views so spontaneously and so frankly. His remarks anent the Hebrew title of* ISRAEL'S MESSENGER *amply compensate us for the difficult stand we have taken in the interests of our people and religion. We are reminded of a saying of a doctor who said that the fellowship of souls does not consist in the proximity of persons. In truth we are told there is often more communion with the distant than the near.* MR. SUNLIGHT'S *letter written in so liberal a spirit abundantly proves this. He writes us from far-off Manchester, as a result of having read* ISRAEL'S MESSENGER *for the first time. First impressions are always the best, for the mind is then forming a truthful estimate of what it observes. The concluding paragraph gives us some insight about the person who wrote it. Had we never heard about* MR. SUNLIGHT, *a mere perusal of the concluding lines in his epistle would point him out as a good Jew, an ardent Zionist, and a practical man. His observation that the "political destiny of Palestine will be determined neither by the British Government nor by the League of Nations. . . but will rest entirely in the hands of the people of Palestine themselves," should serve to open the eyes of the pseudo-Zionists who often refer to the* CHURCHILL *Memorandum with glee. We entirely agree with* MR. SUNLIGHT'S *statement that Eres Yisrael will never be built up by formulas or fine phrases. We want to assure our correspondent that we did not need his letter of encouragement to enable us to form our estimate of him. We know him by reputation very well. As a valued contributor to the columns of the London* JEWISH CHRONICLE, *he is known as a Jewish scholar of good standing. In thanking him once more, we would hold his example up as one to be emulated. The progress of a newspaper depends a great deal upon the opinions that its readers hold towards it. We are always willing to take note of what is written to us whether pro or con. In view of our approaching the first milestone of our active career—our silver jubilee in April next—we are anxious to receive as many letters as is possible defining our stand as seen by our readers. It would help to widen our sphere of activity and impel* MEBASSER YISRAEL *to act solely and fearlessly in the interests of* AM YISRAEL!

THE LATE MRS. M. MYERS

We regret to chronicle the death of Mrs. BEATRICE MYERS, wife of Mr. M. MYERS, a well-known member of our community, which took place at the General Hospital on the 22nd ultimo. The late Mrs. MYERS, who had been ill at her home in Yu Yuen Road for some months, was removed to the hospital to undergo an operation, but passed away to the great regret of her husband, daughters, sisters and friends alike. The deceased was very popular and enjoyed the esteem and affection of a large circle of friends. She was a real strength to the poor and needy and never failed to assist and comfort those who were in sorrow. She will be greatly missed, and in particular by the troops and other servicemen in Shanghai to whom she always extended a warm welcome. The deepest sympathy of the whole community goes out to her husband and their three daughters, the Misses STELLA, RUTH and LILUA, as well as to her two sisters, Mrs. E. A. NOTTINGHAM and Mrs. E. GOMERSALL.

The funeral service was very largely attended at the Jewish cemetery in Baikal Road and was conducted by Hazan ELIAHOO ISAAC. Many floral tributes were placed on the grave including those from: Your loving husband, Stella, Ruth, Lilua, Emma and Arthur, Lizzie, Woodie and Sprazo. The Suffolk Regt. The Harrisons, Grace and Flossie Cumine, W. T. Rose, Mr. and Mrs. Fred Kempton and family, Sophie and Betty Rempton, Mr. I. Silberman and Lily, Mr. and Mrs. Max Friedman and Nonie, Leon Friedman, Emile Eymard, Carl Halberg, Mr. and Mrs. H. E. Gibson, Dr. and Mrs. Chadwick Kew, R. G. Woodhead, Mr. and Mrs. K. Oheye, The Staff of the Navy, Army and Air Force Institutes, 4th Regt. U.S.M.C. Club, and many others.

Mr. S. E. Levy, Hon. Treasurer of the Shanghai Jewish Communal Association, acknowledges with thanks the following donations in memory of the late Mrs. M. Myers.

Mr. and Mrs. J. J. JUDAH	$10
Mr. and Mrs. S. E. TOEG	10
Mr and Mrs. ELLIS HAYIM	10
Mrs. H. HAYIM and A. J. HAYIM	10
Mr. and Mrs. E. E. ELLIS	10
Mr. and Mrs. V. D. GENSBURGER	5
Mr. and Mrs. S. E. LEVY	5
Mr. and Mrs. A. MICHAEL	5
ANONYMOUS	10
Mr. R. H. ELIAS	10
Mr. F. S. ELIAS	10

The Hon. Secretary of the Ohel Rachel Synagogue acknowledges with thanks the following donations.

[Continued on page 29.]

SOCIAL AND PERSONAL

MISS ANNIE GENSBURGER

The engagement was announced of Miss ANNIE GENSBURGER, daughter of Mr. and Mrs. H. GENSBURGER, well known residents of Shanghai, to Mr. BENNO MOISEIWITSCH, the well known pianist, who has just completed a short season here. The wedding will take place on the 8th instant at the Ohel-Rachel Synagogue.

A PRETTY WEDDING TOOK PLACE AT THE Majestic Hotel on the 18th ultimo, the contracting parties being Miss FLORA EZEKIEL, daughter of Mr. and Mrs. EZEKIEL ELISHA, and Mr. ABRAHAM JAMES ROGERS. Hazan ELLAHOO ISAAC officiated. The bride was given away by her brother Mr. EZEKIEL SOLOMON. The maid of honour was Mrs. J. H. EZEKIEL and the flower girl Miss ELSIE Ezekiel. The bridesmaids were Miss HANNAH EZEKIEL, Miss AZIZA EZEKIEL and Miss LILY JACOB. A very large gathering was present at the reception which was subsequently held at the Majestic Hotel, to felicitate the happy married couple.

MR. N. BLUMENTHAL HAS RETURNED TO Shanghai from his successful business trip to Paris.

MR. MAURICE BENJAMIN

MRS. MAURICE BENJAMIN

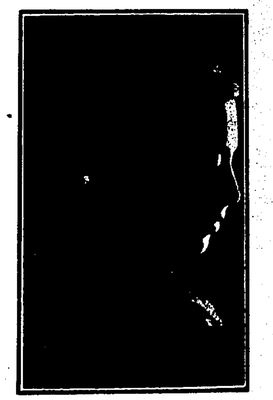
MR. and Mrs. MAURICE BENJAMIN who have been spending their vacation in Europe and America since April last year, are returning to Shanghai next month via Suez. Mr. BENJAMIN has practically retired from business, but holds a seat on the directorate of the SHANGHAI LAND INVESTMENT Co, Ltd. It is not improbable that Mr. and Mrs. BENJAMIN after making a brief stay here will sail again for San Francisco. What is Shanghai's loss will be California's gain.

M. SPEELMAN.

MR. MICHAEL SPEELMAN, Director-General of the International Savings Society, has been honoured by the French Government, having been made Chevalier de la Legion d'Honneur, according to information reaching Shanghai. Mr. SPEELMAN is one of the best known members of the French community and the honour conferred upon him by the Government is considered distinctly meritorious in view of his great services to the French Concession. Mr. SPEELMAN is not only Director-General of the I.S.S., but is connected with the Assurance Franco-Asiatique, the Fonciere Immobiliere de Chine and also is one of the founders of the new French Greyhound Racing Course, the Canidrome. He was born in 1877 at Amsterdam and arrived in China in 1897. His original position was that of cashier at the Russo-Asiatic Bank, but afterwards he branched out into other directions until he occupied the outstanding position he occupies to-day. He is known for his philanthropic deeds and no appeal to him for a just cause fails to elicit a prompt response.

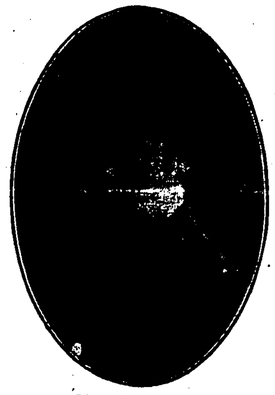
MISS DORA TOEG, DAUGHTER OF MR. AND MRS. R. E. TOEG, recently passed through Vienna, *en route* from Pistany, Czecho-Slovakia, where she has been taking the cure for arthritis, to Monte Carlo, where she will spend the winter.

MR. ALBERTO COHEN MADE A TRIP TO MANILA last month. He was accompanied by his brother Mr. I. COHEN who continued his journey to Constantinople.



Madame FLORA ROSEMBERG, Barrister-at-law, who has just returned from France and has resumed practice.

BENNO MOISEIWITCH, the celebrated virtuoso pianist whose engagement to Miss ANNIE GENSBURGER, the eldest daughter of Mr. and Mrs. H. GENSBURGER has just been announced, and the wedding will take place on the 8th instant at the Ohel Rachel Synagogue. Mr. MOISEIWITCH will travel with his wife shortly after his marriage to Java, India, London and from thence to South America. They expect to be in London in November this year where they will make their home in future. The wedding next week promises to be a brilliant function and a large gathering is anticipated.



MRS. ASHKENAZI.

wife of Rabbi M. Z. ASHKENAZI, of OHEL MOSHE Synagogue. Mrs. ASHKENAZI is highly popular in local circles, having made innumerable friends during her three years' stay in Shanghai. She is active in all the local communal institutions, devoting much time and attention to the Hebrew Shelter Home. Recently she was elected on the "Kadimah" Committee, which is a compliment to her great devotion to Zionism. Mrs. ASHKENAZI is in every respect a true helpmate to her husband and shares his dream of a united, peaceful and God-fearing community.

THE TRADITIONAL ANNUAL SEUDAH (MEAL) OF THE LOCAL HASSIDIM took place on the 19th Kislew at the residence of Rabbi and Mrs. M. ASHKENAZI. There were about 40 guests present. A suitable address on the significance of the day was delivered by Rabbi ASHKENAZI. The latter also appealed to those present to assist the newly formed "Society for supporting needy orthodox Jews in countries of religious oppression," the inauguration of which Society took place on that day. A collection of $100.00 was made (including $60 by Mr. D. G. M. ARONOVSKY) and the following Committee was elected: Rabbi M. ASHKENAZI, President, Mr. H. EPSTEN Hon. Sec., Mr. D. G. M. ARONOVSKY, Hon. Treas. and Mr L. MERKIN, Committee

Mr. and Mrs. L. MERKIN HAVE REMOVED to No. 4 Studley Avenue.

MADAME R. M. KOZLOVA HAVING RETURNED FROM Tientsin has resumed her practice in Shanghai. 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.

Mr. and Mrs. E. FREDERICKS ARRIVED FROM BAGDAD last month on a visit to their relatives here. Mr. and Mrs. J. A. FREDERICKS and Mr. and Mrs. S. J. LEVY. Mr. and Mrs. E. FREDERICKS are returning to Bagdad next week.

WE UNDERSTAND THAT THE PROCEEDS OF THE tea dansant held on the 21st November last, at the Cafe Madrid, netted $854.—This item was divided into two equal proportions between the Jewish Ladies' Benevolent Society and the Hebrew Shelter Home. Mrs. H. GENSBURGER has been credited with the good work done in connection therewith.

MRS. LUNA BENJAMIN WAS A PASSENGER on the *President Monroe* last month from San Francisco to Singapore, where she will spend a few months with her daughter Mrs. E. J. NATHAN. Mrs. BENJAMIN will return to Shanghai in April next.

THE FORTHCOMING WEDDING OF Mr. SANEUR-SALMON KISSELEFF son of the Chief Rabbi of HARBIN *to* Miss Sonia Bikhovsky daughter of Mr. and Mrs. J. A. BIKHOVSKY a prominent member of the Harbin Jewish Community is announced.

Mr. S. HERTZBERG RETURNED FROM CALIFORNIA last month wher he had been in connection with his cinema business.

Mrs. D. M. NISSIM HAS RETURNED TO SHANGHAI from her vacation in London. Her new residence is No. 130 Rue de Grouchy.

Mr. and Mrs. ERIC BENJAMIN have arrived from London.

THE HON. TREASURER OF THE HEBREW RELIEF and Jewish Women's Benevolent Societies begs to acknowledge the receipt of a donation of $5. from Mr. and Mrs. ZONNEVELDT in memory of the late Mrs. S. SEGERMAN.

The Jewish Amateur Dramatic Circle have commenced rehearsals of the well-known Yiddish play "Tsu Shpeit" ("Too Late") by Moses Richter, which will be presented at the Apollo Theatre on Saturday night, January 12, with Mrs. R. T. Hamilton as the producer. Many of those who participated in the last successful performance "Hanchi in America," as well as a number of newcomers, are taking part in this production.

SIR ELLY KADOORIE AND HIS SONS EXTEND FAREWELL RECEPTION TO BRITISH OFFICERS

The officers of the departing Suffolks and part of the Northants who left Shanghai this week for Malta, were given a farewell reception by SIR ELLY KADOORIE, K.B.E., COM. LEGION HONOR, and his two sons LAWRENCE and HORACE, on the 27th ultimo, at Marble Hall, the palatial residence of the genial hosts. There were five hundred guests present including members of Shanghai's consular offices, business and banking leaders and government officials. Mrs. BORRETT, wife of BRIGADIER-GENERAL, O. C. BORRETT and Mrs. CAMPBELL, wife of COLONEL CAMPBELL, were to have been hostesses, but Mrs. CAMPBELL was unable to attend owing to indisposition.

It will be recalled that the Suffolks were one of the first British regiments to arrive in Shanghai in the troublous days of the opening year 1927, and bore the brunt of the difficult times the city went through then. Shanghai owes them a great debt of gratitude. The occasion was memorable in that the officers of H.M.S. Suffolk could also attend as they had just returned from Nanking where they attended and took part in the ceremonies in connection with the signing of the treaty between China and Great Britain.

A very enjoyable evening was spent which lasted till nearly ten o'clock. There was dancing and much merriment, the Majestic Hotel's Orchestra having contributed much to make the hours pleasant for all. It is interesting to note that when the Suffolks regiment arrived in Shanghai, they were given much attention and welcome by SIR ELLY KADOORIE and the first canteen in Shanghai was installed at Marble Hall. The Officers of the Suffolks and the Northants were greatly overwhelmed with the attention shown them by SIR ELLY and his two sons during their stay in Shanghai. The farewell reception has given them a chance to express to their genial hosts their heartfelt thanks and sincere appreciation for the manifold acts of kindness shown them, which they felt will ever remain green in their memory.

DEATH OF MR. ED. SHELLIM

We regret to record the death of Mr. EDWARD SHELLIM, a well-known member of the Jewish communities of Hongkong and Shanghai, which took place in London last month by reason of an accident while out riding. The deceased was a member of the Shanghai Municipal Council and a partner in the firm of Messrs. DAVID SASSOON & Co., Ltd. He arrived in Hongkong in 1885 and a year later to Shanghai where he lived for thirteen years or so. In 1889, Mr. SHELLIM once more took up his residence in Hongkong, where he lived until his retirement in 1919. He was 59 years of age. He is survived by his wife, *nee* HOWARD, the daughter of another former manager of Messrs. DAVID SASSOON'S, his daughter, a sister Mrs. A. E. MOSES, of Shanghai and a brother in London. Mr. SHELLIM came to Shanghai for a year or two and then settled down at Home.

He was an unofficial member of the Legislative Council, an unofficial Justice of the Peace and an elected member of the Licensing Board. He had been chairman of the Hongkong & Shanghai Banking Corporation and was director for many years. He was a director of Hongkong Tramways, Ltd., Hongkong Land Investment & Agency Co., Ltd., Hongkong Land Reclamation Co., Ltd., Central Estates, Ltd. Hongkong & Kowloon Wharf & Godown Co., Ltd.; a member of the consulting committee of the China Sugar Refining Co., Ltd., Hongkong Fire Insurance Co., Ltd., and Canton Insurance Office, Ltd. Among other activities Mr. SHELLIM *served* as member of the committee of the Hongkong General Chamber of Commerce, member of the War Charities General Committee, member of the committee of Sailors' Home, chairman of the Finance Committee of Alice Memorial and Affiliated Hospitals, and president of "Ohel Leah" Synagogue.

WHY THE BOERS HELD OUT

Reminiscences of the South African War

Dr. John Schmidt, who was attached to the Nylstroom Commando under Commandant Grobblaar during the South African War of 1899-1903, subsequently related some interesting facts regarding inside conditions in the Boer camps.

"It may surprise many people," said he in the course of his reminiscences, "to learn that during the war the Boer Government bought, and the forces commandeered, large quantities of Dr. Williams' Pink Pills, in fact these pills formed one of the leading medicines in the chests supplied to the commandoes. Being with the Nylstroom commando I saw many cases where they restored men worn-out and rundown by the rough life, bad food and frequent wettings. Rheumatism was particularly prevalent in the camps, and I have given Dr. Williams' Pink Pills to many a poor fellow suffering from it who thus obtained relief."

To-day, just as promptly, surely and efficiently as they did in the days of the South African War eight-and-twenty years ago, Dr. Williams' Pink Pills for Pale People are restoring health and strength to sufferers from debility, rheumatism and other ailments arising from watery vitiated blood or disordered nerves. Chemists everywhere sell them, but be sure to insist upon having Dr. Williams': substitutes will not do.

JUDAISM AND ISLAM, V: BY S. S. LEVY

And God said—Let there be light! and there was Light. Gen. 1-3.

For from Thee is the fountain of life, by thy Light we see light. Psalm XXXVI—9.

The Lamp of God is the soul of man. It penetrates all the mysteries. PROVERBS *XX-27.*

A Lamp for my feet are thy words and a Light for my Path. PSALM *CXIX-105.*

Allah noor il samawati wa il arsi (God is the Light of the heavens and the earth) QURAN *XXIV-35.*

For the Lord shall extend his justice to his people, And towards his servants his consoling sympathy. When he seeth that the helping hand hath gone, And there remains none but the confined and the wandering destitute. DEUT. *XXXII-36.*

Cheer up, O ye nations, his people.

For he will avenge the blood of his servants

And render vengeance to his adversaries.

When he makes expiation for his land and people—Ibid 43.

Before we proceed with this contribution, we have a duty to perform, a duty as solemn as it is, *alhamdu lillah*, very pleasant. It consists of placing on record our hearty appreciation of Editor MAULVI MUHAMMAD YAKUB KHAN'S message of Peace to the Editor, which was published and appreciated by the latter in the November issue of ISRAEL'S MESSENGER. We extend our sincere greetings of *Marhabbah!* (Welcome) to this esteemed MAULVI and brother-in-Islam and consider him a real SAYID IBEN RASSUL ILLAH—MASHA ALLAH! a spiritual son of the Messenger of God. The aim and object of Nabbi MUHAMMAD in his life and the holy Quran was certainly Islam rather than Muhammadanism and such of his followers as are able to rise above the narrow limitations of sectarianism and its attendant fanaticism are quickened by his spirit in the same manner that the son is saturated by his hereditary influence and tendencies. The body, however perfect, is doomed to disintegration. The spirit is divine and consequently forms the imperishable, simple and ultimate element or essence. MUHAMMAD'S spirit is in the Islam which pervades and saturates the life of all his followers or spiritual children. The letter of Sayid YAKUB KHAN is now no longer confined in its address to the Editor of ISRAEL'S MESSENGER. It has, for audience, after publication, all Bani Israil and Bani Isma'il. In the veins of its writer circulates the holy blood of divine humanity—A—dam (one—Blood, Life or Soul). "Adam," says the Talmud quoting Deut. IV-332 for authority, "pervades the whole of the physical and spiritual universes," and adds—"By the light which God created on the first day (the sun and moon were created on the fourth day hence their light has nothing to do with the light of the first day). ADAM was able to see from the beginning of the world to its end." (*i.e.* know all the causes and effects). Islam, the recovered religion of ADAM, (in Hebrew and Arabic A. D. M.) took its rise from A-braham, reached its climax in the Zabur of King D-AVID and returned to the bosom of M-uhammad. Its fundamental principles are:

(a) The absolute singleness and supreme spirituality of God.

(d) The eternal Unity and Divine-source of humanity (Adam).

(m) The cleanliness of the body, purity of the mind and holiness of the soul in a life pious, virtuous, simple, peaceful, resigned, faithful clean and serene.

One God, one will, one truth, one nature—one divine humanity. It was in the presence of this *Universal* God-like ADAM that God ordered all the angels of Heaven to kneel and sing hymns; it was for this all-pervading, God-reflecting humanity that God had architectured, agricultured and farmed the blissful home of Eden from the light created on the first period; it was the mind of this ADAM that King SOLOMON styles, in his profound Proverbs, as "the Lamp of God that penetrates all the Mysteries," it was this Crown-of-the Creations of God and paragon of Nature's children that could alone name (define the nature of) God and all His creatures! For after naming all, God stood before him and asked "What is My Name?" "Thy Ineffable Name is," replied ADAM—"Y. H. W. H." (*i.e.* the Source of Being or Existence. The Jews substitute Adonai, *i.e.* my Lord for it, while the Christians rashly pronounce It as Jehovah!) God was pleased with it and said "That is indeed my own real Name!" ISAIAH, XLII-8. The ether or electricity pervades the world without its being perceived. Light sound and energy or power reveal it. Mind, the medium of the supreme vibrations is the revealing lamp of the divine nature. Sympathy, telepathy, thought-reading and transference is a force of *Unity* pervaded by the *Oneness* of God. Yet most men are hard to convince that man is infinitely vaster and more than the few pounds of bones and flesh. The real body of the soul is the mind that embraces the world and can contemplate such ideas as the "Infinite," the "Absolute" the "Eternal!" Wireless, X-rays and airships are toys for the awakened soul. When a man dies *he is* violently torn away from his people. Yet the "Awful Volume" defines death as to be "gathered unto his people" (who, by the by, *were gathered unto theirs and theirs unto theirs back to—Adam in Paradise!*)—thus revealing the facts that (a) death is not annihilation, (d) that man's relations are not all, but an insignificant few of them on earth and (m) that humanity, in every one of its individuals, is bound-up by the Unity in the bosom of ADAM within the Eternal and Almighty oneness of God—the "I am" of all I ams or Central Self of every self—but we must abstain from dealing with the occult department—a subject than which nothing could be more dangerous and consequently forbidden publication. Would you leave little children alone in a laboratory full of deadly chemicals, live wires, explosives and other destructive forces? And yet the danger here is only *physical!* Under the Tree of Knowledge stand MOSES and BALAAM. The struggle for the Wonderful Lamp is between ALLADIN and the African Black Magician. Sir WALTER SCOTT is neither a simpleton nor wrong when he sings:—

"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."

Yet he does not publish what would make his readers "happiest of human race!"

The Editor of THE LIGHT, in addition to his universal Adamic spirit, is a centre of pure Islamic Effulgence—a spiritual star radiating the sublime heat and light of the religion of Abraham, YISHMA'EL, and Muhammad—a lamp of divinity—a beacon or light-house for the storm-tossed MUHAMMADANS of India in general and Punjab in particular—a spark from the soul of Rasool Illah. *A veritable Sayid, Mash Allah!*

Between the Editor of ISRAEL'S MESSENGER and that of the *Light* there exists and should be maintained, *the most sacred of brotherhood.* The titles of their respective papers are well chosen, *divinely inspired.* Both of them are devoted to the interests of their respective creed, country, nation, community—both *standard-bearers of the same God and His Revelations to Humanity.* Few can estimate the influence they are exercising, the light they are diffusing, the numbers they are uplifting, the defence they are offering. *They should be duly appreciated and supported.* Psalm LXXXV-10 is suitably applicable to them. It says:

Tenderness and Truth have met together
Righteousness and Peace have embraced each other.

After perusing the esteemed message under appreciation, we went over our humble contributions and failed to find where we have been guilty of denying the sister-hood *of Islam and Judaism.* We have discovered on the contrary that we have, *Mash-Allah!* proclaimed the Truth of their (a) Sisterhood (d) Mother and daughter-hood (m) unity Identity! We should, therefore, be thankful if our esteemed SAYID would point out to us where we have been so unfortunate as guilty and we shall withdraw same and tender our apologies. That we should please and displease innumerable parties on both sides, we were quite prepared for and have endeavoured to steer with all the tact and caution possible, a passage through a stormy ocean full of shoals, rocks and dangerous currents; for Jews no less than Muslimeen count their narrow-minded fanatics by the thousands. We have, therefore, waited and hesitated until acting Editor ABDULLAH furnished the opportunity! Judaism is aristocratic by nature or divine decree and a few months back for a Jew to speak of Muhammad as "Nabbi, Rassul Illah, Moses of Arabia," etc. would have subjected him to severe rebuke. Now we are pleased with and thankful for the reception with which our articles have met so far. Only one learned friend favoured us with: "For mercy's sake what are you driving at? You make the Patriarchs, MOSES and the Prophets Muslims and Muhammad and his followers Jews! I guess your next move is to exchange the Synagogue and the Mosque and Bible and Quran!" We replied "Iblis has set up a veil between the Synagogue and the Mosque which we are anxious to replace by a thin gauzy transparent curtain. Wherein do we err? Point that to us." "Well you are a—a—an—impossible!" "You are another!" we retorted affectionately .....

If our Muslimeen readers in general and Sayid YAKUB KHAN in particular could realise our situation (not being Jews how can they) they would have had no cause for dissatisfaction with anything which we have published. We have, so far, by the help of God, accomplished a tremendous upheaval in Jewish thought regarding Uncle ISMA'IL, Mother-Hagar, Cousin MOHAMMAD, the holy Quran—all new ideas are foreign hitherto and require time to take deeper roots or be digested and assimilated. A certain percentage of our people know little of and care to know less about Muhammadanism and those who do know regard it from an unfavourable point of view. The attitude of the Muhammadans towards us is no less deplorable. These things must be taken into consideration and patience allowed for the development. Great credit to our Editor, one of the purest of

[*Continued on page 23.*]

ERES YISRAEL AS I SAW IT

MRS. D. G. M. ARONOVSKY ENCHANTED WITH HER SECOND VISIT

"Eres Yisrael as I saw It" is not an uncommon headline in every Jewish paper abroad. For it is inconceivable how one could touch the subject without being thrilled with fondest memories of the past and the expectations of the future. The latest to return from the Holy Land is Mrs. ARONOVSKY, wife of Mr. D. G. M. ARONOVSKY, a well-known local communal worker. Mrs. ARONOVSKY visited Jerusalem for the second time within a period of two years, the first occasion being in connection with the tuition of her children where she placed them in the Beth Sefer Reali, an up-to-date institution giving accomodation to 365 day scholars and 46 boarders (boys and girls). Jews from all parts of the world are sending their children to this school in Haifa, which is noted for its salubrious climate and good sea-view. Mrs. ARONOVSKY returned to Shanghai last month, and is simply enchanted with her stay in Eres Yisrael which she hopes to visit again and make further plan for the future. The country is fast settling down to normal life and the question of unemployment is no longer so acute as it used to be a year ago. Everyone who cares to work makes a living and there is inevitable in a country which is being re-built and commanding the attention of *Kol Yisroel in Hus l'ares.* Everywhere there was a change to the good; living is no more growing expensive, industries are picking up the trade and competing favourably, the roads being widened and kept cleaner. Quite a number of residents from China have established themselves in the land and some regretted for not immigrating a few years sooner. The water question is no more a problem, thanks to the RUTENBERG scheme, which, in itself, is a sign of Eres Yisrael growing and developing under the wise leadership of KEREN KAYEMETH and KEREN HAYESOD. The Wailing Wall incident during Yom Kippur, added Mrs. ARONOVSKY, has united the Jews as a whole. In Tel-Abib every shop was closed and business was at a standstill in order to attend the protest meeting convened by the elders of the community. It was an impressive sight to see the Jews marching in large numbers to give vent to their outraged feelings in a city which is owned and controlled by Jews. Tel-Abib is continually expanding, added Mrs. ARONOVSKY, and is destined to be *the* city in future. Of Haifa much could be said, owing to the new harbour which is being built shortly by the government. That will open a new era of commercial life and create a great trade centre for the future.

From left to right, ISAAC ARONOVSKY, Mrs. D. G. M. ARONOVSKY, Miss RACHEL ARONOVSKY, Mr. REUBEN ARONOVSKY (pupils of BETH SEFER *Reali*, Haifa).

an air of unity and fraternization among all classes, said Mrs. ARONOVSKY. The language spoken is Hebrew and it is quite a delight to see the young ones fully conversant with it. The Beth Sefer Reali is undoubtedly playing a good role in training the children in all useful subjects and preparing them for the future need of the country. The environment of the institution is thoroughly saturated with Jewishness which leaves an indelible impression upon the minds of the young ones. Mrs. ARONOVSKY was able to tell us the difference she noticed between her first and the second trip to Jerusalem. That was, of course,

"My sincere advise to all those who can spare a vacation," added Mrs. ARONOVSKY, with a touch of feeling and emotion, "is to visit Eres Yisrael, the country that is dear and near to our hearts, and see in their own eyes the wonderful transformation it is undergoing through the efforts of KEREN KAYEMETH and KEREN HAYESOD, the two Jewish national institutions which are responsible to-day for anything of value in our LAND and which, to my mind, should be enthusiastically supported by Jews throughout the world."

[*Continued from page 22.*]

orthodox Jews in the Far East, who has faced the brunt of the publication arming himself with the authority of Truth and Justice of the Scriptures—a brave undertaking! So far we are satisfied with the results of our work, thank God. Our disappointment is confined to one direction only, namely, to our expectation of a raid from the side of the Christian missionary movement from whom not a whisper has reached to enable us to open their eyes to the logic and beauty of *Deen il Haq* (i.e. the religion of Justice or Truth of God.) This disappointment, however, does not amount to a despair. The raid may yet be coming. Muhammad came into contact with specimen of a few Arab Jews by no means representative of the nation of Israel. When on friendly terms he praised them as "Bani Israil" generally, and when irritated, he vented his feelings against "il Yahud." The latter attitude created a division between his followers and those of MOSES. But since the principles of the two creeds are in harmony or rather identical, the superficial personal feelings can be worked off by the efforts of Muslimeen and Jews of modern enlightenment. Islam the religion of Peace is not opposed to such a reconciliation. When we say Islam is a "daughter," or "off-shoot of Judaism" and that MUHAMMAD had "borrowed from the Torat" we refer to its *restoration* to the religion of Ishmail from idolatory. If MUHAMMAD *did* borrow, the chapters of the holy Quran become like cheques drawn on ancestral good credit preserved in the Bank of Judaism. Owing to the fact that Judaism is much older and more developed it could be styled as the mother. In the same manner modern Judaism is the daughter of that given by MOSES which was almost lost in idolatory and recovered by ELIJAH and other prophets. If, however, our speaking of Islam as daughter, does not please our Muslimeen brothers we shall in future refer to it as sister only. The difference is little so long as both the creeds are identical in their fundamental principles which *fact* is the main and essential point to consider. We trust we have met all our Sayid's desires. Let us not miss the substance in running after the shadow.

In the presence of the Supremely Adorable One, Justice and Truth must be proclaimed in all their purity and at all cost. In the history of Judaism Nabbi MUHAMMAD towers as a unique fugure; in the history of mankind, an astounding spiritual hero. For no non Jew hath ever more sincerely believed in, reverenced, spread and did greater service to Judaism more than this born-idolator and illiterate messenger of God, yea, this reproducer of the life of his grand sire *Abrahim il Khalil* in a vaster, profounder and more energetic extent and effect. Jew and Muslim should never for a single moment lose sight of this tremendous fact, and both should endeavour to prevent the contamination of the purity and simplicity of MUHAMMAD'S creed, in the life of his followers, by innovations borrowed from the so-called, "modern civilization" of the polytheists. We fully endorse MAULANA MUHAMMAD ALI'S statement made in his speech at Jerusalem, as is reported by the *Jewish Daily Bulletin*, of November 25th, 1928, that Muslim students studying in the European Universities should not destroy their own culture and traditions in their efforts to emulate the culture of the West. When civilization shall attain its highest plane it would be discovered that its throne and crown have been prepared by MOSES, ELIJAH AND MUHAMMAD. The realm of noumena is God's that of phenomena, man's. No lover, admirer and reverencer of ABRAHAM and MOSES of Judea should fail to love, admire and reverence these two sublime characters combined in the simple regenerator of Arabia.

[*To be continued.*]

"THEY DID HIM A WORLD OF GOOD"

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EDITORIAL NOTES & COMMENTS

THE NINTH OF MARCH

It is to hoped that the ninth of March this year will not be like the ninth of Ab to the Shanghai Jewish School. Optimists are prepared to wager 10 to 1 that it would not be so. That's something. Verily, the good name of Shanghai Jewry is at stake!

* * *

GOLD AND SILVER BULLETS

The next issue of ISRAEL'S MESSENGER will give a proper mirror of the future of the Jewish school in Shanghai. We shall publish a long list of names of warriors who have generously contributed their gold and silver bullets with which to fortify the new building fund. Many names will recall pleasant memories of the past. They should evoke keen competition and enthusiasm for the institution.

* * *

OUR INDUSTRIAL NUMBER

With this issue we publish for the third time since June last, our Industrial edition, which we hope our readers will read carefully in order to gain some conception of the role which our community had played and is playing to-day in the development of Shanghai. We are indeed proud of the record and the reputation we have earned as a community devoted for the development and welfare of the place in which we had cast our lot and striven to further its welfare and progress. When we come to think of the great possibilities we have in future in our own Homeland, what Jewish skill and brains have done here: what may we not be able to do when it comes to the upbuilding of our own country and redeem it from the blight of the ages? Shanghai as it stands to-day is a monument of what foreigners have done in China, and the Chinese people are not slow in recognizing it. We are pleased to say that Jews have done their "bit" as well in laying a solid foundation for the future prosperity of Shanghai, which is noted as a great commercial port in the Orient. We are not without hope that men of our race and faith will yet contribute their greater share for the future greatness of China and the Chinese people. Greater Shanghai is no more a dream but a reality. We shall see it not in the distant future but right here now.

* * *

"THE MONTHLY PIONEER"

A copy of an excellent journal *The Monthly Pioneer* devoted to the cause of Zionism has just come to hand. *The Pioneer* is published in London and the yearly subscription fee is 7|6d post free. There is a vigorous leading article on the Wailing Wall incident which is worth reading, while an article by ELIAS M. EPSTEIN on the same subject is an admirable one. LORD MELCHETT speaks of the "Economic Possibilities of the Jewish Homeland" while that distinguished scholar and publicist MR. P. HOROWITZ gives a vivid account of "Palestine (why not Eres Yisrael?) as I Saw It," supplemented by clear pictures of New Judea's scenic grandeur. It is decidedly a journal for the Jewish home. A word about the cover design will not be out of place. Erected in a circle, the Magen David stands out in bold relief, with a lion in the centre embodying the symbol of the Lion of JUDAH is most admirably portrayed. A picture of MR. BERNARD BARON the well-known Jewish philanthropist is seen in one of the corners of the title page. We wish the *Monthly Pioneer* a long lease of life and material success in its useful mission.

* * *

"MORNING PRAYER"

MR. HENRY C. SAMUELS, of Seattle, Wash., has kindly favoured us with a copy of a little neat booklet entitled, 'Morning Prayer' which is a compilation of a few of the principal Hebrew prayers with its English translation, extracted from the orthodox ritual. The compiler describes the contents of his book as a 'modern, comprehensive and applicable order of service, for individual and congregational Jewish worship.' MR. SAMUELS has approached his labour of love in a spirit of sincerity and devotion which is noticeable in the manner in which the selections published have been made and presented to the reader. A no more appropriate conclusion could be found than the *Aleinu* and

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Rabba, which express the soul of Jewish Nationalism in a fervent manner. MR. SAMUELS is to be congratulated on the splendid booklet he has produced, and we hope it will circulate freely among as many readers and worshippers as is possible. That alone should be a splendid compensation to its sincere compiler.

* * *

REBELS"

The Hebrew Union College Monthly for October, 1928, has just come to hand in its usual attractive style, containing many interesting contributions, leading notes and poems by the students of the college. Under the Editorial Notes column which is given the fanciful yet appropriate title of 'Random Rakings', reference is made about us. Says "S. R. B." the compiler:—

> "Our friendly contemporary (the Shanghai ISRAEL'S MESSENGER) underrates us. Eight more 'rebels' it says, have been released from Cincinnati to poison the pure wells of Judaism throughout the land. The precise number, of course, is fourteen. And as for that unfortunate expression 'rebels,' perhaps 'distance lends enchantment'."

We are prone to accept the correction made by our kind contemporary and apologize for having underrated the strength of the number of 'rebels' who were launched on the stormy sea of life. The seriousness of the situation has not been mitigated but increased six-fold. It is related that when a prospective purchaser asked an Irishman in a coal-yard, "How is coal this morning?" the witty and true reply was 'Black as ever, your honour.' So in the same way the epithet 'rebels' still holds good in spite of the 'distance that lends enchantment'. Alas!

* * *

REV. HARRY STERN'S STERN CRITICISM

He is a graduate of Cincinnati. Writing in the *Canadian Jewish Review*, of Toronto, he refers with glee to the appointment of a graduate of ISAAC M. WISE'S Yeshiba, Dr. REINHARDT, to the moderate reform pulpit in London. He sees in it the growth of the new brand of Judaism fostered by the College. Continuing, MR. STERN says:—

"Who can stem the tide? Even the 'chief Rabbinate' is silent. The once famous 'attacks' emanating from its august offices are no longer to be heard. Why? They have proven futile."

What silly twaddle! Does MR. STERN think that the Chief Rabbi, the VERY REV. DR. J. H. HERTZ, must continue day and night to arraign the 'Liberal' movement when he had so ably crushed it into atoms in his series of sermons and exposed its anti-Jewishness before *eney kol Yisrael*? The CHIEF RABBI OF THE BRITISH EMPIRE was not only satisfied in his indictment of the new cult, but took the next wise step in having his brilliant discourses published in booklet form and placed before the whole Jewish world. What more was he expected to do? His voice far from being hushed is, therefore, heard everywhere and anywhere where loyal sons of Jewry meet and who think of quoting the sermons in connection with the fallacies and vagaries of "Liberal" Judaism. The discourses in question far from being futile have caused a wave of enthusiasm and urged our people to combat the dangerous movement which is eating like a canker into the vitals of Judaism. MR. STERN must think twice in future before attempting to extol the new brand of Judaism at the expense of truth and sound judgment.

* * *

ZIONISM: IN THE LIGHT OF POLITICAL EVENTS

THE CHIEF RABBI PROF. DR. J. L. LANDAU, M.A., PH.D., of South Africa has delivered a stirring lecture before the members of the Johannesburg Women's Zionist League on the above theme. This admirable address is now permanently recorded in pamphlet form, a copy of which has just come to hand DR. LANDAU examines Zionism from various viewpoints and replies to a question raised by a member of the Women's Zionist League. The question asked was:—

> "As the Zionist movement arose in consequence of the persecution and ill-treatment of our people in various countries, especially in Russia and Roumania, as the chief object of the movement is to provide a safe home for those vagrant aliens to whom their own native lands have denied all citizen rights, and even the protection of their lives, can the raison d'etre of the movement still be justified in view of the recent important events, viz., the new regime in Russia and the official declaration of the Roumanian Government to remove all Jewish restrictions and anti-Jewish legislation."

PROF. LANDAU in replying, explains that the legal emancipation of the Jews in Russia and in Roumania will not solve the Jewish question. Then what will? Self-emancipation readily answers the problem. The lecturer cites Dr. PINSKER as having said, "If we undeceive ourselves as to the efficacy of the legal emancipation of our people, it is time for us to think of and to work for self-emancipation." That is only made possible through the realization of our Zionistic scheme or dream; through the fulfilment of the great and lofty task we have imposed upon ourselves, 'To establish a publicly-assured and legally recognized home for the Jewish people in sacred and historic land of our fathers.' PROF. LANDAU'S pamphlet is worthy of earnest study by every Jewish man and woman. He has done a great service to our national cause by publishing his views and broadcasting the message of Israel's renaissance far and near. Our readers would do well to secure copies of the above brochure for themselves, by applying direct to the Johannesburg Women's Zionist League and studying for themselves the great issues involved, and which are so lucidly explained by the great Rabbi in South Africa.

* * *

OUR REPLY TO "NEWSMAN"

The Jewish Guardian runs a weekly page, under the caption 'Men, Women and Affairs' conducted by NEWSMAN, in which subjects of topical Jewish interest are discussed. It is a page to which we often turn in order to gain poise and peace of mind before undertaking the rather arduous task of studying MR. MAGNUS' Notes, or Dr. *MONTEFIORE'S* usual vagaries or REVEREND MATTUCK'S fanatical outbursts. Anyhow, to come to the point NEWSMAN has remarked about the Editor of this publication (without his being, *mirabile dictu*, inhibited by the Chief) when referring to SIR DAVID EZRA in the following paragraph:—

> The position of SIR DAVID in India is a responsible one, carrying with it, I am informed, the leadership of the Jewish community of Calcutta. This community is now suffering from the absence of an official spiritual head, for since the death of the Rev. E. M. D. COHEN two years ago no successor has been appointed. Now I read in ISRAEL'S MESSENGER, a leading Shanghai Jewish newspaper, whose energetic editor, Mr. N. E. B. EZRA, seems to make a special point of reading *The Jewish Guardian* every week (and all the week), that much useful reform is needed in Calcutta with which to uplift the educational system and the spiritual status of the rising generation there. The unsatisfactory state of affairs, it is suggested, could be remedied if a worthy candidate were invited to fill up the vacancy, and an appeal is made to SIR DAVID, with his large experience of Jewish communal work and his frequent trips to London, to secure the ideal minister.

It is quite true that the Editor of ISRAEL'S MESSENGER reads *The Jewish Guardian* every week, but what he wishes to deny is the fact of his reading same *all the week*. That is not so. It is said of HEINE that one day speaking of his inability to acquire proficiency in reading Hebrew, he said:—"I could never get on so far in Hebrew reading as my watch, which, by much familiar intercourse with pawn-brokers has

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contracted many Jewish habits—it will never go on Saturday." Fortunately, Mr. EZRA follows the same tradition of not doing any sort of work, whether physical or mental on the Sabbath, although for quite different reason than described by HEINE. We may add, however, that the *Jewish Guardian* seldom knocks at our door on *Yom Shebi'i*. We would have welcomed it on that day if we could derive any *oneg Shabbath* from it! This by the way.

* * *

"POPPY DAY"

Under the above caption, the London *Jewish World*, of November 22nd, 1928, writes an excellent timely editorial which we are anxious to bring to the attention of our readers. The matter broached therein affects Jews in all civilized countries where there is abundant desire to assist the maimed and the crippled and the blind who bore the brunt of the war's horrors and sufferings. But when a section of the community is placed in a disadvantageous position where it finds it impossible to give a helping hand owing to the sanctity of the day, it is time to make some representation in the right quarter, as has been suggested by the Editor of the *Jewish World* in the editorial referred to below. We know of a few local cases that occurred this year on the 10th November (Jewish day of Sabbath) which are both pleasant and unpleasant to record. We know of an instance where a Jew has actually avoided going near to the vendor of the Poppies, for obvious reasons. Be that as it may, we are hopeful of a solution to the matter when the eleventh day of the eleventh month falls again on a Sunday or Saturday in future. And now to the editorial of our esteemed London contemporary:—

Many complaints have reached me in reference to the holding of Poppy Day on Saturday, as was the case this year. In consequence, observant Jews were unable to purchase the emblems, for they were obtainable only on that day. Jews were thus compelled to walk about without wearing the flower, and in several cases, I am assured, were the objects of jeers and unfriendly comments from passers-by. I hope this will be borne in mind by the authorities responsible when in future Armistice Day falls on a Sunday and the selling of Poppies has to be on another day. It is hard lines for Jews to be subjected to popular contumely on the supposition that they are not in sympathy with the excellent purpose of the collection, especially as they thus suffer because they are true to the calls of their faith. Not all are, to be sure. And I have heard of a well-known Jewish M. P. who could not resist an exhibition of super-patriotism in deference to the Sabbath, and who was a prominent figure in the West End as a vendor of Poppies. I think that the spectacle of a Jew thus disregarding the Sabbath when Christians had taken care to ante-date the celebration because of the regard they have for Sunday rest is simply exquisite. Truly we are are a peculiar people!

* * *

PALESTINIAN COINAGE

"So far as we have any knowledge," says HERODOTUS, "the Lydians were the first nation to introduce the use of gold and silver coin." STRABO, ELIAN, and the Parian chronicle all agree in adopting the more commonly received tradition that 'Pheidan, King of Argos, first struck silver coins in the island of Aegina." We read that the earliest Greek coins were simply bullets of metal "oval or bean-shaped bearing on one side the signet of the state or of the community responsible for the state or of the community responsible for the purity of the metal and the exactness of the weight." Ancient Judea also had its own coinage which was patterned after that of the Greeks and Egyptians. To-day the only symbol we have is the shekel. Zionists have to strive their utmost to introduce a Jewish coinage system as of old. It is said the coinage of any country proves the integrity of that country its stability and its independence. Now that Zionism has accomplished so much in Eres Yisrael (we still have a long way to go) it behoves us to bear in mind and encourage the adoption of some sort of real Jewish currency. After all Eres Yisrael is the Jewish Homeland in all reality, and should, therefore, in course of time, boast of its own currency and postal status. As the radical reformed non-Zionist Jew, Dr. JULIAN MORGENSTERN, of Cincinnati, said in a speech before a Non-Zionist Conference in New York in October last, "If there is in the course of time going to be a Jewish State, I want it to be the finest Jewish State that can possibly be." That is a real spirit of a self-conscious Israelite. To boast of a Homeland and then in the same breath speak of a foreign currency is simply ridiculous. The World Zionist Organization, to our mind, should bear this in mind and bring about the necessary reform at the crucial time. *Yamin Ye dabairu!*

* * *

A FINE ESSAY ON "JEWISH ENDURANCE"

We are indebted to Dr. W. M. HAFFKINE, C.I.E., for his booklet entitled "On Jewish Endurance" and find it most instructive and elevating. Jewish endurance the world over is proverbial, so that the title alone suggests to the casual reader what is in store for him within the confines of this useful booklet. Dr. HAFFKINE sub-divides his subject, under attractive sub-headings which makes the reading an easier one at that. Speaking of the forces that influence human relations, Dr. HAFFKINE states that 'communities even more than marriages are made in heaven'. Further, that 'suitable lines of conduct are necessary to maintain communal life'. Jews are happily placed in this respect for the simple reason that ample instructions were handed down to us by our ancestors. In regard to Jewish traditional practices the author speaks of kashruth and makes in part the following significant statement:—

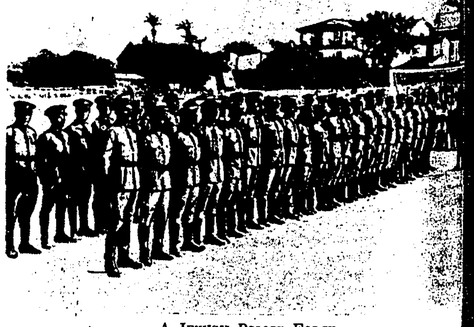
"While this is the position in regard to some of our traditional practices, many usages and rites of great beneficence and importance remain within the reach of all Jews, in every condition of life. Thus, for instance, since the advance of the researches in microbiology, it has become known that a remarkable provision for preserving health underlies the thorough removal of the blood from the heart and vascular system of animals intended for food, as, soon after death, the blood becomes invaded by microbial germs and conveys along the vessels, infection to the rest of the body. Similar provisions are represented in the rejection of carcases showing tainted tissues, which the microscope has now revealed to be nests of parasitic organisms; in the purification of meat by means of crystal salt, which is a preservative of great potency, yet perfectly harmless to man."

Under the concluding sub-heading of "Modern Science and the *'Adon Olam'*" Dr. HAFFKINE brings his potent essay to an appropriate ending. He is well-known in England, India and France for his conformity to Jewish laws as an orthodox Jew of distinguished standing. He proves by his essay that modern Jewish life is not incompatible with ancient Jewish rites and ceremonies, and that a Jew can stand before kings and not have to apologize for his traditional customs and time-honoured ceremonies. Dr. HAFFKINE has rendered an admirable service to his people by publishing his booklet and broadcasting it in the interests of Judaism, the ancient and ideal creed of life. We have great pleasure in commending it to our readers.

* * *

A MUCH COVETED TITLE

Most of our readers, if not all, must have read the story of the dog who stood meat in mouth, before the limpid waters of a lake staring at the tempting reflection of what seemed to him an opponent. How much the dog coveted the meat he saw reflected may best be imagined than described. He made a snap for it and lo! and behold what he held also disappeared into a fathomless abyss. AESOP did not know the half of it when he wrote this fable. If he were alive to-day, great would be his consternation to see the goy-Rabbi of St. John's Wood in precise fashion holding the self-same covetous attitude claiming the august title of 'Chief Rabbi' of 'Liberal' Judaism in England. If our readers would go to the pains of procuring a copy of the *Jewish Guardian* of November 30, they will see for themselves how brazenly the much-coveted title was bestowed upon the goy-Rabbi by the 'Chief' of the pseudo-Zionists in the British Empire! And now we have a 'Chief Rabbi' of a disruptive force in England who would rather do away with *Get* than submit to *Torath Moshe!* Of course, no attention is placed upon the Mosaic injunction, "THOU SHALT NOT COVET!" Truly, a mad world, my master, quoth SHAKESPEARE!



A JEWISH POLICE FORCE

With the tremendous developments in Eres Yisrael, the leading cities are acquiring modern municipal administrations. Here is the first Jewish police force in the world, recently created by the city of Tel-Abib.

EVENTS IN NEW JUDEA

[FROM JEWISH TELEGRAPHIC AGENCY]

The will of the late IDEL SCHWARTZ, South African Zionist leader and member of the Zionist Actions Committee who died in October contains a bequest of £1,000 for the Hebrew University. The will further stipulates that after the death of his wife an additional £10,000 is to go to the University.

Mr. AMERY, in reply to questions by Lieut.-Commander KENWORTHY in the House of Commons on the 15th November, on the position with regard to the recent Wailing Wall outrage in Jerusalem, said that the matter was engaging his close attention and that he proposed to take the highest legal advice before coming to a decision. He further stated that there had been no rioting in Jerusalem and that he intended within the next few days to lay a White Paper before the House on the whole subject. Mr. AMSBY-GORE, Under-Secretary of State for the Colonies, in answer to Commander Kenworthy, said there were various questions to clear up before high legal advice could be asked with regard to the *status quo* at the Wailing Wall. One was the exact nature of the *status juo* maintained under the Mandate.

Two Moslems embraced Judaism in Jerusalem in October. TAHAR IBN AHMED, 35, a resident of Jerusalem, was admitted into the Jewish faith. YAKUB BIBI, 25, a resident of Beirut, came to Jerusalem, and was accepted into the Jewish faith in the presence of many rabbis. In accordance with Jewish tradition, the converts assumed the name of ABRAHAM BEN ABRAHAM.

A statement allaying the fears of Moslems in Palestine, instilled by anti-Jewish agitators, was issued by the Zionist Executive, denying in categorical terms that the Jewish people have any designs on the Moslem Holy Sites in the country. "In view of the fact that the Jewish aspirations to secure conditions necessary for free, undisturbed worship at the Western Wall, have been misrepresented as involving Jewish designs to encroach upon the Haram (Wakf) area," the statement declares, "we desire to reaffirm our declaration recognizing unreservedly the inviolability of the Moslem Holy Places." Similar statements reaffirming the Jewish intentions at the Western Wall were sent by the Executive to the Palestine government and the anti-Zionist Arab Executive.

A fund of £2500 to provide an annual scholarship at the Hebrew University in memory of JOSE BENSAUDE of Lisbon was established by his grandsons. The provisions of the scholarship state that the beneficiary is preferably to be a Sephardic Jew. The establishers of the fund hope to increase the amount to £10,000 by additional contributions from other members of the Bensaude family. The fund was established through the efforts of Dr. ARIEL BENSION, Keren Hayesod delegate.

The Pica, Palestine colonization agency created by Baron EDMUND DE ROTHSCHILD and his son JAMES ROTHSCHILD, plans an extension of its colonization work in the country, it is stated here on good authority. The new development is to be carried out near Hedera, where new colonies are to be established. A sum running into many thousands of pounds has already been allotted for this purpose. The amount of £2,200 for the erection of synagogues in the old Rothschild colonies has also been allocated. Suitable sites for the erection of synagagues have been purchased. The model synagogue to be erected will be in the colony Benyaminaa. It was also learned that the Alliance Israelite Universelle has decided to expand its network of schools in Palestine. An amount of £3,000 has been allocated for this purpose by the organization.

NEW HEADMASTER FOR TIENTSIN JEWISH SCHOOL

Mr. PERCY MONTROSE SAILS FOR CHINA THIS MONTH.

We are reliably informed that Mr. L. GERSHEVICH, the lay head of the Tientsin Jewish community, while passing through London last month, took the opportunity of signing a contract with Mr. PERCY MONTROSE, a Zionist and graduate of the Leeds University, who has been appointed as Headmaster of the Tientsin Jewish School. Mr. MONTROSE will sail for China this month, and it is not improbable that an invitation will be extended to him by the local Zionist Association to address a public meeting here. The initiative taken by Mr. GERSHEVICH will undoubtedly have a far-reaching significance to Jews living in China, and we await future developments with interest. A prominent Zionist in London writing to us under late of December 12, says, "The arrival of Mr. MONTROSE in your vicinity should give a further impetus to Zionist activity."

ZIONIST DEPUTATION TO SIR JOHN CHANCELLOR

A Deputation from the English Zionist Federation, consisting of the Rev. J. K. GOLDBLOOM, Chairman of the Executive, the Rev. M. L. PERLZWEIG, Honorary Secretary, and Mr. PAUL GOODMAN, Chairman of the Political Committee, accompanied by Mr. H. L. HAWKINS, Secretary, was received in October last, by Sir JOHN CHANCELLOR, the recently-appointed High Commissioner for Palestine.

After having conveyed to His Excellency the congratulations and good wishes of British Zionists on his appointment, the members of the deputation acquainted the High Commissioner with the views of Zionists in this country on a number of important problems arising out of the work of the Administration and of the Jewish Agency in Palestine.

Sir JOHN CHANCELLOR promised to give his sympathetic consideration on his arrival in Palestine to the representations made by the deputation. He added that it would be his policy to conduct the administration in accordance with the spirit as well as the letter of the Mandate, and expressed the hope that the work he would be privileged to undertake in Palestine would help the Jewish Agency to realise the great ideal to which Zionists had dedicated themselves.

Owing to the sharp cold prevailing there is great need for clothings for the poor and the needy in our midst. We are sure there is a way of clearing one's wardrobes if a little attention were given to the present pressing need. Those who are inclined to give a helping hand, are kindly requested to send in their parcels of discarded clothings (both for ladies and men) to Mr. S. E. LEVY, 32 Peking Road.

KING GEORGE'S ILLNESS

[AN EDITORIAL]

We are following with keen interest and intense anxiety the daily bulletins issued by HIS MAJESTY'S Physicians regarding the health of KING GEORGE. We are glad to notice the change for the better that is reported therein. Unfortunately, at this time of writing (first January) progress is reported to be halted and extremely slow. It is no exaggeration to state that the whole world is watching the convalescence of the King, and Jews specially, without adjectives, are offering fervent prayers to *Rofeh Hinnam* to vouchsafe the latter *refu'a shelema* and *shenoth hayim*, complete recovery and length of years. May such be the Heavenly decree and may the prayers of all *tithkabal b'rason!*

THE JEW'S STONE

Most of us have heard of the "Jews Tree"—the name which has been given by the Arabs of Palestine to the eucalyptus tree introduced into the country by the Jewish settlers in the course of their agricultural and amelioration work. It is a welcome tribute to the civilising character of Zionist activity in Palestine. Now we hear of the "Jew's Stone" in the same land of Israel. This is not a recent name: it goes back a long time but has become more widely known of late because it is now being so largely used for building purposes in Jerusalem and elsewhere. The origin of the phrase is wrapped up in a fable that deserves to be preserved and repeated at this season of the year for it is a Hanucah fable. The *fellaheen* of Palestine say that when the Maccabees fought for their people's freedom, they suffered great losses before victory was won. And as the wounded warriors lay on the stony ground of Judea, their life-blood ebbing away they embraced the earth for which they had made the supreme sacrifice. Their red blood dyed the rocks and hence the curious pink shade of the "Mizz'el Yehude"—the Jew's stone! which is still quarried in Eres Yisrael.

A touching myth, showing the strong connection of the Jews with the Land they are now rebuilding.. That Jews should give their name to stones and trees is something novel in their history; it is also striking. In the world of art and song to which Jews have contributed so eminently we do not find their name perpetuated, but that of the people among whom they dwelt. In Palestine the Jew is remembered as a man of action: the ancient and modern history of that land provide with the Jews stone and the Jews Tree. Let us after Hanucah then not forget those who are planting that tree and building with that stone. Let us give cheerfully our offering after the Maccabean festival to the National Fund which buys the land on which that precious stone is found and grows the trees which make the soil of our fathers flourish once again. Let us remember that the Collecting Box of the Jewish National Fund has been the means of giving us more fame as a people than the discoveries of an Einstein or the statecraft even of a Beaconsfield.

CORRESPONDENCE

GREETINGS FROM KEREN KAYEMETH

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am instructed by my Executive to convey to you their sincere congratulations upon the occasion of your forthcoming silver jubilee.

We feel that you have accomplished a remarkable service to our Cause as well as to our Fund in raising and maintaining so high a standard of Zionist thought and inspiration, and we feel confident that on the occasion when you celebrate your full jubilee you will have added further laurels to an achievement that already ranks high in Zionist literature.

With all good wishes for continued activity.—Yours faithfully,

P. HOROWITZ.
General Secretary.

ON BEHALF OF THE JEWISH NATIONAL FUND FOR GREAT BRITAIN AND IRELAND.

LONDON, 6th November, 1928.

INTER-MARRIAGES

Editor, ISRAEL'S MESSINGER.

DEAR, SIR,—The word, in all its meaning. "Inter-Marriage" was not known to the orthordox Hebrew, nor was it ever thought to signify anything to the modern generation, and yet to-day this is one of the most evil of menaces which is in our midst. This is liable to spread unless drastic, immediate and sensible actions are brought to light with a view to eliminating, as much as possible, this danger which hovers around and threatens us. The Books of MOSES have warned us against this, fathers and mothers passing the word from generation to generation, and yet the average young men and women of to-day find it easy to rid themselves of these conventionalities "Religion and Obedience. They look upon the teaching of their religion as a thing of the past, and obedience is no longer in their daily vocabulary. They put all their arguments and beliefs in the word "Love," which they believe their forefathers and mothers were not capable of.

To remedy the faults of our ignorant and stubborn-headed brethren, may I suggest some action which might be taken, and I am sure a levelheaded person, desirous of contracting such an alliance, would think twice. They are as follows:—

1.—I think that some of us would recollect that the first person to introduce "Inter-Marriage" in our midst was Rabbi HIRSCH, [*We are afraid our correspondent does not know what he is talking about.—Ed.*] but previous to his appointment and after the termination of his services with the local community, this has more or less been abandoned and restricted. The Ashkenazim, however, were carrying on this practice previous to Rabbi HIRSCH'S introduction, and are still doing so to this day. [*Another blunder!—Ed.*] As a matter of fact with the latter this form of marriage seems to be in keeping with religion, although it is quite clear that such is not the case. What their reasons and arguments are in this direction I cannot say, nor am I acquainted with them, but I do know that for a certain payment they will not hesitate to convert a gentile into a Hebrew. This golden opportunity therefore has driven many of the Sephardim, of both sexes, to seek the necessary help from the Ashkenazim; to which our Sephardim community should make objection, and if possible to make arrangements with them that where a marriage between any sexes to others of different religions, and the person concerned is a Sephardi, to refer same to the Sephardim Community or to make a definite refusal. If this understanding can be come to with the Ashkenazi party, it would help a great deal.

2.—If such parties contract marriage by and other form than that of the Jewish ed as an outcast, burials to their dead to be faith, the Hebrew concerned will be considerrefused, and if possible, to be cast aside and unrecognized by the Hebrew Community in general, so that they may not spoil others.

3.—The offspring of parties subject to this marriage are not to be classed as Hebrews, the same benefits applying to them as it their parents. Our Bible says "The iniquity of the fathers shall rest upon the sons"—so let it stand unaltered.

4.—If any parties subjection to this marriage, for reasons of their own, divorce or separate, they are not to be accepted in our midst as Hebrews, but to remain whatever they are and wish to be.

The average Hebrew of to-day, with any amount of education, considers it a novelty to wed a gentile, some for spite, and others are foolish to do so because they cannot help being infatuated. If such persons were asked the question as to why and what made them take this step contrary to their religion, they would probably down their religion and say it is "LOVE." I would ask "What is the definitoin of the word "love"—but "temporary insanity." There is no such thing as "love," it is only an infatuation arising out of daily contact with a certain person, and which results in a "habit." The average man is not capable of loving, his mind is coarse, and to him "love" is but a "habit." However, there are persons capable of loving, and those are men and women with cultured, refined and sensitive feelings —artists, poets, and the like, but they do not believe in marriage—their belief is "free love." I do not wish to go further into this subject of "love" as it is a most intricate affair and cannot be explained in brief. The Jewish girl is by nature quiet, obedient, modest and faithful. If treated right, she will make the best wife and mother in the big wide world, but the average Hebrew (that is, Eastern) is selfish, cold and brutal, and thinks that a woman is made "to slave," and does not show her the deference which her goodself and nature warrants. I have had conversations with some of our girls, and find they have the same opinion of the average Eastern Hebrew.

I do not wish to write any further as I would take a lot of your valuable space, and therefore close with a wish that an abler pen will take up this subject, so that views might be exchanged. Cannot social gatherings be arranged in order to bring the young men and women to a better understanding? This, I am sure, will help, and would be a success.—Yours truly,

FREE LOVE.

SHANGHAI, November 27th, 1928.

"NEAR EAST" AND ZIONIST IDEAL

The following letter was published in the North-China Daily News of the 17th ultimo:—

Editor, NORTH-CHINA DAILY NEWS

SIR,—What a sensation, to be sure, must have been created in the minds of your readers yesterday, when they were confronted on page 19 of your journal with such a glaring headline "The Fading Dream of Palestine" and the sub-headline, "Utter Impracticability of Political Zionism, etc!" *The Near East* from which the article has been reproduced in your esteemed columns, is entitled to hold whatever views it likes on Zionism, whether *pro* or *con*. No one certainly expects unanimity of opinion to prevail upon matters of public importance. Hisotry furnishes many examples which impel one to laugh after they had become old. For instance, during the Colonial days certain people were asked to sign and approve a document. Some approved and some did not approve. Some of the reasons for refusing were: "I don't believe in it." "I don't understand the matter." The document these men refused to sign was the Declaration of Independence of the United States. *The Near East* may not like to "believe" or "approve" of the final outcome of the present "great adventure" in Palestine, to us the phrase of the EARL OF BALFOUR. It is, however, conceded that the building of a country is not going to be accomplished suddenly with a stroke of the pen, or the use of certain formulas or catch-words. But it must be conceded that what has been actually accomplished in the teeth of opposition and ridicule, within less than a decade, is nothing short of a miracle. *The Near East* has painted a picture in the darkest hue possible. It sang the funeral dirge over the grave of Zion and scattered the Zionists to the four winds of heaven. But there is no case for alarm. Zionists with vision have cause to rejoice over the present forward march to the land of their inheritance. Their striving in Palestine is steadily laying the foundation of a well-grounded homeland. 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 ressurrection 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 happy 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 the growth of a new civilisation, is the might of the British Empires charged by the League of Nations with the mandate of helping it to expand and fulfil its destiny. The Jewish Homeland in Palestine far from fading as a dream is actually being rebuilt. Over 100,000 immigrants entered the country and were absorbed in various industries. Quite an infinitesimal proportion have emigrated and the present *status quo* is fresh stream of immigrants entering Palestine in the near future. True, there have been setbacks and disappointments but they are part and parcel of a plan. *The Near East* has a way of frightening us. It says, "Nothing can stay the Arab's natural increase of population." This recalls to my mind, what ARTHUR BRISBANE, the brilliant Editor of *The New York American* said some years ago, "Arabs outnumber ten to one in Palestine. Jews outweigh the Arabs a thousand to one when it comes to thinking, and thinking is what counts, not numbers." The fact that Dr. WEIZMANN has gone to America this year to secure the co-operation of non-Zionists should not cause the *Near East* to stir up its readers. The Zionist leader undertakes the trip to the United States every year, with the result that ten million gold dollars had been subscribed

[*Continued on page 29.*]

THE MUKDEN JEWISH COMMUNITY

The dispersion of Jewry since our national *debacle* two thousand years ago, has not left us without jars and scars. The Galuth-life of Jewry has seldom escaped us unhurt, and lay his pillow and enjoy the air of freedom and liberty which is the brithright of every being. The upheaval in Russia has driven away many Jews from that unhappy land. Mukden, at one time was hardly a place to attract Jewish settlers; to-day it owns a Jewish congregation with a Synagogue, a school, a reading room and a Communal Association. The latter is the supreme organ and controls the activities of all the Jewish societies of Mukden. A burial ground has recently been added, thanks to the British section of the community who had kindly allocated a piece of land from their own cemetery. No time was lost in removing the graves of those Jews who were buried previously in other cemeteries into Jewish burial place. The Synagogue is playing a leading role in reviving Jewish consciousness and attracting the young ones into its precincts. The Communal Hall is another factor which attracts the youth where lectures and entertainments are being staged regularly. The library has accommodation for two thousand volumes of books which are mostly in Hebrew, English and Russian. Several periodicals are added thereto in English, Yiddish and Russian, the library being open daily to all the members of the community. A committee consisting of ladies is in charge and great credit is due to them for the efficient manner in which they look after it. It is intended to open a cultural section, a kindergarten with an extensively Hebrew and English programme. The relief of the poor is done in a way quite different from those practised in other cities. With the exception of urgent cases requiring immediate help, the applicants are given loans without interest in order that they may start business of their own and become self-supporting. Several instances are on record where such assistance has proved a boon to many. Such beneficent activities in a community of less than three years of age, are a wholesome indication of a healthy spirit of Jewish *Sedaka*, which characterizes the leaders of the Mukden Jewish community. The following are noted for their good work and who hold official positions, namely, Mr. G. A. BIKOVSKY, President; Mr. M. B. BLUMKIN, vice-President; Mr. MISHULOVITCH, Hon. Treasurer; Mr. M. I. TROTZKY, Hon. Secretary; Committee Messrs. D. M. BRODSKY, G. S. BANOVER, DUBIEVSKY, KALEDIZKY and SHUR. During the visit of Mr. GERO. KRISHEVSKY to Mukden in July last, he left behind a strong working Committee with a strong determination to support the KH and the KK in future. A sum of $1,100.—was contributed on the spot and judging from the small number of families in Mukden, Mr. KRISHEVSKY expressed satisfaction at the result. "Proportinately, the Mukden Jewry contributed more than any other organized Jewish kehilla in China," is the verdict of the Zionist delegate. The recent Feast of Lights was suitably celebrated by the Community. Matinee for the little ones was arranged in the Communal Hall, where the significance of Hanuccah was explained. Refreshments were then served to all those present and recitations in Hebrew, English and Yiddish were given by the children, the latter having been dressed in costumes to represent the characters of the plays. Mukden Jewry to-day is well equipped as a *kehillah* and it would be interesting to watch this infant growing into strength in the near future.

[*Continued from page 28.*]

hitherto by American Jewry, which is the richest Jewry to-day both in wealth and in man-power. The alarm of the *Near East* contains nothing new. It has been demonstrated that a Jewish Palestine is not visionary, but an accomplished fact. It is no more a theory but a theorem. The Jewish Homeland is guaranteed by the League of Nations under the British Mandate. After all is said and done, the Zionist idea remains unsuperseded by any other alternative, and its ideal is humanly speaking imperishable. It cannot be set aside. It is the dawn and dream of the Jewish People. It is the soul of a small people, but it is the all-conquering soul.

N. E. B. EZRA.

SHANGHAI, 16th December, 1928.

'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.

MR. KRISHEVSKY IN HONGKONG

During his twenty-four hours' stay in the Colony, Mr. KRISHEVSKY tried to do as much as he could to draw the Jewish community closer to the ideal of upbuilding our Homeland in Eres Yisrael. He was greeted on board the steamer by Mr. D. S. GUBBAY, Hon. Secretary of the Hongkong Zionist Association, and later introduced to some of the leading members of the community. It was a busy day for anyone to spare the time to attend a public or private meeting, so short interviews were arranged here and there. Mr. J. E. JOSEPH (whose magnificent contribution of Tls. 10,000.00 to the Shanghai Jewish school is referred to in our leader elsewhere in this issue) was introduced to the Zionist envoy by Mr. GUBBAY, and a pleasant exchange of views were held. Mr. JOSEPH was *au courant* with the progress of Zionist strivings, having followed with interest the movement and contributed to its funds. Our readers will recall that when Mrs. GREENFIELD visited Hongkong some six years ago, Mr. JOSEPH had contributed $1,500.00 for the Hadassah Fund, for which Mrs. GREENFIELD made an eloquent appeal. It is but natural that Mr. KRISHEVSKY'S visit to the Colony should arouse equal interest in the cause. Mr. JOSEPH has contributed £100|- to Keren Hayesod and pledged to co-operate in future with the local Association, of which Mr. GUBBAY remains an active leader. Owing to his brief stay in Hongkong, Mr. KRISHEVSKY could not make further headway but pledges were given, Mr. KOMOR, among others, to strive to create an active Association in Hongkong. Mr. KRISHEVSKY continued his journey on the same steamer and left Hongkong for Jerusalem on the 4th ultimo.

[*Continued from page 19.*]

$5 from Mr. and Mrs. M. J. Moses in memory of late Mr. D. S. Somekh.
$5 „ Mr. I. A. Toeg in memory of late Mrs. M. Myers.
$5 „ Miss M. Toeg in memory of late Mrs. M. Myers.

The Hon. Secretary of the Ohel Rachel Synagogue acknowledges the receipt of $5 from Mr. and Mrs. M. J. Moses in memory of the late Mrs. M. Myers.

AN AMERICAN MOTHER'S HAPPY EXPERIENCE WITH BABY'S OWN TABLETS

Found Them Helpful In Teething

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LETTER FROM NEW JUDEA

[FROM OUR OWN CORRESPONDENT]

JERUSALEM, November 8th, 1928.

THE HEBREW UNIVERSITY

The new term of the Hebrew University was opened on October 31st by an address delivered by Dr. J. L. MAGNES. It was an important turning point in the history of the Hebrew University. Many new members were added to the University's academical staff. The building of the institute of Mathematics, a very handsome architectural achievment, has been opened. The huge building of the Hebrew University's Library on Mount Scopus is nearing completion. The institute of Physics is in construction. Beginnings have been made towards the establishment of the Faculty of the Humanities. A Board of Studies of the Faculty has been constituted and this Board has elaborated courses of study and conditions of admission to the Faculty. It has been the endeavour of the Board of Studies to establish high academic standards. As compared with English standards the endeavor has been to introduce the "Honors" grades rather than the "Pass" grades.—In a few weeks' time the first official matriculuation of students within a Faculty will be celebrated. DR. MAGNES made in his address a communicaton concerning the school of Oriental Studies of the Faculty of humanities which is worth quoting:

"The Hebrew University has, from the very beginning, planned its School of Oriental Studies in order that it might contribute to international friendship and understanding in Palestine and other parts of the Near East, and it is not too much to say that this school has already served in a modest way to bring about some degree of mutual intellectual and spiritual appreciation between Jews and Arabs. The School is being used by members of different races and religions. It is one of the very few organized and systematic attempts to bring Western University methods of medan Arabic Poetry which in many ways may be regarded as the pith of Arabic literature and which already runs into over two hundred thousands cards, and the critical edition of Baladhuri, an important but as yet unused historian of the beginnings of Islam—have already attracted the attention of the learned world as is indicated by a commendatory resolution adopted at the recent international congress of Orientalists at Oxford. The subjects of the pieces of research just mentioned have nothing directly to do with Judaism, and they were chosen purposely in order to show that the Hebrew University was concerned with the study of Islam and of Moslem peoples and their literature for its own sake. It is one of the fondest hopes of the Hebrew University that it may serve as a great center of Arabic learning. In pursuance of this policy the Hebrew University addressed itself on July 25th to Lord Plumer, then High Commissioner of Palestine, informing him of the desire of the University to establish in his name a scholarship in Arabic studies. In the letter to the High Commissioner the University stated that it regarded it "as appropriate that the services of a High Commissioner who has been unwearying in encouraging peace and good will among the various elements of the population, should be commemmorated by associating his name with the advancement of Arabic learning at the Hebrew University. In his reply Lord Plumer said: 'I have much pleasure in acceding to the request of the Hebrew University conveyed in your letter of July 25 that a scholarship should be established in my name for Arabic studies at the University. I trust such a scholarship will aid in promoting peace and good-will and thereby be of imestimable value to Palestine.' The University thought it fitting furthermore to suggest to the English Friends of the Hebrew University that they secure a permanent fund for this scholarship." In addition to the five members of the Academic Staff of the School of securing funds that would enable it to add a distinguished Moslem Lecturer to the staff. Moreover it has been suggested that a Lectures Foundation be established on which a well-known scholar from abroad, Jew or non-Jew, would be invited each year to give a course of lectures on a topic having to do with the peoples, religions or cultures of the Near and Middle East, past and present, such lectures to be published from year to year. It is also desired that a division of Mesopotamian cultures and an Egyptian division including Coptic and Aethiopiam be established in connection with the school. The Hebrew University is at the present moment one of the most promising Jewish institutions in this country.—It is somewhat surprising to hear that of he budget of £ 50,000 of the Hebrew University only about £4,000|- are coming from other countries than the United States. This is not very flattering to the Jewish Communities outside America.

KEREN HAYESOD DRIVE

Although the economical and general position in Palestine has greatly improved the declining income of the Keren Hayesod during the last few months continue to provoke some anxiety regarding the constructive activities of the Palestine Zionist Executive in the near future. The Head Office of Keren Hayesod is engaged in wide spread activities the world over. Mr. AKIBA ETTINGER, the well-known Palestinian agricultural expert, who has concluded his visit to Brazil, Chile and Argentine, is now proceeding to Peru, Panama, Cuba and Mexico.—Dr. ARIEL BENSION is proceeding to Irak and India—Chief Rabbi UZIEL of Jaffa is visiting Syria together with Dr. HELFMANN.—Mr. KRISHEVSKY is finishing his tour of the Far East. The campaign in the United States and in Canada will certainly be well influenced by the splendid results of the MARSHALL Conference. A staff of very distinguished delegates will work during the year on behalf of the Keren Hayesod, Head Office, in Europe. Beginning with Dr. WEIZMANN, Mr. SOKOLOW and Col. WEDGWOOD will undertake visits in European countries. Mr. L. JAFFE, Managing Director of the Keren Hayesod, is in Poland since October preparing the new Keren Hayesod campaign. He has been received in audience by the President of the Polish Republic, by the Presidents of the Polish Senate and Sjem, and by the Minister of Foreign Affairs. The campaign was inaugurated be a large Keren Hayesod Meeting, attended by 450 delegates from all parts of the country.—Dr. A. HANTKE has visited on behalf of the Keren Hayesod Czechoslovakia and Galicia. Of the other delegates of the Keren Hayesod we should like to mention that Dr. ALEXANDER GOLDSTEIN is in Lithuania, Mr. S. RUBASCHOFF in Latvia, MR. SPRINZAK in Bessarabia and Dr. JEHUDAH WILENSKY in Transylvania.—It is to be hoped that world Jewry will adequately support these activities and will provide the funds to make this year, the year of fifth *Aliyah*, a period of outstanding progress and development in the work of upbuilding.

THE ECONOMIC OUTLOOK

The commercial situation has not improved the few last months as a number of merchants who has largely speculated in land-transactions during previous years is now very short of funds, and this has badly affected the local market.—On the other hand the industrial position shows a progress. The export figures are rising, and the quality of most products is improving. A number of undertakings is enlarging their plant on account of the increasing demand for local manufactured goods.—The area under orange cultivation is steadily increasing. Orange crop prospects are considered to be fair and good. Much orange-bearing land is being bought by Jews. Building activity will again increase in Jerusalem, next spring. In Rehavjah two large buildings will be started. The office building of Zionist Executive, Keren Hayesod and Keren Kayemeth, and the house of the Labour Confederation which will contain also a hall for lectures and theatrical performances which will hold 1200 persons and so give to Jerusalem a really suitable Jewish premises where public functions can be held. In the spring, Government will also start the building of the ROCKFELLER-Museum of Antiquities near the Herodes Gate while private initiative will be responsible for the erection of a new theatre and a five storey office and dwelling house in Sichron Moscheh. The NATHAN and LINA-STRAUSS Health-Centre in Jerusalem is almost completed, and work on the Health-Centre in Tel Abib will be started very soon. These new buildings are further tending to change the general aspect of the town, an aspect that has of late years been undergoing a constant change for the better.

HANS KOHN.

TWO INSTITUTIONS ISSUE BALANCE-SHEET, MINUS REPORT

We have before us a copy of the balance-sheet for 1927-1928 of the Hebrew Relief and the Jewish Women's Benevolent Society which gives a fine account of their stewardship during the two years years under review. The Societies have raised nearly $18,000.—which had been disbursed quite judiciously to many who otherwise would have succumbed to hard circumstances in which they found themselves. The Societies are responsible for the Shelter Home, which obviously uses up a great deal of their funds. The amount of work that falls on their shoulders are by no means few, and thanks are certainly due to the large army of certains who are assuming the burden and looking after some very serious aspects of Shanghai's needy cases. One thing we have missed badly in the statement issued by the Committee, and that is, a report covering the amount of work done during the years under review. A report of this nature would have been read with much interest, and surely it is not a difficult thing to do. We hope this will be attended to when the two Societies issue their next annual balance sheet. The names of the committee follow:—

Mr. H. Gensburger,—Hon. President; Mrs. H. Marco,—Hon. Vice-President; Mr. M. S. Teplitsky,—Hon. Treasurer. Mr. A. Bendersky,—Hon. Secretary; committee 1927-28:—Mrs. B. Shainin, Mrs. Samuelvich, Mrs. H. Kammerling, Mrs. G. Korf, Mrs. Ashkenazi, Mrs. W. Katz Mrs. S. Fein, Mrs. A. Fein, Mrs. D. G. M. Aronovsky, Mrs. M. A. Ginsbourg, Dr. O. S. Goldberg, Mr. O. S. Goldberg, Mr. S. Berkman. Hon. members:—Rabbi Ashkenazi, Mrs. H. Gensburger, Mrs. R. E. Toeg, Mrs. D. Finkelstein, Mrs. H. Kammerling.

LETTER FROM NEW JUDEA

[FROM OUR OWN CORRESPONDENT]

JERUSALEM, NOVEMBER 5TH, 1928.

THE HEBREW UNIVERSITY

The new term of the Hebrew University was opened on October 21st by an address delivered by Dr. J. L. MAGNES. It was an important turning point in the history of the Hebrew University. Many new teachers were added to the University's academical staff. The building of the Institute of Mathematics, a very fine one and in every respect, has been opened. The new wing of the Hebrew University's Library on Mount Scopus is nearing completion. The Institute of Physics is in construction. Beginnings have been made towards the establishment of the Faculty of the Humanities. A B and of Studies of the Faculty has been constituted and this Board has elaborated courses of study and conditions of admission to the Faculty. It has been the endeavour of the Board of Studies to establish high academic standards. As compared with English standards the endeavour has been to introduce the "Honours" grades rather than the "Pass" grades. In a few weeks' time the first official matriculation of students within a Faculty will be celebrated. DR. MAGNES made in his address a communication concerning the school of Oriental Studies of the Faculty of Humanities which is worth quoting:

"The Hebrew University has, from the very beginning, planned a School of Oriental Studies whose chief function is to create an International Goodwill and understanding in Palestine and other centres of the Near East, and I am glad to say that the school has already served to a modest extent in creating a certain degree of mutual intellectual and spiritual appreciation between Jews and Arabs. The School is being made by members of different races and religions. It is one of the very few organized and systematic attempts to bring Western Discovery methods of modern Arabic Poetry which in many ways may be regarded as the birth of Arabic literature and which already runs into over two hundred thousand cards, and the critical edition of Ibn al Farabi's 'Diwan' but as yet unpublished, of the commentary of Ibn al Farabi's 'Diwan' by the late Professor [illegible] a resolution was adopted by the Senate of the University expressing a desire to establish a Chair of Arabic Literature and Philology in the Hebrew University. In connection with this [illegible] Arabic Literature and Philology [illegible] for Arabic [illegible] and to promote peace and goodwill and thereby one of the main aims to Palestine." The University thought it fitting furthermore to suggest to the English Friends of the Hebrew University that they secure a permanent fund for this scholarship." In addition to the five members of the Academic Staff of the School of Oriental Studies mentioned above, there will be a distinguished Visiting Lecturer on the staff. Moreover it has been agreed that a Lecturer [illegible] a well-known scholar from abroad, Jew or non-Jew, [illegible] a course of lectures on a topic [illegible] with the [illegible] Near and Middle East, [illegible] such lectures to [illegible] years. It is [illegible] Mesopotamian [illegible] Faculty [illegible] division [illegible] and Arabic [illegible] established in connection with the [illegible] The Hebrew University [illegible] possesses one of the most [illegible] Jewish [illegible] Palestine [illegible] supervising [illegible] the Faculty [illegible] sum of the Hebrew [illegible] a Chair [illegible] are coming from [illegible] than the United States [illegible] that we owe to the Jews [illegible] America.

KEREN HAYESOD DRIVE

A[illegible] the success of [illegible] session in Palestine [illegible] Keren Hayesod [illegible] the Zionist Executive [illegible] Jerusalem [illegible] Dr. WEIZMANN, Mr. [illegible] Mr. Kisch [illegible] Mr. Sieff [illegible] Mr. Lewis [illegible] Mr. L. JAFFE, Mr. [illegible] Dr. HERTZBERG, Mr. [illegible] Mr. Harry Sacher [illegible] Mr. Kisch [illegible] Mr. Harry Sacher [illegible] Mr. Kisch [illegible] the Keren Hayesod [illegible] Mr. Kisch [illegible] Mr. Kisch [illegible] Mr. Kisch

SHANGHAI JEWRY MAKES SOLID CONTRIBUTION IN THE UPBUILDING OF THE JEWISH NATIONAL HOMELAND IN ERES YISRAEL. See page 10.

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1st February, 1929

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ISRAEL'S MESSENGER

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How beautiful are upon the Mountains the feet of the MESSENGER of good tidings, that publisheth peace, that announceth tidings of happiness, that publisheth salvation, that saith unto ZION thy God reigneth—Isaiah, 52-7.

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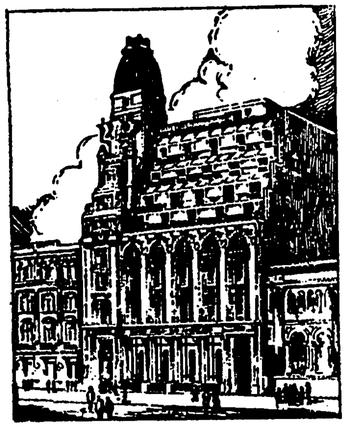

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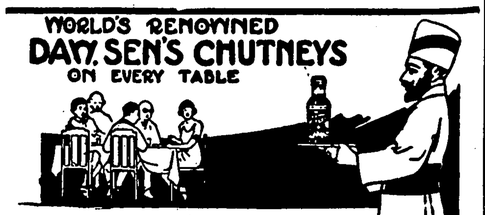

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JEWISH CALENDAR
1929-5689

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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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H. S. Kehela, Tel-Abib

A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

ISRAEL'S MARTYRDOM

The Jewish People will go down in history as the greatest martyrs to truth. They have suffered countless persecutions for no [illegible] than that they adhered to and [illegible] the truth. We may well recall the flaming words of ZUNZ, the noted Jewish historian and philosopher:

"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?"

When we turn to history we read that the greatest minds of the world were subjected to humiliations and ridicule. Others who were not of Israel's faith have equally suffered for truth to their [illegible]. GALILEO for proclaiming that the earth moved on its own axis was persecuted and hounded. HARVEY denied that the blood was [illegible], the common belief held at that time, and was subjected to [illegible]. The great geometricians and chemists, such as GERBERT, [illegible], were declared as magicians, we are told. The Bishop of [illegible] Vaughan "thinking it proved that there existed Antipodes" [illegible] bishop of Metz declared it a heresy and consigned [illegible]. CORNELIUS AGRIPPA, a native of Cologne, lawyer and [illegible] had to flee a "magician and a conjurer of a [illegible] name of a black dog" and [illegible] had to run away from his own. Even the great Jewish [illegible] JEREMIAH for uttering his warnings to the people had suffered at their hands. To-day in these highly advanced times, a modern [illegible] is severely frowned upon by [illegible] and many [illegible] discovery. If one were to ask the reason, we are sure even the [illegible] themselves would not be able to explain or give a reason [illegible]. How beautifully FROUDE voices the sentiments that, to whom it has been given to do the really highest work, [illegible] however they are, Jew or Gentile, Pagan or Christian, Warriors, [illegible], Philosophers, Priests, Poets, Kings, Slaves one and all, [illegible] has been the same 'the same bitter cup had been given to [illegible] to drink." There is much consolation in that thought. If we [illegible] our mission or the great work, as FROUDE puts it, we [illegible] [illegible] of the cruelties and [illegible] we may undergo? If that is so, the Jewish People should be [illegible] their achievements and their contributions given to the world [illegible] act of devotion which serves as a source of enjoyment and [illegible] to all the peoples of the earth. Such a role to serve would not [illegible] if we had to pay for it [illegible] to which [illegible] [illegible] claims our unique possession. To quote the words of [illegible] PAITAIN, 'We have survived centuries to [illegible] [illegible] holy gift, we threw ourselves into the [illegible] with our bodies against every attack. We all [illegible] [illegible] by hundreds and thousands rather than [illegible] [illegible] we bore witness to the truth and watched over [illegible] [illegible] a hostile world." Through countless centuries Israel [illegible] Therein is found genuine consolation that the great mission to which Israel had been dedicated has been partly well accomplished, for the greater glory of God and for the weal of man.

"THE UNKNOWN SANCTUARY."—

PILGRIMAGE FROM ROME TO ISRAEL. I

The desire of most philosophers that man should attain complete accord, and to act in unison with his inner self, is impossible and self-contradictory, so the first SCHOPENHAUER, a modern thinker. For as long as we live, we must suffer and bear with the inner discord that may range within us during our search for the truth, the eternal. Continuing, SCHOPENHAUER tells us if we have decided on the thing, all our other capacities remain in readiness, and clamour to evolve from possibility into reality; we must constantly repress, conquer and stifle them, so long as he wishes to be that thing. For instance, we are given the example of a man who thinks but does not act or work. Can the source of such a nation be suddenly eradicated? As long as he lives as a thinker he must all the time strive to destroy the active man within him, and fight eternally with himself, as with a monster whose heads grow as fast as they are beaten off. The philosopher [illegible] and all must coincide with what he says that if man [illegible] saying, 'I must resist the evil thing his sensual' he is all [illegible]. From the [illegible] we see that man is made up [illegible] and if we agree with that belief then [illegible] must be good. There is an ancient saying of 'Know the [illegible] and the truth shall make you free.' Free from what? From the [illegible] and sins [illegible] from pains and agonies, from [illegible] Let us [illegible] SCHOPENHAUER continues. He says it is good [illegible] should [illegible] that [illegible] not and allow the [illegible] [illegible] him to live cheerfully to the [illegible] [illegible] tendencies. In this way [illegible] can be fought *without pain*, [illegible] man [illegible] bear the pain in [illegible]

In [illegible] [illegible] SCHOPENHAUER [illegible] such a [illegible] [illegible] AND PAULSEN, of Paris, published [illegible] THE BOOK PUBLISHING CO. New York, and translated [illegible] Mrs. [illegible] S. Wait, [illegible] [illegible] [illegible]

JEWISH CALENDAR
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When we turn to history we read that the greatest minds of the world were subjected to humiliations and ridicule. Others who were not of Israel's faith have equally suffered for truth in their days. GALILEO for propounding that the earth moved on its own axis was persecuted and hounded. HARVEY denied that the blood was stagnant, the common belief held at that time, and was subjected to ridicule. The great geometricians and chemists such as GERBERT, BACON, *et al*, were dubbed as magicians, we are told. The Bishop of Satzburg, Virgilnis "having asserted that there existed Antipodes," the Archbishop of Metz declared him a heretic, and consigned him to the flaming pyre. CORNELIUS AGRIPPA, a native of Cologne, lawyer and writer, was believed to be a "magician and accompanied by a familiar spirit in the shape of a black dog," and so violently was he persecuted that he had to run away from his town. Even the great Jewish prophet JEREMIAH for uttering his warnings to the people had suffered at their hands. To-day in these highly advanced times, a modern nation—Rumania is severely hounding the Jews and making their lives a misery. If one were to ask the reason, we are sure even the persecutors themselves would not be able to explain or give a reasonable excuse. How beautifully FROUDE voices the sentiments that, "They to whom it has been given to do the really highest work in this earth—whoever they are, Jew or Gentile, Pagan or Christian, Warrior, Legislators, Philosophers, Priests, Poets, Kings, Slaves—one and all, their fate has been the same—the same bitter cup had been given to them to drink." There is much consolation in that thought. If we accomplish our mission or the great work, as FROUDE puts it, is not the result, however small it may be, worthy of the greatest sufferings that man may undergo? If that is so, the Jewish People should be proud of their achievements and their contributions given to the world in a spirit of devotion which serves as a source of enjoyment and upliftment to all the peoples of the earth. Such a role to serve mankind is unique, but we had to pay the price in order to win the prize. The Torah remains our unique possession. To quote the words of an ancient PAITAN, "We have stormed heaven to snatch down this heavenly gift, we threw ourselves into the breach and covered it with our bodies against every attack. We allowed ourselves to be slain by hundreds and thousands rather than become unfaithful to it; and we bore witness to its truth and watched over its purity in the face of a hostile world." Therein constitutes Israel's glory! Therein is found genuine consolation that the great mission to which Israel had been dedicated has been partly well accomplished, for the greater glory of God and for the weal of man.

* * *

"THE UNKNOWN SANCTUARY."—

PILGRIMAGE FROM ROME TO ISRAEL, I

The desire of most philosophers that man should attain complete accord, and be at unison with his inner self, is impossible and self-contradictory, so thought SCHOPONHAUER, a modern thinker. For as long as we live, we must suffer and bear up with the inner discord that must rage within us during our search for the truth, the eternal. Continuing, SCHOPENHAUER tells us if we have decided on the thing, all our other capacities remain in readiness, and clamour to evolve from possibility into reality; one must constantly repress, conquer and stifle them, so long as he wishes to be that thing. For instance, we are given the example of a man who thinks but does not act or work. Can the power of work or action be suddenly eradicated? As long as he lives as a thinker, he must all the time strive to destroy the active man within him, and fight eternally with himself, "as with a monster whose heads grow as fast as they are hewn off". The philosopher assures us, and all must concede with what he says, that if man chooses sanctity, he must continue to destroy his sensual being all through his life-time. For one cannot do so all at once; the sensual self will live as long as he. From the foregoing we see that man is made up of many contradictions, and if we agree with that belief then how can unity be possible? There is an ancient saying of 'Know the truth and the truth will make you free'. Free from what? From the desires and struggles between these extreme pairs of opposites, from the divided household within, wherein no rest or peace can be known. Let us once more see what SCHOPENHAEUR tells us. He says it is good man should distinguish the capacity whose defeat pains him most and allow this always *to be victorious*. Let him resign himself cheerfully to the pain caused by defeat of the antagonistic tendency. In this way *character* is evolved. The battle of life cannot be fought *without pain*, may not end *without bloodshed;* man in fact must bear the pain in every case, for he is conquered, as well as conquerer.

In considering the spiritual autobiography of a fellow soul, such as the one before us, by Monsieur AIME PALLIERE, of Paris, published recently by THE BLOCH PUBLISHING Co. New York, and translated from French into English by MRS. STEPHEN S. WISE, we must feel with the author his struggles, his hopes, and pass through every stage of the bitter soul-process that is going on within, until we come to the stage of his conquest. To get a sympathetic and honest hearing from his readers, the author must not only be equipped with the gift of language in order to delineate every emotion, every pang and quaking, but he must have sincerity of purpose and an honest inclination of the goal for which he is setting out. The readers on the other hand, must bear in mind that an autobiography is to be treated as something sacred, for by reason of it, we are given a glance into *an unknown sanctuary*—the Sanctuary of the Heart. PALLIERE has related his story in a moving manner and the deep sincerity of his peops out at

us from every line and every thought expressed in the pages of his book. In considering his autobiography we are not concerned in knowing whether he has become a Jew, or whether he has remained a Catholic, but rather we must have in mind the study of the stages of his soul-evolvement. M. PALLIERE was brought up as a devout Catholic in the town of Lyons, under the guidance of his mother who prepared him for the teachings of the religious school. His early childish experiences marked him out as a child apart from other children, for while others of the same age were playing with spinning tops, or as pirates demanding childish ransoms, PALLIERE derived great pleasure in turning over the pages of GUSTAVE DORE'S Bible wherein were delineated the lives of Israel's martyrs, sages, generals and kings. In his autobiography PALLIERE writes:—

"Poor Israel! What a sad destiny is hers, but her epic poem is none the less beautiful and glorious. Gustave Dore might illustrate an edition of the Odyssey or the Aeneid and that would furnish material for other splendid pictures. The only difference would be that these engravings would magnify fairy tales while those of the great Bible place in relief the true history of a people whose unique call was to bring salvation."

In these early pages, the first hint is given to us about his fascination for Judaism, which later on developed by leaps and bounds. After a short lapse of time, the author was fortunate in visiting a Synagogue during afternoon service on Yom Kippur. At that time he was seventeen years of age. While walking during a vacation with a friend, he noticed that a number of shops were closed to business, and on inquiring he was informed that it was the great festival of Jews. This made them decide to enter the Synagogue which was situated in the same street, and see what the ceremony was like. This, to our opinion, was the second milestone in his journey towards Judaism. We do not wish to enter into details in studying the autobiography before us, for this we leave to our readers to procure copies available at this office (*vide* advertisement elsewhere in this issue) and see for themselves. Why we related the two incidents, namely, that of the DORE Bible and the *Neila* service, is simply to point out the two simple incidents which meant so much to our author later on. Speaking of the impression gained by that memorable entry to the Synagogue, PALLIERE described it thus:—

"That which revealed itself to me at that moment was not at all the Jewish religion. It was the Jewish people. The spectacle of that large number of men assembled, their shoulders covered by talliths suddenly disclosed to my eyes a far-off past. The Hebrews of the Dore Bible were there on their feet before me. . . But thus was revealed to me at least very clearly, so that I could understand what followed, two characteristic traits; the form of collective priesthood of which the Judaism of the dispersion consisted, and the spirit of expectancy and of faith in the future which stamps its entire cult with a special seal."

[To be continued.]

* * *

'DAYAN' MONTEFIORE & His 'SQUARE TABLE'

It is inevitable! We live in an age of science and progress. To assume the character of a *kahal w'eda*, we must have *e.g. shib'a tubey ha'ir*. The latter should see to the appointment of a dayan or a Beth Din to administer the *halacha!* Restoring the new cult to "health" by changing its name from "liberal" to "Progressive" the new group in London resorted to the appointment of a dayan! And the mantle of GEIGER or EINHORN or KOHLER fell upon the heavy shoulder of Dr. CLAUDE G. MONTEFIORE, the sainted scholar, a "prince of God," and master-builder of "Liberal" Judaism! In order to emancipate the modern Jew from the thraldom of letter and authority worship and liberate the imprisoned kernel from the shell of dry legalism, to use a backneyed phrase of KOHLER, the High Priest of St. John's Wood issued recently a new *Shulhan Aruch* (*L'habdil!*) wherein he solemnly calls upon his followers not to observe the Mosaic Dietary Laws (Verily, it is a case of *Yaroboam hatta w'hchit aith harabim.....*). "Dayan" MONTEFIORE, as he is now known, endeavours to make out a rather serious case in favour of *nebeloth wutrefoth!* He conjures up the spirit of his late revered mother and out of respect to her memory, he tells his readers in his new brochure that he observes the laws to a certain extent. And now let us see. In Talmud, treatise Messia, 58b, we are enjoined to respect the *Ger* when he comes forward to study the Torah. (We must not tell him, *pay sh'achal nebeloth wutrefoth shekasim wurmassim ba lilmod Torah she'ne'amara m'pei Hageburah!* "The mouth that indulged in *trefah* food came forward to study the Torah which was given by God!" It is evident that the process must now be reversed should such a case come before "Dayan" CLAUDE, since he probably would have to insist that the *Ger* who wants to study the *Berith Hadasha* of "Liberal" Judaism *must* eat *nebeloth wutrefoth*, *must* repudiate the MOSAIC Law and *must* not believe that the Torah was given m'pei *Hageburah!* And "Dayan" CLAUDE'S reign reminds us of a similar king in Israel whose name was YEROBOAM BEN NEBAT. History repeats itself. "Dayan" CLAUDE is not a wit dismayed by any form of criticism. He laughs at his opponents. His sharp sword, bright and clean from rust is ready to slay anyone who violates in his temple the laws enunciated in his "Square Table!" We do not say this in order to raise a laugh. The case is too serious. The rebellious sons of Israel were never rare in history. The Holy Writ appositely says, *Wubney Korah lo maithu!*. The sons of Korah are not dead, that is, their rebellious spirit is still alive diffusing their darkness and perverseness everywhere. Someone in a fit of sadness may well exclaim, *Oy lador shekach altha b'yamow!* "Woe to the generation that witnesses such destructiveness in its lifetime."

[To be continued.]

* * *

HANUCCAH.—A REPLY To The 'FAITH of A LAYMAN

"But heard are the voices,
Heard are the sages,
The Worlds and the Ages:
'Choose well,' your choice is
BRIEF, and yet ENDLESS."

CARLYLE wrote an ode to which he gave the title 'The Psalm of Duty,' a verse from which we reproduce the above. Although it was intended for the youth of Scotland, Jews of all shades of opinion may well hearken and pay heed to such timely advice. It makes a startling appeal to the individual as well, and for this wide-embracing aspect we commend it to the earnest attention of Mr. L. MAGNUS of *The Jewish Guardian*. If we are not mistaken, the lines we reproduce above, should tingle in our *confrere's* ears and silence his doubts which have of late been creeping into his Weekly Notes. It should make our *confrere's* dreams and hopes come through 'the gate of horn'. Writing about Hanuccah we have much to agree with what Mr. MAGNUS states and little to deny. About the Feast of Lights we are told that the Jews were fine fighters and that their cause was of great import to them. But there is a difference, a line to be drawn, between the battles which other Nations fought 'in order to keep the house fires burning', and with what Jews strove to uphold, namely, to fight and die for their religion. Mr. MAGNUS underlines the statement by LAZARUS that to fight for religion was a new thing, for the simple reason that in those days such an aim was unknown to the Romans and Greeks. We are asked to turn to REV. MORRIS JOSEPH'S book on "Judaism as Creed and Life," wherein we may understand why the decrees of ANTIOCHUS which are described as 'arbitrary and cruel' served as a fine scourge to whip up the national pride of our people. For ANTIOCHUS was shrewd enough to know that if he succeeded in curshing Judaism the source from which Jews derived their "nine lives," if we may use the expression, the national consciousness of this great people would naturally vanish for ever, and Jewish will would bend before that of their conquerors. To draw a conclusion from the above remarks we may safely say that the Jewish religious consciousness is invariably linked with the Jewish national spirit. To try and suppress the one would naturally give reins to the other to assert itself. But, of course, Mr. MAGNUS interpolates is as is usually with him, thus:—

"JUDAS MACCABEUS took up arms, not to secure a national home, [*There is obviously no record anywhere that this 'National Home" was handed back to the Syrians by the Jewish hero after he had won the battle. Try to find such proof, Mr.* MAGNUS, *otherwise your case will be lost.—Ed.*] but to preserve the independence of Judaism, and Jews, as such, can only be united in defence of their common creed."

Mr. MAGNUS has quite lost the run of the land when he had let loose this parthian shot. The terms 'a national home' and 'the independence of Judaism' are synonymous. To preserve the independence of Judaism, we must have a national home all our own, from which the clarion call of the grand utterances of the prophets and sages may resound into the four corners of the earth. Jewish history indisputably proves to us that the victory of JUDAS MACCABEUS, our national hero, commemorates the victory of our religion in particular, and our political freedom from under the yoke of our oppressors in general. A perusal of the *Al Hanissim* in our ancient Siddur will prove it to the hilt. To deny this is simply too ridiculous for words. Says Mr. MAGNUS, in continuation:—

"Other nations pass with their possessions—Rome with her Empire, Greece with her art: Judaism abides, a possession *not of this world*. The Jews cannot pass till their mission is completed [*What a fine mission when we see the revolt headed by the Arba'a Anashim spreading here and there!—Ed.*] because Judaism is *our only common good*. Territories do not tempt us, nor temporalities attract. We pledge no king across the water; we light no candles to lost provinces [*But do we not observe Tisha b'Ab?—Ed.*] or conquered foes. Our lights are kindled to Hanuccah because the light of a religion could not be extinguished."

May we ask our readers to turn to Lamentations and JEREMIAH in order to study 'a voice' which was 'heard in Ramah, lamenting and bitter weeping' and realize why 'The Elders of the daughter of Zion sit upon the ground?' Was it not because of the 'City that men call the perfection of beauty' of Jerusalem 'which was fallen in the dust?' Do we not light the Hanuccah candles commemorating *Yerushalayim* regained, the purity of our faith restored, just as in he same way we light the Sabbath candles symbolical of our hope to regain Paradise —the Garden of Eden, through woman? Can Judaism be described as not of this world? Is not the entire Mosaic code of laws meant for use on this plane? Taking *en masse* the words of the prophets, the great legislator MOSES' commandments, the Talmud with its vast wealth of knowledge, there is very little left outside of this which belongs to another plane 'not of this world.' Subjective ideas and ideals were meant for an objective plane where action counts for much. To our mind the subjective state can never be understood if there is no objective one to mark the differentiation. For this simple reason our religion which is subjective is invariably linked with our national consciousness which is objective—a perfect blending of both is therefore the result. To preach the doctrine of *Nahamu*, of humanity's redemption, we must have a centre, a homeland, call it what you will, where we can rally our forces and concentrate on the great work before us.. "God exists," says VICTOR HUGO, "but being absolute perfect, He has not created the perfect and the Absolute because He would have reproduced Himself." Continuing, he writes, "God, then has created the imperfect and the relative, and thereon He has placed man. Man suffers because he is among the imperfect and the relative. Man suffers because he expiates." Judaism has suffered for ages and still suffers to this day, (in spite of no-Galuth life for the four Ms, *arba'a anashim,*) for upholding the truth before the gaze of the world. Its votaries are made the butt-end of ridicule, persecution and countless horrors by the so-called civilized world. Entering into the spirit of HUGO'S definition, we note that Judaism as the symbol of Truth will abide for ever and ever, whereas the Israelites who are after all imperfect men, living among others of similar kind, must therefore have the same earthly aspirations, desires, struggles *in spite of their uplifting Judaism.* We hope MR. MAGNUS is sincere when he pleads in the words: "We are not writing *against* Zionism in this contention; we are writing, as the MACCABEUS fought, for Judaism." Well said. If the modern *arba'a anashim* (four Ms) had the fortune or rather misfortune of living in the days of JUDAS MACCABEUS, would they have fought for

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Judaism? Would they not have surrendered to the plea of the heathen king to discard the dietary laws, the Sabbath and circumcision? Are we not confronted to-day by the leader of *arba'a anashim* in London, who pleads in a brochure headed "Some Rough Notes on 'Liberal' Judaism," just to hand, for the espousal of the very same edict of ANTIOCHUS to the Jews? We wonder what MR. MAGNUS, one of the four *arba'a anashim*, would say to this crushing arraignment. He is well-known by now as a spiritual Zionist who walks with his head and feet in the clouds. As such a type he draws the line of demarcation between Judaism and Zionism. He pleads for Judaism alone (a Judaism which is a concession to ANTIOCHUS, a Judaism which somewhat vindicates the standpoint taken by the latter in his attempt to crush the soul of Judea) free from the shackles of a Jewish national status. For this reason we have from him the following outburst:—

> "We confess that, as we go down the Jewish year, from Sabbath to Sabbath, and from new moon to new moon, following the procession of our Fasts and Feasts, this new dispensation of the Zionists which would turn us back from a religious community into a nation, is always more and more incomprehensible. We are sometimes told that, in order to fit modern conditions and to satisfy the delicacy of modern sentiment, it is requisite and seemly to put our observances through a sieve. Like the old story about Homer and the Iliad, which was written by another man of the same name, we are to keep the old Fast and Feasts, but are to re-interpret them by modernist readings. Their national aspect is to be suppressed, and a spiritual frontage is to be imposed upon it.. They are to be aligned more reasonably with current views. Yes, yes, we say to those renovators, have your own way with the ancient names; for it was all done for you from the start. The local, temporary, and national element was subordinated, even at the beginning, to the universal, the eternal, and the spiritual. The nation was never less than holy; it was never to be national except for holy purposes. Extension of Empire was extension of spiritual empire; pride of possession was pride of sacred possession, we were to be witnesses to a covenant with no 'mortal king'".

We are simply overwhelmed with the thoughts expressed by MR. MAGNUS in the above paragraph. We nearly gave up the idea of publishing our rejoinder, had there not been a doubt still lurking somewhere in our mind. Our *confrere* does Judaism a great wrong when he suggests that its national aspects are to be suppressed and replaced solely by a spiritual outlook. In other words, Jews must prepare for "a universal, eternal and spiritual' plane of existence. They are to be forcibly hurled into the company of angels and seraphs, dwell in Mars and keep in touch with Malachim, such as RAPHAEL, URIEL, MICHA-EL and GABRIEL, according to the suggestion of the pseudo-Chief. We must no longer look to mundane matters, our estates must be abandoned to the *goyim*, our businesses must be subordinated and our homes to be the abode of souls eager to catch glimpses of heaven regardless of the fact that we are living on this planet. The fact that 'there is a divinity that shapes our ends', otherwise known as fate, fortune, destiny, circumstance, law, which rules individuals as well as nations is clean forgotten by the pleader for the abolition of *Get* in the British Empire! Our so-called liberal friends plead to-day for a spiritual outlook above anything else, and yet they cannot even forego eating succulent rabbit flesh in place of strict *kashruth!* What a concession to *nebeloth wutrefoth!* What a callous refusal to practice self-denial! Their gaze is fixed on high, and they do not even see the ground on which they are treading. This is in contradiction to the advise given by a merchant to his son, "Do not raise your head when you walk through the streets. Look down on the ground. You may sometimes find a dollar on the ground; you never can if you look up!" PASCAL knew about it for we have him lamenting, "Men may fix their gaze aloft, but if they are standing on a quicksand their treading will glide from under them, and they will sink while gazing at the sky." But, of course, the Pesudo-Chief concludes his notes as follows:—

> "We do not write this because it strikes us as expedient, but because we believe it to be true. To us, surveying the attempts to concentrate Jewish effort on Palestine, and even to make membership of a synagogue a kind of pledge of support to Zionist funds, it seems sometimes that Jewish nationalism so-called, is the greatest danger (sic) which our religion has to face since the era of Antiochus. Judaism is open to attack from within as well as from without, and we are amazed at the light-heartedness of certain Zionists who welcome to the 'Jewish' fold men and women whose sole link with Jewish life is a donation to the Keren Hayesod. It spreads a false view of Judaism in the world. It turns us back from a holy to a lay nation."

There is an old saying that the silence of the tongue is oftimes the eloquence of the heart. But, of course, at times it is better to speak out one's mind. MR. MAGNUS, at any rate, in expressing his views aloud, is simply inviting healthy discussion, we take it. Sincere views openly expressed are worth reading and studying, however misguided we may find them to be. Our *confrere* finds in Jewish Nationalism a source of great danger (may we interpolate?) to "Liberal" Judaism, of course, since Zionism aims to paralyze the spirit of revolt in the camp, check assimilation and keep the Jewish nation secure and intact. In the citation given above, there is surprise expressed at what is called light-heartedness of certain Zionists for welcoming to the fold, Jews who have not steadfastly adhered to Judaism. Now that the stray sheep are retracing their steps back to the fold, and as a sign of their willingness we have them donating to the KH, a free-will offering, should subject them to our hearty approbation, rather than a somewhat liberal censure. It is not for us to refuse such fine examples of men and women who have returned to us and who would have been lost to us but for Zionism, and who are now in fact devoting much time and labour to our great and historic cause. The Zionist Movement is no doubt a *little* attempt to return the exiles to the land of their inheritance. Its "little, nameless, unremembered acts of kindness and of love" may not be quite enough to help us realize our gigantic plans and ideals. But, of course, *little* things have always the germs of great things. It is said that little words are the sweetest to hear; little charities fly furthest and stay longest on the wing; little lakes are stillest and little hearts the fullest, and little farms the best tilled. Little books are the most read, and little songs the most loved. And Nature would make anything especially rare and beautiful, she makes it little—little pearls, little diamonds, little dews. *Multum in parvo*—much in little—is the great beauty of all that we love best, hope for most, and remember the longest. So have we been taught to be proud of our deathless ideal, the Zionist ideal which stands for the conquest of the soul and the soil of New Judea. So have the Sages taught, and this much do we sincerely believe and rely upon.

SHANGHAI JEWISH SCHOOL BOYS COMMENDED BY MR. BARISH

From left to right: *Top Row*, ALEX. B. BARISH (*England*) M. PINSKY, (*Canada*), I. RODETSKY (*Japan*), N. ARATUNOFF (*Shanghai*), and B. WEINER (Y. M. H. A. *representative*).

Middle Row: M. NISSIM (*Shanghai*), A. SCHWARTZ (*Shanghai*), J. RASKIN (*Shanghai*), H. STARK (*San Francisco*).

Bottom Row: E. ELIAS (*Shanghai*), J. GOLDMAN (*Scotland*), I. JONAH (*Captain, Shanghai*), A. BARADOVSKY (*Shanghai*) and AL KAPLAN (*Shanghai*).

In a letter from ALEXANDER B. BARISH, San Francisco, he writes us as follows:—"I am sending you a photograph of the Century Athletic Club Soccer Team. The Club comprises one of the activities of the Y. M. H. A. and the Team is composed mainly of Shanghai boys. I am rendering my services as Coach to the Team and in that capacity, I wish to mention, that after having given twenty years of my life to the work of Jewish boys in various parts of the world, I have never handled a finer lot of young men than your Shanghai Jewish School boys. I may state that the boys are a credit to the community of San Francisco and can assure you that all these boys will be very successful in their future life in this City. I supervise the work of your Shanghai boys in a voluntary capacity only, and therefore feel justified in stating that these boys would be a credit to any community."

EDITORIAL NOTES & COMMENTS

A GREAT STEP FORWARD

We are pleased to observe that the requisite sum to conform wtih the will of the late MR. ISAAC PERRY from the Shanghai Jewish community has been raised, as will be seen from the list of donors published elsewhere in this issue, and that on the 9th proximo, the Committee will receive the entire sum of Hongkong $150,000.00 from the Executors of the Estate. This is a great step forward and we congratulate the committee and Shanghai Jewry as a whole, for the work they have done in securing the legacy in accordance with the disposition of the deceased.

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THE KEREN HAYESOD

The November list of the Keren Hayesod which has just reached us from Jerusalem shows two items of £450|- and £80|- remitted by Singapore and Tientsin Jewry respectively. We are impressed with the activity of the former which continues to take the lead in the East. We hope Shanghai will not fail in her efforts to come close to Singapore. Much depends upon the work of the new Committee which MR. KRISHEVSKY has left behind. We hope to chronicle in every issue the progress made by the former and trust it will be a worthy one, worthy of the community which was the first in the East to answer the call of HERZL.

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LAW CASES

In some of our recent issues, we attempted to chronicle law cases heard in the local various tribunals, in which members of our community were the litigants. We thought it would be a good venture to follow in the footsteps of the London *Jewish Chronicle* and *The Jewish World*, although well aware that at the time it was initiated some years ago, our contemporaries were deluged with protests from various sources. Little did we imagine that our own initiative in the matter would be resented and cause heart-burnings. We did not of course go very far before a reader (not a subscriber, mind you!) of ISRAEL'S MESSENGER has sent us a polite letter couched in the following language:—

> 'You would do me a great favour if you would kindly discontinue sending me your newspaper."

Appearing as a defendant in a civil case reported in the local press and chronicled by us, our correspondent could not help taking exception to our attitude and showing his resentment. All this goes to show that the time is not ripe to chronicle law cases in ISRAEL'S MESSENGER.

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OUR INDUSTRIAL NUMBER

Quite a number of flattering tributes has reached us from our readers in connection with our last Industrial Number which we appreciate very much. Our attention was, however, drawn to a statement which had conveyed a wrong impression and which we must correct in this issue. The reference made in connection with the building of Nos. 9 and 10 Kiukiang Road, makes it look as if the cost of the construction was borne by MR. MAURICE BENJAMIN himself. (We are assured that this is not the case. The entire cost of the building was made by the EDWARD EZRA Estate whose property it remains as well as the site on which it was erected. Fortunately, this is the only item to which exception has been taken, although it is our invariable rule to appear as accurate as possible. Our next Industrial Number will appear in April next. Incidentally, we would mention that that edition will also be our silver jubilee issue.

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THE SIXTEENTH ZIONIST CONGRESS

According to *The New Judea* of December 28, 1928, the sixteenth Zionist Congress, the Jewish Parliament, the mouthpiece of *Kol Yisrael*, will convene this year on the 28th July (the twenty-fifth anniversary of HERZL's death). It is hoped that China Jewry will contribute for a large number of shekalim to enable it to depute a delegate of its own to the Congress. The Congress would be a most momentous one in the history of the Movement, since it will have to ratify the resolution of an enlarged Jewish Agency, about which we hope there will be no dissension but complete unanimity by the delegates present. We have already expressed our faith in the Agency as an instrument which will ultimately make *Palestine as Jewish as England is English.*

MONSIEUR LEVI AND FRANCE

We publish elsewhere in this issue the portrait of a young gentleman, MONSIEUR D. LEVI, who has been appointed French Consul in Shanghai. M. LEVI hails from a well-known Jewish family in France and is known to be an avowed Jew. He does not hide his religion nor his racial origin. All this is a tribute to France which was the first to extend hospitality and religious toleration to the Jews in Europe. France is undoubtedly a great nation to-day and her ideals of "Liberty, Fraternity and Equality" continue to be the sacred trinitarian principles upon which her country's foundation is based. France has given a wide instance of toleration in the appointment of M. LEVI to the local Consulate, and we are sure it will impress our readers and other nations alike. We believe that M. LEVI was given this recognition not because he is a Jew but *in spite of that*. Nations have come to realize the fact that the Jew is a factor for good in international relationship and that given a chance and the freedom to worship God in accordance with his own conscience, he will be second to none in the loyalty and affection to the country of his birth and adoption. We congratulate France on her choice. We congratulate M. LEVI upon his being selected for a good post in China, which we hope will be a forerunner of many more higher positions to be gained by him in the service of his country —the French Republic.

* * *

WANTED: A NEW CLUB

The need of a Jewish club catering to the wants of boys and girls is keenly felt in our midst. Many of the evils from which we are suffering are attributed to the lack of a social centre and we daresay the cry is just. When last year a club was formed, it was widely felt that it would be made to fill a gap in the local community. It was hoped to be a place where boys and girls would be admitted as members. But lo! what a disappointment when it was announced that that club, adopting a famous name, was to stand for men and men only; men who are after business and business only; men who are eager to play and play innocent games only: men who would object to see the presence of a lady in their sanctuary only! Well, such a club is not likely to foster the *esprit de corps* in our community and we must advocate the establishment of another club which would further the interests of our young men and create a healthy Jewish social life in our midst. The present situation is too critical for words. The leading members of our community should not stand aloof and see disaster overtaking us. The evil from which we are suffering to-day, and which is likely to grow in alarming proportions, will not be remedied unless we strike at the root of the evil and bring about the much desired reform.

* * *

A JEWISH PICTURE AT THE APOLLO

We would remind our readers that a Jewish film is about to be shown next week at the Apollo theatre, thanks to the enterprising zeal and ability of Mr. W. N. GENSBOURGH who is a pioneer in the local cinema business. The *Yizkor*, we are assured is one of the finest pictures ever screened in Shanghai. We are sure our readers would like to see Jewish life filmed by noted stars and thus catch a glimpse of how our ancestors had lived under the tyrannical rule of despots. That Jews still suffer to this day under the heel of the latter in benighted lands, goes without saying. It requires a truly Jewish heart to penetrate deeply into the scenes enacted in the *Yizkor* film and we sincerely hope that Mr. GENSBOURGH'S enterprise will be rewarded with a packed house every night, so that he may be encouraged in future to import more Jewish films for the edification of the members of our community. It would be a fine idea to arrange a special screening for the children of the local Jewish school and, to our mind, it would not be difficult to do so. We commend this to the Committee of the above institution, for there is nothing more likely to impress a child than seeing things in reality in connection with his people's sad history and steadfast adherence to their faith.

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JEWISH AGENCY AND JEWISH NATIONALISM

ISRAEL'S MESSENGER has never wavered in its belief that the enlarged Jewish Agency would help to strengthen our *Yishub*, create a wholesome opportunity to increase our man-power in Eres Yisrael. It is really our bounden duty to see to it that within the next five years or so, there should be at least 250,000 Jews duly registered in our Homeland. That is the main thing, other matters are, to our mind, secondary. Without increasing our man-power we stand a very poor chance of expediting the creation of a Jewish Commonwealth. Let those who oppose the Agency realise that there are fifty percent. Zionist representatives on the Board and that the Non-Zionists will not dare to oppose the political aims of Zionism. We are pleased to observe a note of optimism struck by our London contemporary, *The New Judea*. In its issue of December 28, it says, *inter alia*:—

"On the contrary, we hold that the visible growth of the Jewish settlement in Palestine is the best instrument of Zionist propaganda, and that in so far as the co-operation of non-Zionist elements helps to promote the growth, it will inevitably further the more general acceptance of the Zionist idea throughout the Diaspora."

Such outspokenness on the part of *The New Judea* should be welcomed, if only to silence the nonsensical forebodings of the Weekly Sheet edited by MR. MAGNUS. The latter is moving heaven and earth to extend solace to the "Grand Dukes" by trying to prove (?) that political Zionism is about to die or dying. Perhaps the wish is father to the thought. The "Liberal" Yehoodi should be told that he dare not overcome political Zionism. Zionism is like a jelly-fish. Cut it in halves and you will have made two of it. It is like a cork floating on the sea of time. The waves have passed over it and have frequently covered it, but it has invariably succeeded in rising again. That is the secret and the invincible power of the Zionist ideal. Poor MR. MAGNUS and his deluded followers! How hard they have been hit! How are the mighty fallen!

* * *

"RADIO CONGREGATION"

We have before us the latest *Bulletin* of the Free Synagogue, New York, wherein we are informed of the Radio service being conducted in that place of worship every Sunday afternoons, and which is broadcast throughout the country by a network of twenty highpowered stations. As a result we are told there is nation-wide interest evoked in the matter. The radio has become a potent factor in public life to-day. It is an educational medium which is unique. We can imagine the thrill which Jewish or Christian worshippers feel when they listen to the lectures of DR. STEPHEN S. WISE, or the Free Synagogue solo quartette under the direction of Choirmaster, A. W. BINDER. We do not think the time far distant when we Jews in China will also be able to listen and enjoy DR. WISE'S justly famed lectures. The Bulletin describes the result of the latter's orations and the services as having produced a tremendous outpouring of letters of appreciation and approbation, coming from many States of the Union. Quoting a letter at random in the *Bulletin* received from a Christian woman, Des Moines, Iowa we have the following magnificent tribute:—

"DEAR DR. WISE:—How can I thank you for the joy you gave me last Sunday afternoon! It seemed to me, listening in far-away Iowa to the sonorous music of your voice, as though I became literally bathed in the sublime beauty of old, majestic Israel; a rare and ecstatic experience for me—a Christian.

"As I listened, I seemed to understand why the Jew dreamed of and knew his God when the rest of the world roamed in spiritual darkness. It has come to me (and one's thoughts are long during hours, days and months in bed) that the Jewish consciousness of God is far more than a mere belief, miraculously cherished through the terror and agony of past ages; it is part of him—a state of his being.

"Yes, the Jew must survive. The world needs his rich, deep humanity, his magnificent tolerance, his spirituality, his varied gifts. Also, we Christians need him to stand by in time of stress, affirming for us and with his imperishable age-old belief in his oneness with his God—his, and, through him, ours."

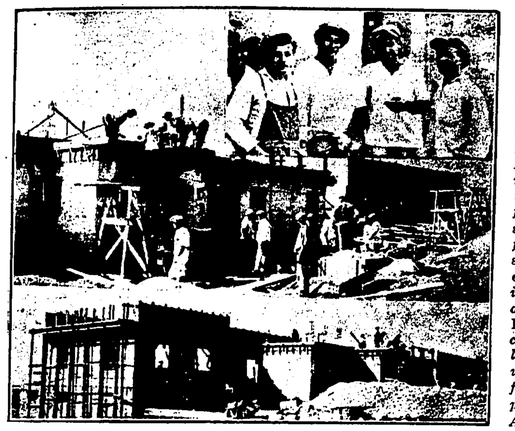
* * *

The 'ZIONIST RECORD' CELEBRATES 20th BIRTHDAY

The Zionist Record, a splendid weekly publication in Johannesburg and the property of the South African Zionist Federation, celebarted its twentieth milestone in November last. The journal is edited by MR. DAVID DAINOW, a well-known publicist throughout the world. Our contemporary was born at a time when the Zionist Movement was in its infancy. In those days numerous societies were eager to have some sort publication which would put on record the minutes of the meetings and other minor items concerning Zionism, hence the modest title of *The Zionist Record* given to a journal in Johannesburg. But to-day when we talk of actually building our Homeland, when Zionism is discussed in Parliaments and among the Chancelleries of Europe, there was a suggestion to change the name of that publication into one which is more ambitious and answering to the needs of the day. But sentiments of the majority of readers had overruled the proposal and *The Zionist Record*, which is a national Jewish publication, still sails under the same old name and flag. That flag waves proudly over its cover and upholds the Zionist ideal with a zeal and loyalty second to none. *The Zionist Record* is a great journal, recording not only the minutes of the Zionist societies throughout South Africa, but actually entering into the spirit of the upbuilding of our Homeland which is no longer a dream but a reality. We congratulate MR. DAINOW and the South African Zionist Federation on their celebration, and hope that their splendid organ will continue to kindle the spark of Zionism and have its light corruscate brilliantly *l'eney Kol Yisrael!*

SHANGHAI JEWRY MAKES CONTRIBUTION FOR THE UPBUILDING OF ERES YISRAEL

The letter from Mr. LEO HERMANN, *Secretary to the Board of Keren Hayesod, Jerusalem, which we publish below is a welcome reminder to the contribution of money made by Shanghai Jewry in connection with the upbuilding of Eres Yisrael in accordance with the Palestine Mandate and the League of Nations. Our readers will recall that the proposal to create a Garden City in New Judea when* Dr. ARIEL BENSION *was deputed to Shanghai on behalf of Keren Hayesod in 1924, did not materialize and the local fund raised for the purpose was subsequently transferred by mutual consent to a fund for the erection of a hospital in Emek. We are now assured by Mr.* HERMANN *that the construction of the latter is well under way, as will be seen from the illustration printed on this page. A careful perusal of Mr.* HERMANN'S *epistle will, no doubt, give an insight of the pains and meticulous care that has been observed in order to make the hospital an up-to-date and scientific building. Centrally situated in the heart of the Emek, the building is bound to serve the needs of the surrounding colonies dispersed throughout that neighbourhood. Before we conclude our remarks, we would ask our readers to pay great attention to the concluding paragraph of Mr.* HERMANN'S *letter. Shanghai Jewry should be proud of her achievement so far, but we must not rest on our laurels. There is fur ther work yet to be done, and more funds and friends are needed to co-operate in this great upbuilding—binyan olam. We hope our readers will respond to the appeal and help in furthering the cause which will minister, comfort and cheer our suffering halussim. Our hearty thanks go out to Mr.* HERMANN *whose untiring efforts no doubt have greatly helped to hasten the materialization of our plans. We earnestly hope that the scheme will be finally successfully consummated in the interests of all concerned:—*



The above picture shows the construction of the hospital in Emek partly contributed by Shanghai Jewry, Among the group of workers is a son of a famous Zionist leader, the late Dr. TSHLENOW, who was a close friend of the never-to-be-forgotten HERZL. When we say Eres Yisrael is being re-built we have no hesitation in pointing out to the group of sturdy Jewish pioneers who have given up useful careers in their branches of knowledge in order to throw in their lot with those who want to make the soil what it should be —Eres Yisrael. Young TSHLENOW would have given us less pleasure as standing at the head of a Jewish organization in New Judea, than as a labourer breaking stones and building the country from the bottom rung of the ladder, so to speak. Therein lies, to our mind, the hope and the salvation of the rejuvenated Jewish nation. It is indeed a fine augury of the future in the country which means a great deal to the whole House of Israel.

"On February 7th, 1928, I wrote you to say that after protracted negotiations and investigations we had come to an understanding with the Kupath Holim (Workers' Medical Organization) to devote the money collected by the Shanghai Keren Hayesod Committee for a Garden City Scheme and later released for use in connection with a Zionist hospital or hospitals, to the building of the Workers' Hospital in the Emek. Since then, I advised you that I would defer giving any details of the building operations until there was some definite progress to report. I am now glad to be able to say that the construction of the Emek Hospital, in part rendered possible by the Shanghai monies, is well under way.

"A few days ago I visited the building site, which is situated close to the village of Kfar Yeladim, on the road from Afuleh, that is, in the heart of the Emek. This central position is of prime importance, for the hospital is intended to serve not only the needs of one particular settlement, but of all the colonies dispersed through the Emek, a purpose it will be well calculated to meet. A short drive from Afuleh Village (and Afuleh Station, on the line leading from North-West to South-East, from Haifa to Semakh, and from the southern shore of Lake Tiberias on to Damascus) brings one up the hill on which the hospital is situated. As far as the eye can travel it lights on the cultivated fields and fertile lands of the Emek. But a few years ago, these lands were, swamp and fever-ridden; Jewish labour and Jewish money has transformed them into a smiling countryside which, with the attractively built houses of the Jewish settlements, their red-tiled roofs gleaming in he sun, greets the stranger from afar.

OUR PIONEERS

"The Plain of Esdraalon, in ancient times the natural battlefield of the nations for the possession not only of Palestine, but for the control of the near East, is now under the more peaceful sway of the ploughshare. And it is Jewish pioneers who are giving of their best to reclaim this historic soil from the centuries of neglect and decay into which it had been allowed to fall. The struggle has been and still is a hard and bitter one, and saps the strength of many a stalwart pioneer. And it is to guard the health of our workers, and to help them recover their lost strength that this fine new hospital is being erected. It will be a beautiful building, and from the heights on which it is being erected the gaze may wander westward to the point where the Carmel ridge extends to the Mediterranean, or to the south-east where Mt. Gilboa towers above a number of trim Jewish setlements. A more ideal spot for a hospital it would be difficult to find throughout the length and breadth of the land.

A FINE BUILDING

"The building itself has been planned on generous lines. One wing will be given over to the various domestic offices; lady superintendent's office, store-rooms, messrooms for medical and nursing staff; another section will be occupied by the ward for internal diseases. For the time being, the ground floor only of this section will be built; but the plan has been so devised as to allow of the subsequent addition of another storey. There will be a section for children's diseases and another as a maternity ward. The latter section, however, will not be built for the present, the building costs having been estimated at a minimum figure of £3,000. Consequently, the maternity ward will continue to be housed in the barrack hospital at Ain-Harod, at the foot of Mt. Gilboa. This, though only a barrack hospital, has always been run on model lines, and has so far had to serve all the many needs for which the spacious hospital building near Kfar Yeladim is now being erected.

"The cost of building the section for internal diseases has been computed at approximately £5,600. But as the ground floor only is being erected at present, the amount involved is about £3,800 which, together with the (roughly) £1,500 for the wing which is to contain the domestic offices, will be provided out of the funds raised by the Physicians' Committee of the Hadassah Organization — another of the Hadassah's many contributions to the public health service in Palestine.

SHANGHAI'S CONTRIBUTION

"When I saw the building, it had already reached an advanced stage, the work having made particularly rapid progress in the last few weeks because of a number of workers from the Emek settlements now being engaged on it. These settlemnts have made a point of placing all the available hands at the disposal of the hospital builders at wages below the general rates obtaining in the country, with a view to cheapening the cost of building. This is the Workers' Medical Organization's material contribution to the construction of the Emek Hospital, without which the funds contributed by the Hadassah and the monies emanating from the Shanghai collection would not have sufficed.

ILLUSTRATION OF THE BUILDING

"I enclose herewith three photographs taken on the occasion of my visit. The two large photographs give a lengthways view of the building. Concrete is the material

[*Continued on page 12*]

CLOSE UP THE ZIONIST RANKS

Organization and propaganda are of fundamental importance to us. Zionism is an idea, and an idea cannot live and develop unless there is a continued and effective effort to give it life and vigour. Many Zionists have made the mistake of imagining that with the promulgation of the Balfour Declaration, the propaganda task of Zionism came at an end; that Zionism has conquered, that both Jewish and gentile public opinion have recognized the justice of the Zionist claims, and that all that is left to us to do is to realise the idea in the form of the Jewish National Home in Palestine. This is a profound mistake. Neither Jewish nor gentile public opinion can ever be said to be completely and finally conquered for the Zionist or for any other idea. Even if we accept the view that a decade ago the Jewish people did accept Zionism, and that the Balfour Declaration was the occasion of a complete adherence of the Jewish nation to the Zionist point of view, it is nevertheless a fact that many Jews have had by the force of events over which they have occasionally had no control, to modify their attitude. Further, the younger generation of Jewry has been living in a post-war atmosphere influenced by the multifarious currents that have been blowing across the intellectual landscape of humanity. This younger generation has not in any sense been conquered for the Zionist idea. I believe that there are untold possibilities and potentialities in this younger generation, that we have at our hand many tens of thousands, indeed hundreds of thousands, of young men and women, who with proper care and tuition can be made convinced Zionists, and can exert a powerful influence on behalf of the Zionist idea; but the task of caring for and teaching them has to be taken in hand. This has not yet been done comprehensively and effectively, and one of the most alarming features of present-day Zionism is the progressive increase in the age of Zionists: in other words the younger generation is apparently not taking its proper place in the movement, as was done by the young pioneers in Zionism twenty or thirty years ago.

The position is even worse as regards organization. Every Zionist admits, at any rate theoretically, that propaganda is important, and an effort is made in most places to prosecute such propaganda, although, as I have indicated, very insufficient attention is given to the matter, and the problems of propaganda, its nature and technique, are generally neglected. But very few Zionists are even conscious of the very existence of the problem of organization. The Zionist Organization somehow exists, and there the matter ends. It does not seem to occur to many Zionists that the way in which the Organization is constituted, the bonds of union that exists or do not exist between the different branches of the Organization in different countries, the co-operation or lack of co-operation between the various groups that represent different points of view in the Organization, the feeling of loyalty or the absence of loyalty towards the Organization as the symbol of Zionist strength and Jewish National unity, that all these and many other questions in connection with organization are fundamental. This is made particularly important in view of the successful steps that are now being taken in connection with the enlargement of the Jewish Agency. Every Zionist is convinced that the Zionist Organization must continue to exist. Those who oppose the enlargement of the Agency have been firm in their declarations that the Zionist Organization is the only body entitled to act as the representative of Jewish opinion in connection with the Jewish National Home; those Zionists who support the enlargement of the Agency, and who have adhered to this view for many years, also assert that the enlargement of the Jewish Agency cannot and should not mean the weakening of the Zionist Organization as such, that on the contrary, the enlargement of the Agency makes it more and more important for the Zionist Organization to be powerful, and for Zionist opinion to be expressed clearly and unmistakably through the Zionist Organization.....

Everybody should realize that the time has arrived for us Zionists to come closer together to look upon ourselves as a band of brothers, engaged in a common task of overwhelming importance to our own future and to the future of the Nation to which we belong united by an unshakeable belief in our ideals and our aims. No one can deny that of late years there has grown up a sub-conscious feeling that somehow there are not inside the Zionist Movement the same friendly relations as existed a generation ago. It is perhaps inevitable that, as the Zionist Movement changed from theory to practical realization, the intellectual brotherhood of a generation years ago should have become a collection of groups with varying desires and aspirations in regard to the realization of the common ideal. When budgets have to be formulated, when economic policy has to be adopted, when questions affecting finance, religion and politics have to be answered, then there cannot

[Continued on page 11]

THE CALL TO STRENGTHEN ZIONISM

We have been favoured with a timely contribution from Prof. Selig Brodetsky, *a member of the Executive Committee of the World Zionist Organization, from which we are giving extracts on this page.* Dr. Brodetsky *points out the necessity of closing up the Zionist ranks and to work for the strengthening of the Movement, both within and without. We welcome this move on his part and trust his message will take root on fertile soil. At no time in the history of political Zionism was there more need to strengthen our movement and to win new adherents and more victories than to-day. It is indeed a great fallacy to suppose that with the promulgation of the* Balfour *Declaration the propaganda work has come to an end. On the contrary, we have all along felt that there was more need to conduct an intensive campaign, cultivate more closer relationships with the various nations with whom we intermingle, and make our ideals and aspirations better known to the peoples of the earth. True, to a certain extent due recognition was given to political Zionism by the Powers and the League of Nations, who had endorsed our platform for the upbuilding of the third Jewish Commonwealth in Eres Yisrael, but we must not forget that Nations like individuals, are subject to vacillations and that unless we show gain and conquest in our own way and continue to propagate uniterruptedly our national ideals we cannot be safe anywhere. We must have a strong Organization. We must have a strong Actions Committee. We must have a strong backing of Kol Yisrael to stand unitedly and solidly behind the World Zionist Organization. We are glad to observe that* Dr. Brodetsky *stresses this forcefully in his proclamation which we hope will be carefully read and responded to by Kol Yisrael, who are eager to see the consummation of their ideals realized in our days. The best prescription we can give to-day for Zionism is propaganda and more propaganda. There is no earthly reason for neglecting this phase of Zionist activity. We are in entire accord with* Dr. Brodetsky *when he says, "Every Zionist is convinced that the Zionist Organization must continue to exist the .... enlargement of the Agency makes it more and more important for the latter to be powerful, and for Zionist opinion to be expressed clearly and unmistakably through the Zionist Organization." We hope that Zionists of every shade of opinion will welcome this statement and disprove the allegation that with the establishment of the Jewish Agency the Zionist Organization, Federations and Societies will have to disband and come to an end. We must not, however, forget that here and there we still have enemies who are secretly working for the dismemberment of Zionism. We must be ever on the qui vive. We must do everything possible to advocate for a strong World Zionist Organization to express our ideals in a clear and an unerring manner. Jewish Nationalism must remain a principle, a sine qua non principe with us. To it must be given our unshakable fealty so that the modern* Landmans *and the* Magnuses *who are furtively designing to wreck our schemes may not be allowed to go unchallenged and their sinister designs remain unmasked* L'eney Kol Yisrael. *We congratulate* Dr. Brodetsky *for his statesmanlike proclamation and wish to assure him that he will be given by the whole House of Israel the attention which his document warrants.*

TRUTH AT LAST!—DR. WHITE DENOUNCES THE "PROTOCOLS"

Editor, Israel's Messenger.

"Dear Sir,—Please allow me to thank you for a copy of the Address by the American Jewish organizations on The "Protocols" Bolshevism and The Jews." I am glad to see their views. Probably you will understand my view from previous writings. To charge the Jewish race with the "Protocols" is unwarranted as there is no proof that the men who wrote it had any right to claim the title of "Wise Men of Zion." On the other hand, to speak frankly, it seems unwise for the Jews to throw their cloak around the book, for that, while not so intended, really shelters and protects this infamous publication.

"There can be no question, in my judgment, that it was written by the men who are carrying out this Satanic programme. They foretold the world war, the overthrow of Russia, the world revolutions now going on, the use of disease germs in war, the higher wages of labour which are nullified by increased cost of living, etc. This must have been done either by supernatural revelation or by the men who drew the blue prints, and I prefer the latter interpretation. The chief feature of their programme was to undermine all faith in God, and to break down the marriage relationship, thus destroying both monotheism and monogamy, two blessings of mankind which came down to us through the Jews.

"In carrying out this programme Jews have taken the leading part, *e.g.* Strauss, Wellhausen, and others who have worked like leavers in tearing down the Old Testament, precious alike to Jews and Christians. But on the other hand, Jews and Gentiles have defended this blessed book. The Jewish scholar Wiener was one of the most noted defenders of the faith.

OUR REPLY

We are in receipt of a communication from Rev. Hugh W. White, D.D., *a Christian Fundamentalist, which we reproduce side by side on this page. We concede that* Dr. White *always held the view that the publication of the notorious Protocols' was a monstrous libel against the Jewish people and that there is not a scintilla of evidence that those who wrote them had any right to claim the title of 'The Wise Men of Zion'. But we may as well say that on several occasions we found* Dr. White *faltering in his views regarding the authenticity of the 'Protocols'. We censured him in a friendly way for his inconsistency in the matter eleven months ago, but we have always entertained the hope that he would arrive at a logical and truthful understanding of the matter. We do not agree with him when he advises us not to throw a cloak round the infamous book and stop its harmful circulation. Enlightened men with progressive views, educated folks with clear vision, will no doubt see the absurdity of the implications hashed together in the 'Protocols.' But, of course, we have to deal with a public who do not even know the meaning of the word "tolerance," who are swayed by their emotions, who would not even stop to reason for themselves, but unhesitatingly accept as gospel-truth every statement put into the mouths of the so-called 'Wise Men of Zion'. We have only to turn the hands of the clock less than four years back, on the occasion of May 30th episode in Shanghai, which brought about an entire change in Chinese politics, and see for ourselves the outcome of the infamous propaganda launched against foreigners by the Soviet agitators. How is it that the Chinese masses did not stop to reason for themselves before they conducted an extensive programme of anti-foreignism throughout the whole length and breadth of the land? The masses can easily be led astray especially when we have such diabolical suggestions put into the mouths of the so-called Wise Men of Zion,*

We would like to conclude with a few thoughts on Zionism. We would describe it as a cultural and political movement designed to better the conditions of the Jewish People everywhere. The main idea is to work for the restoration, back to the land which is invariably linked with Jewish history and tradition and preserved with hallowed memories. We are convinced that from that centre a new gospel will be preached to heal the wounds of suffering humanity and redeem the pledge given by the prophet of old, 'For from Zion shall go forth the law'. It is a movement which aims to restore the equilibrium of our modern civilization and save its structure from being undermined and paralysed for ever. Jews and Gentiles may well join forces together and usher in that prosperous era when war will be no more, when the ideals of the prophets of the human race will be realised and the sword turned into a pruning hook.

P. W. Wilson, *in an article on "The Hopes of the Holy Land" published recently in a number of our American Jewish exchanges, says, "The astonishing thing to-day is the fact that, towards Palestine, there is directed the aspiration, not only of the Jewish peoples, but of the Moslem and of Christians, Roman Catholic, Protestant and Eastern Orthodox. There is an intermingling of faiths. There is an invitation to all nations, not indeed to dwell in the Holy Land, for physically that would be impossible, but to meet one another on that sacred soil and renew contact with the noblest, in prayer and praise, in repentance and atonement, in service and suffering, of which our race is capable." What a 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 ruin. Who can then deny seeing the finger of God beneath this unique phenomenon?*

"And I take Zionism to be a movement on the part of the best elements, both Jew and Gentile, to meet the Reds, and the hope of the future seems to me to lie in co-operative effort for the maintenance of our civilization.

"In the February number of "The China Fundamentalist," you will see a note on Zionism, in which I am relying, to a large extent, on Israel's Messenger.—Very sincerely yours,

"Hugh W. White.

"Yencheng, Ku, December, 26th, 1928.

"American Presbyterian Mission."

[Continued from page 10]

be the same indiscriminate fraternity as was possible when these problems were not matters of immediate urgency. But we must not allow this state of affairs to continue. The Zionist Organization needs to be a strongly knit world-wide unit of Jews and Jewesses, who believe in the common ideal of the Jewish National Home, based upon the principle of Jewish nationalism. I sincerely hope that Zionists all over the world will co-operate with the Committee appointed by the General Council, will give us the benefit and advantage of their opinions and experience and will take part in our Conference, so that when the time comes for the formulating of definite proposals, we may do so in the consciousness that these proposals represent the views of the overwhelming body of Zionist colleagues all over the world. Our slogan should be: Close up the Zionist ranks; enlist the enthusiastic support of Jewry, especially Jewry's youth; fill the Jewish world with an understanding of the aspirations of our ideal as the waters cover the sea; then will the Zionist arm be powerful, and the Jewish nation will follow whether the messengers of Zion will lead.

S. Brodetsky.

Remember the Jewish National Fund and the Keren Hayesod in your last Will and Testament.

THE GREAT UNIVERSAL CONSCIOUSNESS

A SERMON FOR THE WEEK.—שבת יתרו

"Thou art God alone".—Psalms, LXXXVI: 10.

These soul-stirring words of the Psalmist define the attutude of Israel towards the Source of All-Life. Israel the firstborn of the Lord is a living witness to the Supreme Creator who bent the heavens and the earth and descended on Mount Sinai only to proclaim the solemn and majestic utterance, 'I am the Lord Thy God, who brought thee out of the land of Egypt.' To this spiritual pillar and hope our oppressed and persecuted people had clung with might and main, and when trampled under foot or burnt on the stake, our martyrs have fervently chanted the *Shema*, outwardly declaring before their foes the Universality and Oneness of the Great Universal Consciousness. To understand God better one must divorce himself of all his childish limited conceptions and realize once and for all that the Supreme Universal Intelligence pervades and finds expression in every object of Nature, reaching its highest expression in Man. Our Sages (*Zichronam libracha*) taught that 'God is omnipotent by His essence, wise by His essence, living by His essence and endowed with a will by His essence.' Moses our law-giver, it is related, asked two things of God, namely, that He should let him know His true essence and also His attributes. God assured both these to him. He told Moses that His true essence could not be grasped or perceived, although we are told that a method was pointed out whereby Moses could obtain the utmost knowledge of God that it is possible for man to obtain. 'Show me now Thy way, that I may know Thee, that I may find grace in Thy sight,' asked our Law-giver. (Exodus, 13: 13).

OUR APPROACH TO GOD

As ordinary men we can have no other approach to God than by worshipping Him in a true spirit of devotion and love. We refer to Him as "Father," as Abba or Abinu. "Have we not all one Father?" "Thou, O. Lord! art our Father, our Redeemer, Thy name is everlasting" (Isaiah, LXIII, 16) Such phrases were not intended to apply to the people of Israel: a reference to the opening chapters of Genesis will prove our contention. The God who created man, is represented as the universal Father. It proves that all mankind are descended from the common pair, Adam and Eve. All God-believers accept the Deity as Father, and readily address Him in prayer as "Our Father." Maimonides in his chapter on 'How the perfect worship God,' says:—

"The first thing is to turn your thoughts away from everything while you read Shema or during the Tefillah. When you have successfully practiced this for many years, try in reading the Law or listening to it, to have all your thought occupied with understanding what you read or hear. . . . . In short, think of worldly matters when you eat, drink, bathe, talk with your wife and little children, or when you converse with other people."

Faith and devotion must be the keynote of such true worship. This brings to mind the words of Epictetus, the stoic who is described as having affirmed, "Deal with me as Thou will, I am of the same mind as Thou art: I am Thine. I refuse nothing that pleaseth Thee: lead me where Thou wilt, whether I be at home or in exile, poor or rich, I will make Thy defence to men in all these conditions." All will concede that this humble stoic had grasped the significance of what Maimonides described as perfect worship. True prayers consist of positive thought. Thought is energy and energy is power. This is the bed-rock of all religions. Whenever a religion fails to conquer man we find that its votaries and priests have based all their thought on the manifestation of this energy rather than the energy itself. The energy itself is the cause, whereas they have relied on the effect. Judaism bases its superstructure on the spiritual energy itself, on the consciousness which guides all living things and about which the Psalmist triumphantly affirms 'Thou art God alone.' Science teaches us that mind in action is thought, and thought therefore is a creative process. The opposite of mind is matter which is inert, passive and in a state of rest. Mind is the controlling force of matter. In fact every form matter takes is the result of some preceding process of the mind. The creation of the world, described in Genesis somewhat illustrates this. When God wills 'Let there be,' the thought process is the cause which preceeds the effect 'And there was.' Of course, it must be understood that thought-force is subject to natural laws, so that one cannot expect that the ultimate effect is immediately realized. After a series of processes, whereby the thought sets in motion natural forces, natural energies, moving in mathematical exactitude we have the ripened result or effect. From the foregoing we can see, as others postulate, that the creation of the universe was not actually the outcome of seven days creative thought but rather the result of seven periods of creative evolution. We may readily describe prayer also as a degree of creative thought wherein we centre our thoughts on good, the central idea of life. Through prayer we assign to God an important place in our hearts. We make Him the object of our adoration and place Him first and supreme above all whom we love and cherish. All must concede that salvation comes from on high, from God. This is the affirmation we solemnly make from day in to day out. How true and how high the winged-soul of Isaiah reaches when he exclaims in undying words, 'Look unto me and be ye saved, all the ends of the earth: *for I am God and there is none else.*' (Isaiah XLV: 22).

NEW CLUB IN TIENTSIN

On the 5th ultimo, a new club was opened in Tientsin, and will be known as the Jewish Amateur Dramatic Society "Kunst." The establishment of this club house accomplishes a long felt want of Tientsin Jewry. There are 150 members in the new club, but it is expected that before very long the membership will be increased by at least fifty per cent. The large ball room is artistically decorated and will be the rendezvous for the members of the Jewish community. Plays in the Hebrew language will be presented from time to time in the new club house. Once a week, probably Wednesday evenings, will be devoted to cultural objects and every Saturday night there will be a dance with a programme of entertainments. The library will be established on the balcony, also a card room. Refreshments and food may be had at the club at moderate prices.

OPENING ADDRESS

The club was formally opened by Mr. B. Sheinemann, a member of the committee, who made the opening address. Mr. H. Whitgob was the next speaker and said:—

"Members of the Jewish Amateur Dramatic Society 'Kunst and friends: It affords me great pleasure in welcoming you here. To-night is undoubtedly an important one for the Tientsin Jewry and marks an advancement of our cultural life. There are many present who have long desired and spoke of a Jewish club in Tientsin and we have now accomplished it. From what you see before you, you will no doubt understand that it has been no easy task for us to consummate the idea, and though there may be some present and absent who will criticize our efforts, we assure you that we have done the best we could under the circumstances. We know quite well that a stage is an absolutely necessary addition to the premises, but without the funds we did not wish to take the risk. We have practically 150 members to-day, but after the New Year we expect to have at least fifty percent more and with the shows that we will put on during the year, we expect that the club will have sufficient funds to make a number of improvements. However, what we need at present is more funds in order to build the stage and we hope that those of you who can afford it will contribute towards this immediate need. In conclusion I want to add that this club has been formed by Jews for Jews. Take it and let it remain a monument and pride to the Tientsin Jewry so that we can always know and feel we have a club house and place of our own."

[*Continued from page 9.*]

used in construction, a type of building in which our Jewish workers here excel. Needless to say that they regard the erection of this building as a labour of love and that all their best skill is being put into it.

"The third picture shows a group of the workers, one of them (in centre) the son of the late Dr. Yehiel Tschlenow, a Zionist leader whose name will be remembered with love and esteem even in the Far East, and that by many outside the immediate circle of those hailing from Russia.—I hope you will be able to use these photographs for publication in Israel's Messenger. In addition I hope to be shortly able to send you a special article on the Emek Hospital by the Manager of the Kupath Holim.

SHANGHAI VISITORS WELCOME

"In conclusion I should like to express the earnest hope that ere long, possibly at Pessah time, we may have the pleasure of welcoming visitors from Shanghai in Eres Israel who, in their tour of the country, will also come to Kfar Yeladim and be able to see the Shanghai section is concerned, for which the requisite funds are available—for themselves. And perhaps in the interim other well-wishers will come forward and by their generosity make it possible for the building plan to be carried out in its entirety.

SOCIAL AND PERSONAL

Monsieur D. Levi.

new French consul for Shanghai, who arrived here two months ago. He succeeds M. Meyrier. M. Levi is a son of Prof. Sylvain Levi of Paris, and was accorded a hearty welcome in all local circles, Jewish and otherwise. We refer to this in our Editorial Notes.

Mr. Wm. Golding, of Messrs William Golding & Co., is now on a business trip in the South, Manila and Hongkong and expects to be back sometime this month.

Mr. and Mrs. K. Berman and their infant baby paid a flying visit to Shanghai and returned again to Tsingtao last week. Mr. Berman is one of the directors of Messrs. Behr and Mathew Ltd., well-known firm of egg exporters.

Mr. L. Merkin has donated $18.00 to "Kuppath harabanim" and $18.00 to "Torath Emeth Hakelalith" both in Jerusalem in memory of the late Mrs. S. S. Segerman.

The "Society for Supporting needy Orthodox Jews in Countries of Religious persecution" has remitted £20/-to Rabbi Shneuerson in Riga who is president of the above society.

Mme. R. M. Kozlova who is qualifying as a midwife, nurse etc., has moved to No. 7 Carter Road. Her telephone No. is 32358 She is highly recommended by the local medical fraternity.

The many friends of Mr. S. Moosa will be pleased to learn that he is progressing fairly well after the operation which he had undergone last week at the Country Hospital.

Dr. Ariel Bension.

Mrs. Ariel Bension.

Dr. and Mrs. Ariel Bension have undertaken a new mission on behalf of Keren Hayesod, after their strenuous successful campaign in Spanish Morocco, Portugal and South America. They left Jerusalem in the early part of December last, for Aden after which they will proceed to India and Singapore, and are due to arrive in Hongkong and Shanghai some time in May next. Our readers will recall that Dr. Bension was in Shanghai in 1924, and his return visit after five years with his charming wife should not fail to arouse keen interest in his mission. Mrs. Bension is known extensively for her brilliant literary career and her indefatigable services for the Zionist cause. Her impressions of Eres Yisrael published in the last issue of Israel's Messenger have aroused keen interest in the matter, and the fact that she will arrive in Shanghai in May next, will gratify a large circle of our community who are interested in the cause which she ably and intelligently expounds to her audience. We are sure both Dr. and Mrs. Bension will receive a hearty welcome from our community, as they will in all the places which they are visiting as a result of the new mission undertaken by them.

Mrs. G. Korff.

Mr. and Mrs. Maurice Benjamin's arrival in Shanghai have been delayed until April next, according to the latest cable advices which reached Shanghai. Mr. and Mrs. Benjamin are travelling on the Continent of Europe.

Mr. M. Politi returned to Shanghai from Calcutta last week.

Joseph Latiner's "Mishke and Moishke" will provide the Jewish Amateur Players ample opportunity to prove their versatility and histrionic ability when they present this comedy-operetta at the Apollo Theatre tomorrow night. There is a swift current of humour running throughout the whole of its four acts and with Mr. C. I. Sipitsky as "Moishke" and Mr. S. Wulff as his wife "Mishke," a simple village couple who emigrate from Europe to America, a successful and highly amusing entertainment is assured. Messrs. Sipitsky and Wulff will be supported by a strong cast composed of some who have already been seen to advantage on the local Yiddish stage, and others who, though new to the work, are undoubtedly possessed of rare hands of Mr. Wulff. Tickets are already on sale at $3, $2 and $1 and may be obtained at S. Fein, The Jewish Amateur Players intend to devote the proceeds of this performance to deserving Jewish charities in accordance with their usual practice.

The Hon. Treasurer of the Hebrew Relief Society begs to acknowledge with thanks the receipt of the following donations:—From Mrs. H. Kammerling in memory of the late Mr. Benny Herzberg $5.00; For general funds from Mrs. D. G. M. Aronovsky $15.00; Mr. Liport $5 and Mrs. M. D. Irliar $6.00.

Miss Hannah Solomon and Miss Florence Solomon, daughters of Mr. and Mrs. John Solomon sailed for San Framcisco last week where they hope to make their home in future.

Mr. Benny Herzberg, a son of Mr. and Mrs. A. Herzberg died suddenly on the 18th ultimo, and was buried in the Jewish cemetery. The deceased was a promising young lad of 18 years and greatly popular in local sporting circles.

[*Continued on page 19*]

DONATIONS TO SHANGHAI JEWISH SCHOOL BUILDING FUND

J. E. Joseph (Hongkong) ..	Tls.	10,000.00
Mr. and Mrs. Jemin Joseph (bequest)	„	6,200.00
Messrs. Joseph Bros. and R. M. Joseph	„	6,000.00
Sir Victor Sassoon Tls. 5000.00 and $1000.00	„	5,725.00
E. E. Shahmoon	„	5,000.00
S. E. Shahmoon	„	5,000.00
Ezra Shahmoon	„	5,000.00
Simon A. Levy	„	5,000.00
Leon Levy	„	5,000.00
S. Gatton	„	5,000.00
The late Ronald Sassoon ..	„	5,000.00
Sir Elly Kadoorie	„	5,000.00
Messrs. A. J. & Ellis Hayim ..	„	5,000.00
S. S. Benjamin	„	5,000.00
I. A. Toeg. (with accumulated interest)	„	3,119.47
American Friends G. $2,000.00	„	3,000.00
Albert Cohen	„	2,500.00
S. E. Toeg	„	2,500.00
Evelyn David	„	2,500.00
R. Julian	„	2,200.00
D. M. Nissim (bequest)	„	2,000.00
C. S. Gubbay H$2,500.00	„	1,830.89
E. Howard H$2,500.00	„	1,830.88
Collected by the Shearith Israel Synagogue	„	1,773.06
J. R. Michael H$2,000.00 ..	„	1,567.35
Sassoon Michael H$2,000.00 ..	„	1,567.35
Mrs. Madeline Elias (bequest)	„	1,500.00
Miss M. Perry	„	1,500.00
Anonymous Donor $2,000.00 ..	„	1,466.00
Edward Nissim	„	1,000.00
R. E. Kadoorie	„	1,000.00
A. E. Moses	„	1,000.00
Victor Gensburger	„	1,000.00
Mrs. D. M. Nissim	„	1,000.00
Mrs. Edward Ezra and Arthur Sopher	Tls.	1,000.00
H. Gensburger	„	1,000.00
M. S. Sassoon H$1,000.00 ..	„	776.25
Shainin Family G$500.00	„	770.24
M. J. Nathan	„	500.00
J. E. Salmon	„	500.00
Moise Ezra	„	500.00
R. H. Elias	„	500.00
Half proceeds Raffle Motor Car (through N. E. B. Ezra) ..	„	435.15
Sydney Michael H$500.00	„	391.50
B. A. Somekh (bequest) $500.00	„	360.50
D. G. M. Aronovsky $500.00 ..	„	359.00
Max Friedman $500.00	„	359.00
Leon Friedman $500.00	„	359.00
S. E. Levy	„	300.00
A. M. Sopher	„	250.00
D. E. Sassoon	„	200.00
A. Michael (New Year Gift from Mr. Sing Ching Woo)	„	200.00
S. M. S. Bubbay	„	200.00
Anonymous Donor	„	200.00
Oswald Ellis	„	200.00
F. S. Elias $250.00	„	179.50
V. Haimovitch	„	150.00
Anonymous Donor	„	150.00
D. E. J. Abraham	„	100.00
J. J. Judah	„	100.00
E. Salmon	„	100.00
Dr. Klatchko	„	100.00
Dr. R. A. Belilios	„	100.00
Samson Isaacs	„	100.00
A. Hillaly	„	100.00
Anonymous Donor	„	100.00
E. M. Raymond H$100.00	„	78.38
A. S. Gubbay H$100.00	„	78.38
G. E. Efron $100.00	„	71.50
Mrs. Rachel Solomon	„	50.00
M. Friedman	Tls.	50.00
M. E. Dangoor	„	50.00
Dr. A. Renner	„	50.00
Ellis Ezra	„	50.00
E. L. Elias	„	50.00
R. D. Abraham	„	50.00
C. H. Gonda	„	50.00
S. M. Perry	„	50.00
Sam. David	„	50.00
Matheo Beraha	„	50.00
Messrs. Ellis & Edgar H$50.00	„	35.75
Harry Odell H$50.00	„	35.75
Mrs. Hababa Salem David $50.00	„	35.75
Messrs. Jacob Bros. $50.00 ..	„	35.75
B. S. Barbash $50.00	„	35.75
Anonymous Donor	„	35.75
L. Sbyka	„	35.00
S. P. Cohen	„	10.00
M. E. Solomon	„	10.00
J. S. Isaacs	„	10.00
J. Friend $10.00	„	7.15
	Tls.	125,460.00

PROMISED

S. A. Hardoon $3,000,00		
M. Spielman	Tls.	1,000.00
Al. Mendel	„	250.00
S. A. Sudka	„	200.00
E. E. Ellis	„	150.00
M. J. Moses	„	100.00
G. E. Sokolsky	„	100.00
W. Katz	„	50.00
	Tls.	1,850.00

There is a loss on the debentures of about Tls. 4,000.00. Besides the above donations the school has an endowment fund of $35,000.—called "Edward M. Joseph School Endowment Fund" and $5000.—in the name of "Mozelle Joseph Teachers Fund."

OHEL MOSHE HOLDS ANNUAL MEETING

The annual general meeting of the Ohel Moshe Synagogue took place on the 10th ultimo, in the presence of thirty seatholders and nineteen non-members. Mr. R. A. Poliak was elected chairman and was assisted by Mr. Bendersky as secretary. Mr. M. Lipkovsky, the former president of the Synagogue reviewed the work done during the year and referred to the purchase of the site in Ward Road for their place of worship. That was a piece of work which he thought had entitled them to look upon it with pride and satisfaction. They had also taken the initiative of organizing a Jewish Communal Association, the rules and the bye-laws of which had been drawn up already. Mr. Lipkovsky paid a tribute to Mr. B. Hellman, the secretary of the Synagogue for the indefatigable manner in which he had carried out his duties last year. Mr. Kammerling who acted as President during the absence of Mr. Lipkovsky also delivered an address. The motion to permit non-members (those who attend the services daily) to vote had been rejected. The report and the balance sheets having been passed and adopted the following were elected to serve on the committee:—Mr. H. Kammerling, President; Mr. R. Poliak, vice-President; Mr. L. Merkin, Hon. Secretary; Mr. D. G. M. Aronovsky, Hon. Treasurer; Committee: Messrs S. Berkman, Isai Marement and A. Ouvadieff.

JEWISH EDUCATIONAL PROGRESS IN BASRAH

On the 27th December last, the Silas Kadoorie School for boys and the Reemah Kadoorie School for girls were opened in the presence of His Majesty King Feisal, the Prime Minister of Iraq and the Minister of War. A large gathering aggregating 4,000 people were present. The two schools are the gift of Sir Elly Kadoorie, K.B.E., of Shanghai to the community of Basra. Each school has accommodation for one thousand children and it is hoped that educational progress will inaugurate a new era for the Jews in Iraq. Credit is due to Mr. Jacob Noah, Lord Mayor of Basra for supervising the erection of the two buildings and maintaining a regular correspondence with Sir Elly in connection therewith.

In addition to the above progress, the Jewish community of Bagdad has reason to be grateful to Sir Elly Kadoorie, for a blind hospital erected and endowed by him in memory of his revered mother. The Reemah Hospital for the Blind is in charge of Dr. Pais who has issued a glowing report regarding the many successful cases attended to by him during the last year. It is interesting to note that two Jewish girls from the Laura Kadoorie School are being trained in the hospital as nurses. Dr. Pais is quite hopeful of the future of the hospital and is confident of accomplishing a great deal of boon to the numerous needy cases in Iraq which require medical attention.

WHY HAVE RHEUMATISM?

Drive It Out Of Your Blood By Tonic Treatment With **Dr. WILLIAMS' PINK PILLS**

Because medical science is still puzzling over the causes of rheumatism is no sound reason why sufferers from this painful and lowering malady should continue to endure its pains. The fact that Dr. Williams' Pink Pills are a proved remedy for rheumatism with a world-wide record of cures should be sufficiently convincing evidence that herein is to be found a specific of more than exceptional merit.

Whatever the predisposing causes, it is in the blood that the rheumatism poisons are conveyed throughout the body to the muscles and joints wherein they lodge, causing the redness, stiffness, swelling and acute pain which are characteristic symptoms of the disease. Dr. Williams' Pink Pills not only rapidly purify the blood, but they enrich the blood, and through it build up the nerves, thus imparting new life, health and strength to the whole system.

If you are afflicted with rheumatism in any of its forms begin a course of Dr. Williams' Pink Pills to-day and they will surely do you good. Chemists everywhere supply them, or post free, $1.50 per bottle, six bottles $8, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

"YISKOR"

[It's the name of a well-known Jewish prayer in remembrance of dead relatives].

Produced by Sidney M. Goldin in Vienna (Austria). Distributed in U. S. by Metro-Goldwyn-Meyer.

Distributors in China: W. N. Gensbourgh, trading under the name of Independent Film Exchange of China, *Capitol Bldg., Room 32.*

The Story

And again the anniversary arrived on which day the Jews from far and near come to the grave of the famous Jewish hero, who suffered the martyr death for the sake of his people and Faith. And year after year the old Rabbi relates to the faithful listeners the history of the great Jew who suffered martyrdom. Abraham was his name. He had been brought up by two Christian sisters of mercy. They promised to his dying mother to take care of the orphan, as if he were their own child, and, furthermore, to bring up the child in the faith in which he was born. Both women stuck to their promise and did as they were asked. Years passed and Abraham became a handsome strong lad, beloved by everybody who knew him. With the aid of the Count's superintendent he was taken into the Count's service. Abraham fell in love with his playmate Kreindel and as this sentiment was reciprocated the bethrothal was duly celebrated. On the occasion of a reception in the Count's castle, the young countess fell in love with Abraham and appointed him Captain of the hunters. Stephen another hunter, who had a grudge against the newly appointed Captain became still more jealous and swore vengeance on the lucky Abraham. The Countess asked Abraham to visit her and confessed to him her love, which the latter roughly refused. Offended by Abraham the Countess immediately goes to see her father, and as in the olden days of Potiphar and Joseph, the young girl calumniously charges Abraham with insupportable intrusiveness. The Count highly indignant at the shameful insult his daughter had suffered orders Abraham's arrest. Stephen triumphs as he he has now the hated rival in his power. In the meantime Abraham's arranged wedding day is nearing. At the last moment when the bride was already standing under the canopy and the Rabbi was waiting to perform the ceremony, Abraham's friend, the superintendent succeeds in diverting the attention of the jailor and frees the prisoner. The wedding ceremony is quickly performed and the newly wed had to flee to escape imprisonement. They found shelter in a cave in the mountains, where even Stephen could not find them. The Count in his rage had the Rabbi and a few prominent Jews arrested as hostages, thus hoping to force them to disclose Leibke's hiding place. But all was in vain. The Jews preferred to undergo every torture and not betray their friend and coreligionist. When the news reached Abraham that for his sake a number of prominent Jews are suffering, he immediately decided to give himself up. The young Countess regretting the wrong she had done to Abraham came to see him and ask his forgiveness, and powerless to undo the wrong she caused, she decided to take poison. The Count half mad with pain on account of the loss of his beloved child, and convinced that Abraham is the real cause of his misfortune orders him to be buried alive. The shadows of the executed Abraham haunts the Count wherever he goes. He gets weakminded. Haunted by his conscience he hurries to the grave of his daughter, where he hopes to find peace. But peace is not to be found anywhere. He finally dies through heart-failure. This is the story of Abraham, who died for his Faith, for his Love and for his People, and ever since his death the Jews wander year after year to his grave and pray for the salvation of his soul.

SHANGHAI JEWISH SCHOOL

A general meeting of the subscribers to the Shanghai Jewish school building and endowment Fund was held at the Beth-Aharon Synagogue, on the 33rd ultimo. There were present:—

Messrs. D. E. J. Abraham, M. E. Dangoor, R. H. Elias, N. E. B. Ezra, Moise Ezra, J. L. Friend, H. Gensburger, C. H. Gonda, Charles S. Gubbay, J. S. Isaacs, R. M. Joseph, H. Kadoorie, Lawrence Kadoorie, J. Kopelman, A. E. Moses, Edward Nissim, N. Fred Nissim, Miss M. Perry, Messrs. S. M. Perry, J. E. Salmon, Ezra Shahmoon and I. A. Toeg.

Mr. Charles S. Gubbay who was voted to the Chair remarked that the object of the meeting was to elect a school building committee with power to add to their number and fill vacancies. After some discussion in which Messrs R. M. Joseph, Edward Nissim, H. Gensburger, Moise Ezra and I. A. Toeg took part, it was proposed by Mr. H. Gensburger and seconded by Mr. I. A. Toeg that the committee should be limited to seven members only. The following were thereupon elected by votes, namely, Messrs D. E. J. Abraham, M. E. Dangoor, H. Gensburger C. S. Gubbay Ellis Hayim, H. Kadoorie and Miss M. Perry.

The Chairman remarked that it was imperative that the meeting should elect a Trustee and after some discussion, the following were given the highest votes, namely, Messrs D. E. J. Abraham, C. S. Gubbay and Ellis Hayim.

The following resolutions proposed by Mr. A. E. Moses and seconded by Mr. I. A. Toeg were carried unanimously:—

1. To arrange all preliminaries with the Executors of Mr. Isaac Perry and come to an arrangement with them regarding all matters in connection with the bequest to the school.

Provided that after coming to an arrangement with the Executors, to call a General Meeting of the contributors to appoint trustees for the school and to decide as to the general principles of education to be adopted in the school.

2 To select a site for the school building and to negotiate for its purchase.

3. To decide upon the cost of such building, its design and general character.

4. To appoint architects, contractors and other agents.

Provided that all important decision shall be subject to ratification by the general Body of the Contributors present at Shanghai.

At the conclusion of the meeting, after replying to the remarks of the various speakers, the Chairman expressed his views on the manner in which communal work had been done in Shanghai. He felt extremely dissatisfied to see that year in and year out the same committee had been elected for their local institutions which did not denote a healthy sign for the whole community. It was found very hard to secure new blood to shoulder the burden of their organizations which impelled him to take a gloomy view of the future. In no other community which he had visited in recent years outside Shanghai and Hongkong, did he find such apathy and indifference prevailing. It was indeed very disappointing to observe this symptom which did not reflect much credit upon them. He hoped that his warning to the young men in the community would be heeded and new blood would be secured for the maintenance of their present status quo which would be threatened with extinction if matters did not improve in their midst before very long. The Chairman concluded by paying a glowing tribute to Mr. J. E. Salmon for his activities in the past in connection with the school. He hoped that his good example would be emulated by the rising generation so that they may not suffer from lack of large-hearted men in their rank.

With a vote of thanks to the Chair and the Hon. Secretary Mr. D. E. Dangoor, the meeting came to a close.

JUDAISM AND ISLAM, VI: BY S. S. LEVY

Y'eh—Hé Wai Hé! (Let there be and there was!) The initial letters namely Y-H-W-H. form the Name of the *Will* of God assumed by Adam and accepted by Him as His Personal (unutterable Name).

Oh God, our Help in ages past,
Our Hope for years to come,
Our Shelter from the stormy blast,
And our Eternal Home! (*Psalm XC. 1 Paraphrased*)

Beneath the shadow of Thy Throne,
Thy saints have dwelt secure;
Sufficient is thine arm alone,
And our Defence is sure. (*Psalm XCI Paraphrased*)

The above two verses are—Psalms attributed to MOSES as a prayer. They reveal the Rock that sustained Israel and made him endure his great trials, persist in his national and spiritual character and outlive all the most powerful nations (Egypt, Assyria, Babylonia, Persia, Greece, Rome, etc., all superior in number and temporal power) who made it their serious concern to crush and destroy him.

In submitting the following suggestions we pose as no authority astaghfer Allah!

1. BAPTISM

The baptism of Islam is in five elements—ether, fire, air, water and earth. The izan in the ears of the newly born infant, circumcission (best when effected within the first 13 years after the first seven days) learning to recite the Quran, ablutions, and barefeet in prayer. They are symbolised in standing, kneeling, sitting and prostrating unified by the *whispered* prayer. Also in the five prayers, fast, charitable subscriptions, abstaining from eating blood and forbidden food and pilgrimage. Above all these is the study and reciting of the Quran. God alone can baptise the soul, *i.e.* purify it to perfection, wholeness, holiness, or spiritual health, beauty and happiness. (Quran II—138. Leviticus XVI—30. Ezekiel XXXVI—25—29—most powerful and clear is Psalm LI highest Joel II 28.29) Other forms of baptism are worse than useless, being harmful.

2. BANI ISRAIL AND IL YAHUD

Careful discrimination must always be made between these two names, in the Quran. The first refers to the whole nation, the second to the few Arab Jews who had some friction and antagonism with MUHAMMAD. By apes is meant their spiritual genius became paralysed so that instead of drawing from inspiration and enlightening and leading others they degenerated into learning from and imitating or mimicing and following the misguided and inferior. By swine, they have become like animals wallowing in selfishness and the vain and frivolous enjoyments of earthly animal life. Neglect of the Sabbath is neglect of spiritual development and its rest peace and bliss. Confusion between Bani Israil and Il Yahud should be avoided. None should be guilty of accusing MUHAMMAD of "praising and slandering the Jews in one breath in the Holy Quran." This error arises from confusing the above two names.

3. ATTITUDES IN PRAYER

Standing—We draw blessings favours and strength for regeneration from God.

Bending—We transmit them to nature.

Kneeling or sitting—We absorb them for our own benefit.

Prostrating—We transmit them to our planet the earth.

4. AUTHORSHIP OF THE QURAN

Jews should relinquish the secret tradition to the effect that OBADAYAH BEN SHALOOM (Arabic—*Abdullah iben Salem*) a Jewish school master had prepared the Quran for MUHAMMAD. It is useless, since both are dead and gone before God and it would be mean and selfish to maintain that tradition instead of appreciating the glorious *RESULT* only, of the Hand of God.

5. PEACE AND HARMONY

Whoever sows the seed of these between Bani Israel and Bani Isma'il becomes the instrument of the RAHMAN'S will, while he who sows discord and strife between them becomes the follower and agent of *il Shaitan il rejeem* (who was hurled with a mighty force from the spiritual to the material world for his rebellion against worshipping the visible and finite God (Adam) when ordered to do so by the Infinite Man (God) his Father. The *Shaitan* enters into all the idols for his body. He can never rise above the material plane except on particular occasions (JOB I and II). He descends to mislead and ascends to accuse and prosecute his victims from the descendents of ADAM.

6. CRESCENT AND STAR

The former is emblem of the mind in evolution and it is Islamic. The latter is Jewish and symbolizes by the two triangles interlaced—the upper up—right triangle—self, will or energy, and intelligence, which are the attributes of the Divine nature of God, the Central Source of these. It is masculine, active, positive, subjective. (Y. H.) The lower inverted triangle is emblem of matter or nature, feminine, passive, negative, inert, objective, selfless, will-less and devoid of intelligence (W. H.) The ideal and the actual are *One* in two manifestations—spiritual and physical, subjective and objective. Truth is reality and reality is truth demonstrated actually or in life. God's name is Y. H. W. H. The dual-sexed is *sexless*. The circle is emblem of Oneness and Eternity. The sun and moon are united by one light or life. God and nature and not the sun and moon helped JOSHUA in the battle with AMALEK. (See Psalm LXXXIV-12 and ISAIAH LX-I and 19 and 20). Should not the Muslim regard with reverence and awe the star that shines within the heart of his mind; the star which formed the spiritual shield of King David?

7. CONVERSION

No Muhammaden should allow himself to be converted even to Judaism. His religion is the best for him even if he becomes persuaded that another is superior to it. The religion of Noah, the Patriarchs, and the twelve tribes is the religion of MUHAMMAD. As soon as a Muslim begins to imagine his religion inferior, it is a sure and clear sign that he has misunderstood it. *Islam is a good religion as is possible. Judaism is its priestly department, and fountainhead ordained by God* (*Exodus* XIX-6). The latter is encumbered with greater care, labour, discipline and observances in dietary and ritual laws, from which Islam is exempt and the priest and the layman reap almost the same reward in the spiritual world, because God arranged their distinctive lives and functions. Some Laymen may earn better positions than many a priest.

8. WAR!

No Muslim should call out "Deen"! on a battlefield except it be in a *just cause* against infidels or in defence of Islam and matters of vital importance to his nation. Countries acquired by the sword and lost by the sword are not lost through injustice. Jews joining the Muslimeen in a just cause can join in the battle cry of "Deen"! (Justice) Arranged against one another (God forbid such a plot of *Iblis*) the Jews should, just before the fight, hoist a flag bearing the inscription of "Oh let there be no strife between us, we pray you, for we are brothers." (in Arabic or in both Hebrew and Arabic). If the Muslimeen respond with a flag bearing the word, "Marhabba" or "Bismilla" the elders of both sides must meet for the final negotiation for peace. If not successful, the Jews must replace the above flag with one bearing—God see and judge! The war-cry of the Jews should be "Deen Shamayim!" (the judgment of God!) Victory or defeat here has nothing to do with the reward or punishment of the spiritual world. After the fight, the soldiers must retire from the seat of Justice and occupy the seat of Mercy (*Proverbs* III—3—*Psalm* LXXXIX—14 and many others). Kind treatment of prisoners and refugees, faithful medical ministration to the wounded and sacred burial of the killed (Jewish and Muslim prayers for the dead are in perfect harmony and just as good—*Mashallah!*) and fair exchange of prisoners and other similar *noble* regards observed towards all fallen enemies even of idolators and polytheists purely for the sake of God and divine humanity—His manifestation. Woman must receive the most sacred attention for reasons too obvious. In dealing with her we must vividly recollect our mother, sister, wife, daughter and the founder of the home and the social edifice.

9. MUHAMMAD

It could do no harm to MUHAMMAD'S credit to say "he was an illiterate idolater ambitious and superstitious" as some critics do. One alone can blend the two highest characters in the world, namely, that of ABRAHAM and MOSES in a single personality and in an accentuated form and cover it with those defects and weakness. MUHAMMAD was human, simple and weak, yet God called this Instrument this greatest shepherd of His, *Muhammad, i.e.* effulgent with praise. The Semitic holy blood in his veins asserted itself in spite of all these defects and weakness in the background. He began life prostrate at the feet of idols and ended it with millions proclaiming the glory of the Supremely Adorable One from towers sprinkled all over the face of the earth!

10. THE QURAN

The Quran forms the best introduction not only to the Bible but to the whole of Judaism. Those, who understand it well, can meet with nothing strange in all the Jewish Scriptures. Everything will appear to them rather familiar although amplified and in detail. The deification of JESUS and his participation in the Divinity of God is vehemently and justly rejected and condemned. It is a holy book for Muslim and Jew. Hebrew and Arabic are sisterly in grammar, letters, pronunciation and economy and they facilitate the study mutually.

11. BROTHERHOOD-IN-GOD

God made the Jews and Muslim brothers; let no plan of the *Shaitan* succeed in estranging them. The Synagogue and the Mosque

[*Continued on page 17*]

FAMOUS CANTOR ARRIVING

Shanghai is shortly to be visited by Mr. JACOB KRIMCHANSKY, famous cantor of the Harbin Synagogue "Beth Hamidrash" who is making a tour throughout China with a view to give Jewish concerts and officiate in the synagogues. Mr. KRIMCHANSKY arrived in Harbin during the last High Festivals and had won laurels in the manner of intoning

Mr. JACOB KRIMCHANSKY

the prayers. He possesses a mellow tenor voice, of which he is a real virtuoso according to Harbin press reports, and actually magnetises his audience during the Saturday and holyday service. His singing of certain passages of prayers such as "Oumipne hataenu" "Ab harahmim," "Retse" etc. draws forth bursts of tears from the audience. There was even a case when a Mr. S—ff while listening to his prayers got into fit of emotion and lost himself in ecstasy. The synagogue is always packed with worshippers including Gentiles who come to enjoy his masterly singing. Mr. KRIMCHANSKY is a pupil of the famous contors RASUMNY, STEINBERG, ROITMAN and others.

We are quite sure that the Shanghai Jewish community will take advantage of his visit to our shores and will accord him the necessary "Kaballath panim." It may also not be amiss to engage him for Shanghai, where the presence of a cantor will undoubtedly further Judaism by attracting worshippers to our present empty benches in the synagogues. Let us hope that our Askhenazim brethren who have taken the lead in securing a Rabbi will go a step further and bring the Divine worship to its proper standard by engaging a cantor and a choir. Our Community is growing and we must have competent men to preside over its spiritual needs.

EVENTS IN NEW JUDEA

The Zurich Kehillah voted to include in its annual community budget contributions toward the Jewish National Fund and the Palestine Restoration Fund. The National Fund is to receive 1,000 francs and the Palestine Restoration Fund 2,000 francs.

Jews have the lowest birth rate and the lowest death rate in Palestine, and the Moslems the highest in each case, while the Christians hold the middle ground, according to 1927 statistics of the Palestine Government Health Department, states a bulletin issued by Hadassah, the Women's Zionist Organization of America. The birth rate of the Jews is 35 per thousand; Christians, 39, and Moslems, 56. Adult mortality is 13 per thousand among the Jews; 20 among the Christians, and 33 among the Moslems. Infant mortality is 115 per thousand among the Jews; 187, Christian, and 217, Moslems. The population includes 600,000 Moslems, 150,000 Jews and 85,000 Christians. American methods in the establishment by Hadassah of modern hospitalization in Palestine, anti-trachoma and anti-malaria campaigns, nursing service, infant welfare clinics, hygiene inspection and school luncheons are largely responsible for the prevention of disease. The Hadassah institutions, supported almost entirely by the Jewish women of America, are open to Arabs and Christians as well as Jews.

MONTREAL (J. T. A.)—Jaffa oranges from Palestine will shortly be placed on the Canadian market for the first time. A shipment of three hundred cases of oranges from his plantations near Jaffa has just been received by Asher Pierce of Montreal and is being distributed to Montreal and Toronto dealers. The oranges were shipped from Palestine to Halifax, the Canadian port of entry, and were sent from Halifax to Montreal by rail. The oranges were packed by a special process and have not suffered in transit. The question now being asked by those interested in promoting Palestine-Canada commercial relations, is whether this orange, which is recognized on the European market as the best, will take with the Canadian consumers. If this shipment of Mr. PIERCE'S proves a success, it will be the forerunner for a new market in Canada for regular shipments of Jaffa oranges, it was pointed out.

WEDDING

MOISEIWITSCH—GENSBURGER

At the Ohel Rachel Synagogue on the 8th ultimo, Miss ANNIE GENSBURGER, daughter of Mr. and Mrs. H. GENSBURGER was married to Mr. BENNO MOISEIWITSCH, the famous pianist, son Mr. and Mrs. D. L. MOISEIWITSCH. The ceremony was performed by Rabbi M. Z. ASHKENAZI and the bride was given away by her father. Mr. FRED ELIAS acted as best man while the ushers were Messrs. LAURENCE and HORACE KADOORIE and SAM DAVID.

The bride's beauty was enhanced by the exquisite oyster white satin bridal gown which was made in robe de style fashion and embroidered with diamente daisies. Her veil of silver lace and net was also embroidered with diamente. She carried a beautiful bouquet of roses. Little Jackie Gensburger, nephew of the bride, made a fine little page boy attendant and was dressed in a most original suit of rose crepe blouse and powder blue trousers. Miss VERA GENSBURGER, the bride's sister, looked lovely in her bridesmaid ensemble of peach satin and kasha. The three little flower girls, the Misses MICKEY, IRENE and SUNNY GENSBURGER, nieces of the bride, were entrancing in their diminutive frocks of silver lace and lame, and they made a pretty picture as they walked down the aisle scattering their flowers as they went. The bride's mother, Mrs. H. GENSBURGER, was handsomely attired in a sapphire blue chiffon velvet ensemble trimmed with silver fox with which she wore a grey hat to match.

After the ceremony at the synagogue, which was decorated for the occasion with clover leaf, a reception was held at the Majestic Hotel which was also decorated in the same way. Mr. R. D. ABRAHAM toasted the newly married couple and they received the congratulations and good wishes of their many friends. The bride is a well-known and popular Shanghai girl. She received her education in Shanghai and in Lausanne, Switzerland, in both of which places her circle of friends is very wide. The bridegroom is the famous pianist who has given Shanghai a number of delightful opportunities of hearing him play.

Mr. and Mrs. MOISEIWITSCH sailed on the 9th ultimo, for India where Mr. MOISEIWITSCH has concert engagements. After this they will go on to England where they will make their home.

[*Continued from page 16*]

must be equally sacred to both in regard and use. Similarly sacred are their cemeteries. (*Ruth* I. 16 and 17). The Jew is not to criticise but to develop and gently explain, not to destroy but to construct and strengthen.

12. INNOVATIONS

Unhappy is the man who attempts to disturb the sacred and beautiful purity and simplicity of Islam and its tradition, and happy and blessed is he who endeavours to preserve and maintain them intact.

13. MUSIC

Music solemn and harmonious accompanied with hymns is not objectionable in the Synagogue and Mosque, provided it is employed after the service and on special occasions such as on Fridays and Holidays or 'Id days and for celebrating a Muslim victory or triumph. Music is uplifting and inspiring and therefore pleasant to the ears of man. The whispered sincere and fervent prayer is more pleasing to God than any music could be to man.

14. SYNAGOGUE AND MOSQUE

"If I were a Muslim leader," said a friend of ours, "I would have offered the mosque of Omar to the Jews for their New Year and Day of Atonement services in which I would have also joined. I would then have come out to challenge the whole world to point out any objection to my behaviour. "It has pleased God to consecrate His Sanctuary within the innermost of the soul of men," he added, "but now . . . . . "Stop!" we called out "We bow before thy wisdom, but spare us! We are not interested in politics. God guides both!"

[*To be continued*]

JUST ARRIVED

The Unknown Sanctuary

A Pilgrimage from Rome to Israel

By AIME PALLIERE

Translated from the French by

LOUISE WATERMAN WISE

Price Mex. $4.00

Apply Office "Israel's Messenger.

CORRESPONDENCE

GREETINGS FROM DR. E. M. ZWEIG

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—It is a long time since I wanted to thank you for mailing me ISRAEL'S MESSENGER. Although I am well provided with lectures and other works. I cannot deny myself the pleasure of reading your journal which is a regular source of study to me. You must be in possession of extraordinary amount of energy when you, in an exotic land, far away from Jewish centres of learning and noted for its materialism, are not growing tired of reminding our brethren in the East to share their duties with their co-religionists in the West. Still more I admire the manner in which you carry it out You understand how to interpret local events *sub specie aeternitatis*, as well as to put the world event before your readers. All this is done, to my mind, with a deep understanding of the Bible and our sacred books with exemplary parallel from the world literature.

With Zion's greetings,—Yours sincerely,

DR. E. M. ZWEIG.

Vienna, 11th December, 1928.

USED STAMPS FOR NATIONAL FUND

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We shall feel obliged if you will kindly include the following report in your next issue, as we are anxious to spread the idea as far as possible throughout the world:—

The newly created Philatelic Department which has been established by the Jewish National Fund for Great Britain and Ireland has issued a preliminary report of its activities since April, when the scheme was inaugurated. Eighteen branches of the J. N. F. in different parts of the world have participated by forwarding stamps.

Up to November 1st, a sum of £14.2.6. has been realised, and there is a substantial amount waiting to be realised from stamps not yet sold, as it is found advisable to dispose of such stamps in large quantities.

Providing every country participates in this scheme, and sends in the used stamps from their own and other countries, an income of several hundreds of pounds per annum could be obtained for the J. N. F. Various non-Jewish organizations derive a considerable portion of their income from this source.

All communications, and particularly stamps, should be sent to the Hon. organizer, Mr. P. P. BAKER, 229, WILLESDEN LANE, London, N. W. 2., England, who is conducting this department on behalf of the J. N. F. without expense to the J. N. F.

With Zion's greetings,—Yours faithfully,

P. HOROWITZ,
General Secretary.

LONDON, 4th December, 1928.
Jewish National Fund, 154, *Minories.*

IMPORTANT LAND ACQUISITION

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We are very happy to be able in inform you of a new and extremely important step, that has just been achieved in our work of acquiring the land of Eres Israel. The Fund has been successful in completing negotiations as a result of which a tract of land of 22,000 dunams (about 5,500 acres) situated on the Haifa Bay passes into our possession. Together with the area previously owned by the J. N. F. of 11,000 dunams it now has 33,000 dunams in this most important zone. In a few years Haifa will become an international port and the scene of an immense and vital activity. That the lands bordering on the Bay should be in Jewish national possession is of the utmost significance for the Jewish Homeland from all aspects—national, economic and social. When the port at Haifa is built which is to outrival Alexandria as the port of the Mediterranean, when the oil pipe-line will be laid, as foreshadowed by experts, from Mosul to Haifa, when the Bagdad-Haifa Railway line is constructed, followed by the industrial extension that is bound to result from all these, then the full significance and wisdom of this move will be realised.

The Fund, however, while it has secured for its possession this vital area, has not paid cash for it; it has undertaken obligations which must be met from month to month. It will thus be necessary now for the J. N. F. seriously to augment its receipts in order to meet the heavy obligations and we appeal to your readers, therefore to make special efforts in the present year to increase our income. The regular clearance of Boxes and encouragement of holders frequently to place coins in it, functions, and the Golden Book—these as you know, are the chief fund-raising means of the J. N. F. and should be itnensified and extended. We feel sure that we can rely on your loyal devotion to the cause of Geulath Haaretz, and look forward to hearing soon of extended activity in Shanghai for helping in the redemption of the lands of the Haifa Bay.

With Zion's greetings,—Yours faithfully,

HARRY LEVIN,
Assistant Secretary.

JERUSALEM (*Land of Israel*), 4th December, 1928. *P. O. Box 283.*

WHY TWO ORGANISATIONS?

Editor, ISRAEL'S MESSENGER.

DEAR SIR:—Could you or any of your readers kindly explain how is it that in such a comparatively small Jewish Community as Shanghai, there should be two organisations of amateurs performing Jewish plays? The reason for this query is that some of my friends have asked me that question, and to tell you the truth, I had no answer to offer. Rumours have it that there is a certain amount of competition going on among these organisations, viz. the Jewish A. D. C. and the Jewish A. P. in the way of overtaking talents, dates of performance, and various other forms of "illegal" overlapping and rivalry. Is it really necessary to waste time, energy and talent in outdoing each other, instead of making a strong organisation and presenting performances with combined effort which would do credit to our Community in general and the amateurs in particular? It might also then be possible to put up Jewish plays in English, thus giving our Sephardim brethren a chance to take part in such performances.—Yours truly,

PELI.

SHANGHAI, 10th January, 1929.

INTERMARRIAGES

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Your correspondent FREE LOVE has discussed a rather serious theme in your last issue, but unfortunately he has shown a great deal of ignorance on the subject. Says he, "Rabbi HIRSCH introduced intermarriage into Shanghai and the Ashkenasim will for a certain payment convert a gentile into a Hebrew." To convert Gentiles to Judaism is in consonance with our Law and the man or woman who had undergone the ceremony is regarded as a Jew or Jewess as the case may be. (*Vide* Toor Yore Dea, vol. 2, par. 2668—12, also Talmud, tractate Yebamoth, page 47b.) It is only when two souls unite together and one of them is outside the pale and no conversion is performed, then we have a case of "illicit marriage." The recommendations of your correspondent under clause 2, 3 and 4 are simply ridiculous and contrary to the Jewish Law since no one is vested with authority to alter the decisions of our Poskim. It is true our Law does not encourage conversions when motives other than love of Judaism are sought after, but even such converts if admitted by a Beth Din are considered Jews in every respect. In recent times the opinion has been advanced by some authorities to accept converts whose motives are not known to be purely sincere but for the purpose of marrying a Jewish girl or vice versa, since the age in which we live differs from the ages gone by. In these days we have too many intercourses with Gentiles and if the gate of conversion were to be closed then it is conceded the consequences would be serious. The local Sephardim Community has in the past inhibited the conversion of goyim into the Abrahamitic faith presumably on the following reasons:—(1) The lack of an ordained Rabbi to perform such ceremonies (2) not to encourage Jewish boys from selecting girls outside the pale of their faith. I concede that intermarriages to-day are a problem everywhere. The reasons are many, but chief among them is the spirit of materialism, luxury and Jazz-dancing. They are not confined to one part of the world. Now that we are building a new school it is to be hoped that provisions will be made for an intensive Jewish curriculum to cover the study of Hebrew, history and literature. Lectures on Jewish topics with attractive entertainments including dances, concerts and fine Jewish services in the synagogues will all help to magnetise our youths and preserve them strongly within the fold. A great responsibility devolves upon the shoulders of our elders in the community who must not look upon the problem in the same eye glass as that of five and twenty years ago.—Yours faithfully.

JACOB L. FRIEND.

SHANGHAI, 21st January, 1929.

WHAT EVERY PARENT SHOULD KNOW

There Is Immediate Relief And Comfort For Ailing Little Ones In
BABY'S OWN TABLETS

The health of infants and little children is subject to rapid changes, and prudent parents should not delay corrective treatment at the first sign of feverishness or other indications that their child is unwell. Baby's Own Tablets, promptly administered, will often avert serious illness. Here is what an American mother says about them:—

"My little boy, ten months old, was threatened with fever and was very nervous and restless," writes Mrs. Henry Turcott, of Barre, New Jersey, U.S.A. "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 medicine and they take them without trouble."

Baby's Own Tablets are a pleasant and absolutely safe remedy for infantile indigestion, colic, constipation, teething pains, simple fever, croup and colds, and to expel worms. Of chemists, or post free, 60 cents per vial from the Dr. Williams' Medicine Co., 90 Kiangse Road, Shanghai.

"FROM ROME TO ISRAEL": BY STEPHEN S. WISE

We would draw the attention of our readers to the excerpt from the Rev. Dr. STEPHEN S. WISE'S *lecture delivered before the Free Synagogue, New York, in December last, which we publish below on a romantic theme. The discourse deals with the story of a born Roman Catholic,* PALLIERE, *by name, who made the slow and painful pilgrimage from Catholicism to Judaism. The auto-biography of this seeker-after-truth is sincerely told in a thrilling manner in a book entitled "The Unknown Sanctuary" recently published by* THE BLOCH PUBLISHING *Co. New York. A cursory reading of Dr.* WISE'S *lecture will give one an adequate idea of his oratorical capabilities, and will simply enthuse and enchant, if we may use the expression. Our readers are also asked to turn to our editorial pages elsewhere in this issuee, where we have given a review of the book referred to above, as a sort of guide to the nature of this magnificent outpouring of the soul of a real truth-seeker. The lecture of* DR. WISE *follows:—*

DR. STEPHEN S. WISE.

"Autobiographies are not uncommon; spiritual autobiographies are rather more uncommon; sincere and moving spiritual autobiographies are most uncommon. Nothing is more difficult than a real autobiography, which is something more than a narrative of events and dates and incidents. PALLIERE'S "Unknown Sanctuary" is more than that. It is a spiritual autobiography. And 'autobiography" seems almost too imposing and impressive a title to be used in connection with this volume, which is an utterly simple and stark account by a spirit of its strange wanderings. I do not know of a more sincere and gripping spiritual pilgrimage than Palliere has set down. And what reverence and freedom from iconoclasm! Not one word in detraction touching the communion which he left behind him! And nothing less than the most painstaking and rigid evaluation of the goal toward which he is moving! PALLIERE is not the first of non-Jews to find himself within the Household of Israel. Some day that theme should be adequately dealt with,—the theme of conversion to the Jewish faith, for the story would include some of the high romances and, alas, tragedies of the Ages, almost to our own day. Up to our own time, every such pro-Jewish conversion meant terror and even death to him or her, who had the courage, being a non-Jew, to avow the faith of Israel. From time to time a book is written by a non-Jew dealing in one way or another with things Jewish, which leaves a lasting mark upon Jewish life and upon the relations between Israel and Christendom. I might cite many such books, particularly a large number of them that have been written in the spirit of bitterness and detraction, and not the least contemptible and hideous of which is the Protocols of the Elders of Zion. But from time to time Christian men and women arise, who seem bent upon the task of expiation. Such expiation was made by LESSING in the Eighteenth Century when he limned the portrait of a Jew and made him an understanding and noble being under the name NATHAN the WISE. Such another was a book, which appeared exactly fifty years ago, 1878. GEORGE ELIOT'S "Daniel Deronda" is the story of a Jew, who at one and the same time found his soul and regained his people. That book, "Daniel Deronda," contains some of the noblest and most glowing passages in appreciation of the Jew that modern literature knows. It is a book which will always deserve a place on the library shelve of Jews who know and understand and care. PALLIERE'S: "The Unknown Sanctuary" is perhaps doubly precious, because PALLIERE came to the Ark of Israel without touching Jewish life save as that Jewish life uttered itself in the person of one learned Jew, the Rabbi of Leghorn, Italy. And throughout the book the author maintains an attitude of objectivity toward and detachment from contemporaneous Jews. It is the Jewish faith which becomes the object of his quest. It is the simplicity and validity of Jewish teaching which thrill him and ultimately, despite himself, win him from the faith and household of his cherished and revered parental home to an alien household, by which his soul becomes gripped and, with which, as I believe, it is now indissolably bound. Some hearers might imagine that I take this book in my hand and hold it up to you to-day, because I am of the hope that many more Christians—particularly of his own communion—will follow the example of PALLIERE. I confess that I am not interested in such a possibility. I am not a "conversionist." I do not wish to act the part of the missionary. I distrust the propagandist. I would, if I could, place this book in the hands of every reading and thinking Jew in order that he might see for himself what Judaism seems in the eyes of a true seeker after God, when that seeker after God is not confused by the din of Jewish Life, by the turmoil of anti-Jewish strife, and when his spirit is not impinged upon by those outward things which the Jew suffers to affect his innermost soul. It takes a very high quality of courage in a man to give up his own church relationships, to cut himself off from all that he has prized and from much that he still prizes, in order to betake himself to an unpopular church and to an unloved people. And in the case of PALLIERE, it is both not one, for he has as truly identified himself with the life and fortunes of the Jewish people as he has accepted the content of the Jewish religious covenant. And that perhaps is the most tremendous thing about the whole book. It might have been expected that PALLIERE would find beauty and truth in the religious covenant of Israel, but PALLIERE sees more than that. He sees Israel as a living instrument, he looks upon the people and finds it glorified by its associations, its memories and its hopes. How clear and strong is his position in relation to the Jewish people—the people as well as the faith! He is not merely a monotheist with a certain semi-objective detachment from present-day Jewish life and history. He is not, as too many Jews are, a Semitic agnostic, with a Jewish inferiority complex. He is a self-conscious Jew, who feels that he has become a part of the body of Jewish life. He not only takes unto himself the soul of Israel but takes himself into the very body of Israel. Israel's people is become his people, its life become his life, and he is become so completely and passionately Jewish that he is as much concerned about the Jewish future as he is thrilled by the Jewish past. I came, not very long ago, upon the word of a comrade in my calling, which gives me a new understanding of the meaning of PALLIERE'S pilgrimage from Rome to Israel. The writer is dealing with those Jews dwelling in the midst of a passionately self-occidentalizing community who are no more fearful of Gentile disapproval of everything Jewish than they are of Gentile approval of anything Jewish. The profound observation is made,—"Even Gentile approval of thing Jewish annoys and hurts them." For such as these, with their craven will to self-obliteration, PALLIERE can have no message. They will no more wish to be recalled to the decencies of Jewish loyalty by a lone-time Christian than by an all-time Jew. For them, whose solution of the Jewish problem is the dissolution of the Jewish bond, for them whose only way Jewishly is the way of emergence and self-submergence, PALLIERE'S word will bring not healing but a new harrassment. And still there are, happily for ourselves, those who will rejoice in the high testimony of a soul, which half-fearfully and always reverently peered into the Ark of Israel and found within that which is true and righteous and abiding altogether.

[Continued from page 18]

The distribution of prizes to the pupils of the Shanghai Jewish school will take place on the 3rd instant, at the Royal Asiatic Society's Hall, at 4 p.m. Sir ELLY KADOORIE, K.B.E., will preside and Miss M. PERRY will distribute the award.

A popular wedding was celebrated in Harbin when REBECCA, daughter of Rabbi and Mrs. A. M. KISSELEFF was united in wedlock to Mr. DAVID A. ALTSHULLER on the 12th Tebeth (25th December). The ceremony was presided over by Rabbi KISSELEFF who was assisted by Cantor J. KRIMCHANSKY and the Synagogue choir. At the reception which followed speeches were made by some of the guests present and a collection of Mex. $141.00 was made for the Jewish National Fund.

A quiet wedding took place on the 24th ultimo, when Miss SOPHIE DRISIN, daughter of Mr. and Mrs. ISAAC DRISIN of Mukden was married to Mr. ISIDOR HAAS, son of Mrs. A. HAAS *of Shanghai.* The ceremony was performed by Mr. ELIAHOO ISAAC and attended by a number of friends who came to offer the new couple their felicitations.

Mr. ALEX. N. FISHMAN, local well-known attorney, sailed for Berlin on the 26th ultimo, via Canada on a visit to his invalid father. Mr. FISHMAN will return to Shanghai in May next.

HAPPY AND SUCCESSFUL

If you want to be one of the happy and successful your first care must be your health.

Constipation causes mental inefficiency and bodily sickness. Pinkettes dispel constipation, stimulate the liver, banish sick headaches and bilious attacks in a single night. Used whenever needed Pinkettes keep you well. Of chemists, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

LETTER FROM NEW JUDEA

[From Our Correspondent]

Jerusalem, 31st December, 1928.

THE HAIFA BAY

The outstanding feature of the past month has been the news of the taking over by the Jewish National Fund of another considerable area of land on the Haifa Bay. Although this land had been bought by a Jewish Company some years ago, conditions had arisen which endangered its retention in Jewish hands. In order permanently to safeguard Jewish ownership of this important territory, the J. N. F. took over an option on the land which had been acquired by the Palestine Economic Corporation of New York. Of course, the National Fund has thereby burdened itself with an immense obligation but its Directors feel confident that among the Jewish people will be found those who, realising the significance and the impelling necessity of this purchase by a public rather than a private body, will place the required means at the disposal of the Keren Kayemeth. This is obviously an occasion for large minded people. May one hope that the vision which stirred the Jewish dreamer-statesman Herzl 26 years ago, and which now nears reality, will likewise find ready the men to complete that realisation by enabling the J. N. F. to carry out the duty it has undertaken towards the future of our people. This outstanding acquisition has been compared in some respects to the purchase of the Suez Canal shares by Lord Beaconsfield. The comparison to-day may appear exaggerated, but it may be recalled that relatively few persons outside Disraeli appreciated at that time what control of the Suez Canal would mean. A similar fate befell Haifa and its environs. It is not many years since this area was hardly on the map of Jewish colonisation and if we go back in history to pre-war days, we shall find that even when considered (by an important colonising body) as an area to be purchased for Jewish purposes, an unfavourable decision was taken. Of course, with the beginning of the construction of the harbour of Haifa expected daily, with the extraordinary development of the whole Middle East, everyone recognised that enormous value which Haifa will attain. But even with this recognition not everyone realised that, important as this area was for Jewish purposes, it was still more important that it should be no individual Jews, but public institutions which should be in charge of its development. We have not, of course, acquired the entire region surrounding the Bay, but an area of sufficient size (with the Palestine Economic Corporation the Jewish National Fund influences a stretch of 38,000 dunams) to assure that national interests come first. Throughout the past week since the announcement was made, the Head Office of the Jewish National Fund has been in receipt of congratulations from all parts of Eres Israel. The Hebrew press has repeatedly referred to the event. Already there is reported a striking response to the efforts of J. N. F. workers. The Yishub is naturally the most sensitive of all Jewish communities to what happens in and for Palestine, and its reaction to the Haifa Bay transaction by the Jewish National Fund has been very gratifying to its Board of Directors.

BRIGHTER SPIRIT

On the whole a much brighter spirit is beginning to prevail in Eres Israel. There are a number of causes of which that mentioned above is one. The Certificates for another 600 immigrants are being distributed and this is regarded as but the beginning of a fresh, if steady, immigration. The orange season is in full swing, providing work for thousands of Halusim. There are some 6,000 working in the old colonies. In a number of Zionist settlements the work of consolidation goes on. Kinnereth, a pre-war Kbutza now has new housing accommodation. These quarters are always more impressive in the group village than among the smallholders, because the latter each build a cottage for themselves, while the Kbutza has a large communal building. There is economy, of course, though at the expense of some intimate comforts in this type of construction. In the Emek the members of Tel Joseph are moving into their permanent buildings for which they have waited several years. They will now be accommodated on a hillock, from all points of view a much better situation. Kfar Yeheskel, like Nahalal, shows a favourable balance-sheet which would have been still better if not for the drought of last year. Its milk production grew from 200,000 litres last year to 235,000 this year, and the income from £2,750 to £3,600. This smallholders settlement is a standing memorial to the generosity of a man who has remained anonymous, satisfied that his name Yeheskel is perpetuaed, on the people's land in the form of a living growing community. With the dwindling of unemployment, the economic position has improved. This bears out the remarks of Oscar Wassermann, the Director of the Deutsche Bank, who when he visited Palestine during the acutest stage of the depression, said that its effects would be positively favourable. Though sceptics then smiled, and people who were suffering thought the Banker heedless of their feelings, the cheapness of many market commodities proves the expert to have been right. So that if politically there has not been cause for any great optimism, materially the Yishub has recovered from its setback. With the coming of John Chancellor, the new High Commissioner, it is hoped that in the politicial world also conditions will improve.

Elias M. Epstein.

YOUNG JUDEAN

The first inaugural meeting of the newly formed Society, Young Judean, founded by Mr. Gero. Krishevsky prior to his departure from Shanghai in November last, will be held on the 18th instant, at the Beth Aharon Synagogue at 5.30 p.m., when Mr. N. E. Ezra will deliver an address on "The Essentials of Judaism and Jewish Nationalism." Mr. J. E. Salmon, B.A., LL.B., has kindly consented to preside.

The meeting will be opened to the public and it is hoped there will be a large attendance on the occasion. The Young Judean is a new Society consisting of young boys and girls, the object of which is to foster the spirit of Jewish fellowship and National consciousness. The membership fee is limited to ten cents a month, we understand. Consequently there is every prospect of enrolling a large number of our youths in the new organization. The latter deserves full support from the community and the first inaugural meeting should be well attended both by the members and well-wishers thereof.

NOTED VISITORS COMING

We are officially informed that the Hon. Abram I. Elkus, Mrs. Elkus and Miss Katherine Elkus will arrive in Shanghai on the 4th proximo, on the steamship *Rosetta*. Mr. Elkus is one of the most distinguished of American Jews. He was a member of the Highest court of New York the Court of Appeals, and he was Minister to Turkey. He also served as one of the arbiters in the Inland Islands dispute, which came within the jurisdiction of the League of Nations.

PASSOVER IS COMING!

SEE MASSA ADVERTISEMENT ON PAGE 22.

LETTER FROM NEW JUDEA

[From Our Correspondent]

JERUSALEM, 31st December, 1928

THE HAIFA BAY

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PRELIMINARY ANNOUNCEMENT

THE COMMITTEE OF THE OHEL MOSHE HEREBY NOTIFY THEIR CO-RELIGIONISTS THROUGHOUT CHINA THAT THEY HAVE IMPORTED MASSA FROM ERES YISRAEL AND AMERICA THIS YEAR, AND WILL BE RETAILED AS USUAL.

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E. of Russia	Mar. 9	Mar. 23	Duchess of Richmond	Mar. 29	Apr. 6
E. of Russia	Mar. 9	Mar. 23	Montclare	Mar. 28	Apr. 5
E. of Asia	Mar. 23	Apr. 6	Duchess of Bedford	Apr. 12	Apr. 19
E. of France	Apr. 13	Apr. 27	Montcalm	May 2	May 9
E. of France	Apr. 13	Apr. 27	Duchess of York	May 3	May 10

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WATCH FOR OUR NEXT ISSUE: IT WILL BE OUR SILVER-JUBILEE NUMBER.—UNIQUE IN EVERY RESPECT. **See page 19**

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*Also observed the day previous as Rosh Hodesh.

מבשר ישראל

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

OUR EXPLANATION To The Readers Of "The Light"

In the January issue of ISRAEL'S MESSENGER, we replied to an editorial in the Indian Review entitled "Islam and Israel" which appeared in the columns of *The Light*, Lahore, India, dated ... A.J.M. We have since received a letter, dated January 17 and another dated 5th December, 1928, which apparently does certain persons has not been published as an explanation has been drawn to a letter under the caption "Muslim and Jews—Who was the Bible" contributed by one who signs himself ZAHIR DIN BUTT, ESQ., H.B.M. of Agra. This correspondent of *The Light* completely ignores most of the facts presented by Mr. S. S. LEVY in his excellent series of articles in ISRAEL'S MESSENGER. Mr. BUTT tries to draw the gauntlet in answer to our challenge, to prove what is said in the holy Quran about Jews and better than what is said in the Bible and Talmud. Says he:

"... to the Bible teaches ... and to the Quran ... The Jews ... the Lord's ... Israel is God's ... The Bible ... God has always been ... of wrath ... the earth that ... He ... there in the Jews ... world ... a ... than ..."

Mr. BUTT's statement is rash, but, for nowhere do we find a verse or page quoted from the Bible to prove what he says. We appreciate some enlightenment on the subject and look forward to receiving from him a citation of one verse from the Bible which says that Jews have ... and Israelite prophets and ... them ... Was ABRAHAM a Jew? He was not! And Moses ... Joseph was one of the greatest of prophets and ... the immortal MOSES answer his brethren. What ... Nineveh to whom JONAH was sent to preach, Jews? They were not! And yet God would not destroy them after their ... resolution to reform their ways. Was Israel unborn? He was not so. Our Judaism was never narrow ... state of their agnosticism, from being classed among the ... receiving eternal bliss in the Hereafter. MARCUS AURELIUS ... philosopher was hailed by our ancient Rabbis ... man, among the Gentiles." Between him and our Rabbi ... Prince, there was ... formal and spiritual ... says the Midrash, belongs, as do all, Gentiles ... rewarded with righteousness ... to the decree by ... God. Mr. BUTT should well consider over these facts. We may as well ... society, what the Bible says about prophets and ... Talmud "that if a person, perfect in his intellectual and ... and also perfect, as far as ... possible, in his moral ... prepares himself in a fit manner, he must become a ... This is a natural faculty of man." Our Sages ... that of prophecy only rests upon persons ... wise, strong, and rich." Other passages from the Bible and from the Sayings of our Sages which ... that it depends chiefly on the will of God who ... that time; and that He only ... the best and the ... ABRAHAM the first believer in the Unity of the Godhead. ... as a people trace their origin to him whom we ... and 'patriarch'. But as a folk the whole, as a ... we can only consider our origin from the time of Moses ... led us from the thraldom of PHARAOH. Then we ... Further ABRAHAM ... that there is One God, that He has created every ... that existed before Him, his fellow men who were not Jews, who ... Now let us consider Mr. BUTT'S next point, ... that God ... covenant ... non-Israelites ... could forsake them. ... confusion we are confounded'. It is nowhere ... the belief of Jews that this is so. ... of Nineveh recorded in the Book of JONAH ... and ... by Mr. BUTT. On the other ... that the Bible is not a sealed Book ... is futile to argue with them). ... of the Lord" (XX: 27). Does 'man' ... Verily, Mr. BUTT answer! In Psalm (XXXVI: 7) ... God, How excellent ... Thy love, O Lord. In the shadow of Thy ... do men find refuge." Again, we read in ... the Zabur (XXXIX: 12) "Blessed are the people, O ... Thee." Does this refer only to Jews or to ... God ... Verily, Mr. BUTT answer! If Israel was called ... because we are witnesses to His glory ... ISAIAH to declare, Ye are My witnesses, saith the Lord, and My ... whom I have ... (XLIII: 10). As a kingdom of priests ... of the Nations and proclaim God's ... and ... His banner'. Continuing, Mr. BUTT ... as follows:

"... not the "Lord God of Israel," so that ... of the Israelites only. He is ... of Al Quran as Rabbilalmin i.e., the Creator, ... whole universe. The Holy Quran has in- ... the conception of Divine revelation ... of the Divine Power. Thus according ... of the human family has, at one time or ... God. Every nation needed a prophet for ... The Holy Quran is very clear on this point. ... for every people" (x: 7). Again, "Every ... Verily, Again, "There is not a nation ... (xxxv: 24). Does not the holy Quran thus ...

... custom that the name of a father ... the name of his first-born. Such ... ABU HASSAN', 'ABU DAHOOD' etc. are too ... Israel is known from time immemorial as ... as the *only* born and God calls them ... I have created for Myself; they shall ... ISAIAH. It should not surprise our Muslim ... "The Lord God of Israel", which signifies ... should rise in the rest of the family of ... given above will serve to correct ... Mr. BUTT and his friends, and impel them ... and the wealth of literature of the ... such important issues as those under ... Mr. BUTT and his Muslim brethren who ... our ... correspondent Mr. LEVY ... November issue, page 30 that "the Muslim ... the "Book" of the Torah, is ... man's holy book as in the ... and ... glorious era of reason is being ... to understand each other better. ... races joining hands together to ... for which they stand

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"According to the Bible, prophets were raised by God only in a single branch of the human family, i.e. the Israelites. The Jews therefore have to reject all non-Israelites prophets as 'impostors.' The Bible would have us believe that God has always been so displeased with all the non-Israelite nations of the earth that even finding them in error and ignorance, He has not cared for them in the least. Why should God forsake the non-Israelites, after creating them, is a riddle."

Mr. BUTT'S statement is rashly put, for nowhere do we see any paragraph or page quoted from the Bible to prove what he has said. We would appreciate some enlightenment on the subject and will look forward to receiving from him a citation of any passage from the Bible which says that Jews have to reject all non-Israelite prophets and dub them as 'impostors.' Was BALAAM a Jew? HE WAS NOT! And yet he was looked upon by our Sages as one of the greatest of prophets among the heathens, like the immortal MOSES among his brethren. Were the people of Nineveh to whom JONAH was sent to preach, Jews? THEY WERE NOT! And yet God would not destroy them after their repentance, and resolution to reform their ways. Was Israel narrow? HE WAS NOT! Let us see. Our Judaism was never narrow as to exclude good men, in spite of their agnosticism, from being classed amongst the righteous to enjoy eternal bliss in the Hereafter. MARCUS AURELIUS, the Pagan philosopher was hailed by our ancient Rabbis as "the righteous man among the Gentiles." Between him and our Rabbi JEHUDAH the Prince, there was close intellectual and spirtual kinship. Such a man, says the Midrash, belongs, as do all, Gentiles though they be, who are clothed with righteousness, to the hierarchy of God. Mr. BUTT would do well to ponder over these facts. We may as well inform him to a nicety, what the Bible says about prophets and prophecy. We are taught "that if a person, perfect in his intellectual and *moral* faculties, and also perfect, as far as is possible, in his imaginative faculty, prepares himself in a fit manner, he must become a prophet, for prophecy is a natural faculty of man." Our Sages very aptly said, "The spirit of prophecy only rests upon persons (not Jews, mind you!) who are wise, strong, and rich." Other passages from the Bible may be cited and from the Sayings of our Sages which support the principle that it depends chiefly on the will of God who is to prophesy, and at what time; and that He only selects the best and the wisest. ABRAHAM was the first believer in the Unity of the Godhead. The Israelites as a people trace their origin to him whom we call 'father'—*Abuna*,—and 'patriarch'. But as a collective whole, as a people and as a nation, we can only consider our origin from the time of MOSES when he rescued us from the thraldom of PHARAOH. Thus, we are told Father ABRAHAM taught there is One God, that He has created everything that exists beside Him, to his fellow-men who were not Jews, who were mostly idolators. Now, let us consider Mr. BUTT'S next point, namely, why God after creating non-Israelites should forsake them. This is another instance of 'confusion worse confounded'. It is nowhere written in the Bible, nor is it the belief of Jews that this is so. The case of the people of Nineveh recorded in the Book of JONAH abundantly disproves the allegation made by Mr. BUTT. On the other hand, we are told in Proverbs (we hope our Bible is not a sealed Book to the Mohammedans, otherwise it is futile to argue with them). "The soul of man is the candle of the Lord" (XX: 27). Does 'man' here mean Jew? Answer, Mr. BUTT answer! In Psalm (XXXVI: 7) we are told, "How precious is Thy love, 0 Lord. In the shadow of Thy wings do the race of men (Jews?) find refuge." Again, we read in another passage in the *Zabur* (XXXIX: 12) "Blessed are the people, 0 Lord, that can rejoice in Thee." Does this refer only to Jews or to ALL God-believers? Answer, Mr. BUTT answer! If Israel was called God's 'first-born' it was simply because we are witnesses to His glory as ISAIAH proclaims, 'Ye are My witnesses, saith the Lord, and My servant whom I have chosen" (XLIII: 19). As a kingdom of priests we minister to the spiritual needs of the Nations and proclaim God's 'truth and Name' and 'set up His banners'. Continuing, Mr. BUTT writes in a light vein as follows:—

The Allah of the Holy Quran is not the "Lord God of Israel," so that He should look to the spiritual needs of the Israelites only. He is described in the opening chapter of Al-Quran as Rabilalmin i.e., the Creator, Nourisher and Evolver of the whole universe. The Holy Quran has introduced the same breadth of view into the conception of Divine revelation as it introduced in the conception of the Divine Being. Thus according to the Holy Quran every branch of the human family has at one time or another received revelation from God. Every nation needed a prophet for guidance and so was it blessed. The Holy Quran is very clear on this point. It says:—"There is a prophet for every people" 13: 7). Again, "Every nation had an apostle" (10: 47). And yet again, "There is not a nation but a warner has gone among them" (35: 24). Is not the holy Quran thus a nobler teaching?

There is a Jewish and Muslim custom that the name of a father of a family should be known by the name of his first-born. Such names as 'ABU IBRAHIM', ABU HASSAN', 'ABU DAHOOD' etc. are too common in Eastern lands. Israel is known from time immemorial as 'the *first*-born of the Lord' (not as the *only* born) and God calls them 'My people Israel'. "This people I have created for Myself; they shall sing My praise," says ISAIAH. It should not surprise our Muslim brethren to read in the Bible, 'The Lord God of Israel', which signifies a sign of fatherhood not withheld "from the rest of the family of nations." We trust the explanations given above will serve to correct the erroneous views held by Mr. BUTT and his friends, and impel them to study the Bible, its commentaries and the wealth of literature of the Sages of Israel before deciding on such important issues as those under discussion.. We would warn Mr. BUTT and his Muslim brethren who think like him, in the words of our valued correspondent Mr. LEVY (VIDE his fourth essay in our November issue, page 9) that "the Muslim who tries to alienate his Quran from the 'Book of God' the Torah, is sawing off the branch that supports him and his people high up in the air from the mother tree." We would fain hope that in our present controversy with our Muslim 'co-religionists' an era of reason is being ushered in, and that given a chance to understand each other better, there is every hope of the two Semitic races joining hands together to further those spiritual truths for which they stand.

PERSONALIA.—THE STORY OF AN EMINENT RABBI IN ISRAEL

The Anglo-Jewish Rabbinate is fortunate in having in its midst a great personality in the person of Sir Hermann Gollancz, M.A., D. Litt., Rabbi Emeritus Minister of the United Syangogue, London, and Emeritus Professor of Hebrew in the University of London University College. Dr. Gollancz has a record of unique services behind him. He was a contemporary of the late Dr. Hermann Adler (*tihyeh menuhatho kabod*), Chief Rabbi of the British Empire, and but for his advanced age he would have succeeded him in his exalted post. We have followed the many-sided activities of Rabbi Gollancz with great interest, read his sermons and lectures either in the *Jewish Chronicle* or works published by him, and came under his spell and inspiration. We all owe much to him. From far and near he is hailed as a leader of striking personality, a pillar who guides his flock by the light of the Torah and Rabbinic lore. Of Rabbi Elazar ben Arakh it was said, "If all the Sages of Israel were placed on one scale and he on the other, he would outweigh them." We may refer to Rabbi Gollancz in a similar strain. He is a leader of rare personality. His contributions to the vast store of Jewish lore stamp him as a Rabbi of rare merit. We are, therefore, pleased to observe that Sir Hermann has seen fit to publish an interesting work entitled "Personalia," containing the story of a professional man's career told in certificates, testimonials, congratulatory messages, letters and addresses, reports and presentations, etc., The book is published by the University Press and intended for private circulation, but we hope it will be read widely especially by the young generation who need the inspiration of their elders to fortify them in their future task to maintain the heirlooms entrusted to their care. Dr. Gollancz himself contributes a fine Preface to his interesting publication, which brings to memory a number of pleasant incidents in the career of the eminent Rabbi in Israel. We are pleased to notice among other portraits, one of Lady Gollancz, wife of the popular Minister, who has contributed much to make her husband's ministry a success. *Personalia* depicts the life of a forceful leader in Israel. It is an Encyclopedia for our young men to read and understand. It should be welcomed as a fine acquisition to Jewish libraries and clubs. Dr. Gollancz has shown us what life of a Minister in the vineyard of the Lord could be and should be. Life is not a soap-bubble or a tragedy to him who feels. It is for every man or woman to mould it or destroy it as the potter destroys the clay. With the poet we may say:—

"To the preacher, life's a sermon
To the joker, it's jest;
To the miser, life is money,
To the loafer, life is rest.

To the lawyer, life's a trial,
To the poet, life's a song;
To the doctor, life's a patient
Who needs treatment right along.

To the soldier, life's a battle,
To the teacher, life's a school;
Life's good thing to the grafter
It is a failure to the fool.

To the man upon the engine
Life's a long and heavy grade;
It's a gamble to the gambler
To the merchant, life's a trade.

Life is but a long vacation
To the man who loves his work;
Life's an everlasting effort
To shun duty, to the shirk.

Life is what we try to make it—
Brother, what is life to you??"

* * *

REV. MATTUCK'S "INSPIRATION"

What prompted *The Jewish Shomer* to describe Reverend Mattuck's literary output as being inspired, had better be imagined than expressed in cold print. Anyhow, our contemporary gives vent to a few illuminating reflections under the same caption as above, in its editorial columns. It says:—

"The attacks levelled at 'Rabbi' Mattuck, and the Synagogues in this country of which he is the chief 'Rabbi,' go often far beyond the measure of criticism which certain phases of his activity would seem to justify in quarters, where what we may call Transatlantic method of propaganda tend to repel rather than to attract sympathy . . . But we do care very much for the kind of Judaism which is thus made prominent, and we would ask fairminded readers to consider in this connection the article which he contributed to the Evening Standard, called 'An Adventure in an Unknown Life and in an Unknown World.' No more spiritual view of the power and function of the religious life could have been presented to the special public than Dr. Mattuck presented in the course of those few hundred words."

We may as well confess that at the very outset when we started writing these few remarks, we thought Reverend Mattuck's eloquent view as devoid of inspiration and as fantastical in their outlook on life as may be possible. Of course, it depends on one's definition or conception of the word "inspiration." The ancients expressed their views on the subject in an authoritative manner. Isoeus defined it as the spring of lofty deeds. Cicero thought that no man was ever great without divine inspiration. Ovid, on the other hand, uttered a great truth when he described the glow of inspiration as the holy rapture that springs from the seeds of the Divine sown in man. All that we can say in defence of Reverend Mattuck is that he did not lack inspiration when he presented his views on the theme mentioned above. The title alone should convey to our readers 'the glow of inspiration,' and 'the holy rapture' that actuated the advocate of newfangled Judaism to focus his vision on a sphere unknown, and on a life unknown to us. And now let us turn our attention to one more topic, expressed in the leading Note referred to above. Mr. Magnus, speaking of his Weekly Sheet, describes it as not being 'a liberal Paper.' Says he in conclusion:—

"'Liberal,' Reform or orthodox though we be, and editorially, at least, we aim at being all three, we are all one, as Tennyson said in another context, in admiring a Jewish minister who can address the Gentile world on Judaism in terms which command the respect aroused by Dr. Mattuck in this article."

Mr. Magnus, it will be noticed, is wading into deep water when he persists in clinging to trinitarian principles and idealism, which, no doubt, is an outcome of his having read the Synoptic Gospels by Dr. Montefiore. How the former can claim to be liberal-reform-orthodox at one and the same time, we cannot at all grasp. Can any one be poor and rich at the same time? Can anyone be conservative and violently progressive at the same time? Yet it is quite possible to be a Dr. Jekyl and Mr. Hyde at the same time, provided one can hide his innermost thoughts and actions away from the prying eyes of his fellow-beings. (We concede that the *Jewish Shomer* plays at hide and seek with its editorial policy: if one were to turn to the editorial page, or the Jewish Year Book published by the London *Jewish Chronicle*, it will be seen at a glance that the name of the editor is not even mentioned therein, for the simple reason that it is not intended for publication. Verily, in the paragraph we have cited above there is a fine confession that is truthfully stated and we concede that the cap fits well.

* * *

JEWS, ARABS AND THE WAILING WALL

The recent agitation in the Holy Land to embroil the two sister communities, Jews and Arabs, on the Wailing Wall incident should not be lightly dismissed. We wish to discuss in this column a subject of vital import to Jews, Judaism and Islam. The columns of Israel's Messenger have abundantly shown that between Jews and Muslimeen there is much for which both can clasp hands together and work for the common cause. Thoughtful leaders and thinkers of the Muslim world realize the great need for harmony and co-operation between the two Semitic races in order that the ideals of the prophets of the human race may be realised. Since the Balfour Declaration eleven years ago, no movement was organized to win the good will of the Mohammedan world and to make Zionist strivings in New Judea better understood and appreciated by them. The attempt to bring about a spirit of *rapprochment* was never seriously made, we regret to say. After eight years of ceaseless toil in Eres Yisrael, the Arabs are awakening to the truth that Zionism does not aim at misappropriating the soil or ousting out the fellaheen or the Effendis. They have realized that Zionism has done much for them in the few years following the Balfour Declaration. (We have arrived or are arriving at a stage when we must not be satisfied with the progress made by us. We must win the goodwill of friends and indifferents alike. It must be emphatically brought home to the latter that Zionism is a peaceful national movement and not antagonistic to the ideals of Islam. The Muslims should be made to realize that Judaism and Islam are both aiming to establish the same truth of the Unity of Allah in a spiritual sense. There should be no friction between the two Semitic races, for both are cousins. The establishment of a Jewish National Home in New Judea—we should say a common homeland for the benefits of Jews and Muslimeen and others—should create no antagonism nor alienate the mutual goodwill of these two racially and religiously bound people. Now that Dr. Ariel Benzion is touring India in behalf of the Keren Hayesod, we hope he will lay stress on the problem confronting us and endeavour to win public opinion for the cause, and dispel the fog of suspicion and the miasma of doubt. Dr. Benzion should not hesitate to unfurl the Zionist banner and tell his auditors of the fine chapter that was opened in the Holy Land, the good work that is being done by the Hadassah medical organization, by the various clinics, by the schools and University and leave the world to judge the results of Zionist strivings in the Holy Land. Our plea is a great one. We plead for toleration and brotherhood. We are after neither strife nor friction to divide man against man or nation against nation. The Wailing Wall outrage should precipitate the desire for tranquillity in the Holy Land. We must call upon all friends and well-wishers alike, to realise that the Zionist programme has been a bloodless revolution, that we are entering our ancient patrimony not with gunboats but by implements of agriculture, not by swords but by the pruning-hooks with which to dig the soil and make it habitable for men. Such a programme should not suffer under a cloud of suspicion. The Wailing Wall incident has, no doubt, outraged the feelings of the whole House of Israel, but it will be a blessing in disguise if its aftermath will help us to establish an *entente cordiale* and work for the common cause. What an opportunity! Who dare resist the call and spurn it? Ah, for a new *Rassul-Illah* to roar against the division of mankind!

"DAYAN" MONTEFIORE and His 'Square Table'. II.

Dr. C. G. Montefiore is looked upon by his votaries as a master-builder of 'Liberal' Judaism. They expect great things from him. They view with horror anyone disagreeing with his views and criticizing him. Be that as it may, we have before us a brochure entitled 'Some Rough Notes about Liberal Judaism'. We are sure we are not very much interested in the subject, specially when it is a *rough* sketch, nor are the bulk of orthodox and conservative Jews either, so that Dr. Montefiore would have done wisely to edit a series of papers devoted to the interests of the Jewish people of liberal calling instead. Anyhow, since the "Rough" Notes are meant for wide reading, it is our duty to review the booklet and throw some light on a few obscure passages. "Dayan" Montefiore is an adept in deciding what is *tamey* and what is *tahor*, although to an ordinary observer he actually reverses the well-known Jewish process and stands just on the extreme pole. He was actuated to write his new code of laws in connection with the dietary laws, because of the recent Conference held in Berlin. Speaking of the essence of 'Liberal' Judaism, the new "Dayan" says:—

"What, then, is that essence? I take it to be an impulse or desire for truth, for consistency, for unity. It is a fearless desire, if sometimes, a perplexed desire. A desire for truth throughout the whole range of religion, a desire for true doctrine, and a desire to make the outward and visible form a faithful and truthful embodiment or representation of the inward and invisible truth. The ascertainment of, and the search for truth in doctrine; the correspondence of form and doctrine in the interests of truth—these two twin desires seem to me to contain the essence of 'Liberal' Judaism."

Treating "Dayan" Montefiore's statement in the same spirit in which it was written, we are glad to note that at least he pleads for consistency and for unity in 'Liberal' Judaism's march towards truth. There is no doubt in our mind that when a group of people focus their attention on finding the truth in doctrines, who try to make the outward and visible form conform with the inward and invisible form, we have first of all, a disruptive movement, which depreciates ceremonial laws, ancient customs, and symbols and which invariably denies the divine origin of those selfsame truths expressed in no unmistakable manner. We have only to draw the attention of our readers to "Dayan" Montefiore's denial of the divine revelations of the Pentateuch, in order to prove what we have said. We do not imply that the leaders of 'Liberal' Judaism purposely aim to destroy for the mere sake of doing so, but we do believe that it is the first step of a process which will later on force those seekers-after-truth to accept the oral and written law as divine revelations of the utmost importance to the evolution of man. Religion is necessary to man. It is impossible to separate the life of man from God without fatal injury to that life. "Dayan" Montefiore denies with over-powering force that God can commune with man, otherwise He would have revealed Himself to him in order to convince him that there is sense in observing the dietary laws. And yet the noted "Dayan" presides over a house of worship, imports one or two 'Rebels' from Cincinnati in order that *man* may commune with God! (What a contradiction of terms! And now let us come to the point. One is at liberty to test the authenticity and divine origin of any religion, in order that he may decide for himself what road he may unfalteringly follow. But the truth-seeker is not at liberty to proclaim his doubts and vagaries from the house-tops and thereby upset the equilibrium ruling the lives of his fellow-men. The painful soul-process, the search for the truth and nothing but the truth, is a personal, a private undertaking which concerns nobody but himself. Aime Palliere has ably expressed himself in his spiritual autobiography, but nowhere do we find him urging his fellow-Catholics to forsake their religious beliefs for some newer beliefs. But this is not the case with the 'Liberal' Jews. Not content with having lost sight of the beaten track, they launch an offensive against orthodoxy, the only Torah-true Judaism, brazenly and openly carry on a campaign in the press and oppose whenever they can, the time-hallowed and age-long beliefs held sacred by orthodox Jews who uphold the *liberal* teachings of our revered sages and prophets. We oppose 'Liberal' Judaism for the simple reason that it aims to disrupt and corrupt rather than upbuild. As such, it is not a religious movement and we do not believe in its potency and aim which seems to us as being artificial and lacking depth and intelligence. It is seen, *pace* the Very Rev. Dr. J. H. Hertz, "to be but a phosphorescent sheen, the accompaniment of disintegration and decay."

[To be continued.]

* * *

JEWISH AGENCY AND JEWISH NATIONALISM

Our esteemed friend Dr. Stephen S. Wise, of New York, is fighting a lone battle, judging from the American exchanges just to hand. Returning from Berlin where he attended the meeting of the Zionist Actions Committee, he reaffirmed his opposition to the extended Jewish Agency and deplored the decision of the Conference in favor of the latter by 39 to 5 votes. Giving vent to his feeling, Dr. Wise asserted "that Herzlian Zionism is dead both in Europe and America." Well, we may be allowed to infer that it is alive in such countries as Asia, South Africa, Australia, Canada, India, Java etc. If, as Dr. Wise imagines in the heat of the moment, for which we forgive him, that "political Zionism is dead," then he should know that there is such a thing in the Jewish creed as a revival of the dead! Do we not believe in *tihyath hamethim?* Dr. Wise, with all due respect to him, should not make us believe that Zionism which pulsated in the heart of Jewry ever since our Holy Temple was reduced to ashes, is likely to "die" of inanition because of the decision to form the Jewish Agency! Dr. Wise, whose services to Zionism will never be forgotten should not play into the hands of *Sonnei Siyon w'Yisrael*. No, Dr. Wise, *lo zeh haderech!* Pessimism is not a fine quality. It is not a virtue to be propagated at the expense of paralyzing Zionist strivings and causing faint heartedness in Israel's rank. *Hachamim hiza haru b'dibrechem*, may well be our slogan when we are confronted with the great problem of facing a national question. Our views regarding the Jewish Agency are well-known by now; we have not hesitated to express our candid opinion about it. In our last issue, we stated that in the last analysis, it would help to make *Palestine as Jewish as England is English*. The co-operation of the non-Zionists will help to bring in additional forces and resources, whereby we may be able to increase our man-power in our Homeland. If within the next five years or so, we are able to muster 350,000 Jews instead of 160,000 to-day, we would then be able to get proper control of the situation and manage our affairs differently. The extended Jewish Agency, far from killing political Zionism, will help to increase, *nolens volens*, its strength and create fresh possibilities for the Zionist ideal to reach its goal. Meanwhile, it is imperative that Dr. Wise and his followers should crystallise their efforts towards strengthening the weak spots noticed by them and pursuing an intensive campaign towards consolidating our gains in Eres Yisrael. There can be no question in our mind that we have a lot of spade work to do before we can see the establishment of the third Jewish Commonwealth. We are glad to observe that the Revisionists who are led by Jabotinsky have decided at the recent Conference in Vienna, to remain within and not withdraw from the Zionist Organization. That is the best way to strengthen our political gains in Eres Yisrael and assist the leaders in conquering more territories for us. The acquisition of Haifa Bay is a great victory. It is enough to create an air of optimism in our camp. *Degel Mahaney Yisrael* is verily marching forward and onward. Jewish Nationalism is a living force. It refuses to surrender. It stood proudly all along and will certainly not go down because a strong group of Non-Zionists are eager to work for the re-habilitation of Palestine,

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rather than the Jewish National Home. Well, in the last analysis, who gains the gain? If we were to throw a stone on the pitcher, the pitcher is bound to break. And yet if we were to revert the process and throw the pitcher on the stone, the pitcher breaks equally just the same. Take whichever view you want, the Jewish National Home will blossom after the end of our partnership with the Non-Zionists. Why raise a storm and create faintheartedness in Israel's camp? *Dr.* WISE whom we esteem very highly for his great services to Zionism should not overlook the paramounnt duty which is his, as it is ours, in the present critical stage of our forward march to win the New Judea. He has a responsibility, as we have ours, which we must not abuse and misuse. Cautiousness is needed to repair the work and the ravages of centuries. DR. WISE has a unique chance of redeeming his pledge to stand loyally by the side of Zionist democratic principles and await future developments with calm confidence.

* * *

PALESTINE, 1929

"If you would work on any man, you must either know his nature and fashions, and so lead him, or his ends, and so persuade him; or his weaknesses and disadvantages, and so awe him, or those that are interested in him, and so govern him.—BACON.

Our contemporary *The Jewish Guardian* greeted the civil New Year in a worthy fashion by inditing an article under the above caption. Writing a fortnight prior to the penning of the article in question, on the subject of His Majesty the King's partial recovery, our contemporary referred to "one of two aspects of His Majesty's reign of special interest to his Jewish subjects," but sad to say failed to record a few thoughts on Palestine. It assures us, by way of a hint, that it was through no lack of zeal or enthusiasm that the oversight came about, for of course ample and liberal justice is done to the subject in the leading Notes which we will consider in this column. What provoked a discussion about Palestine, according to *The Hasofeh* was that the omission 'was pointed out' in no measured terms, and this prompted Mr. L. MAGNUS its Editor to make haste to take the word. Our contemporary aptly introduces the subject in the following paragraph:—

"The history of Palestine, since the rise of Christianity and Islam beside Judaism, has been a conflict for its possession. Christian crusaders and Moslem conquerors have possessed and surrendered it in arms; Jews have possessed, and never relinquished it, in their prayers; and the tenacity of the prayers as well as the victories of the arms have taken into consideration under the terms of the Palestine Mandate. Jew, Christian and Moslem—to name them in the chronological order of their religions—are equally free in the city, which is holy to all alike; and the Jews, who were forbidden to enter it in the second century of the Christian era, may establish a national home in it on the twentieth."

It is said we use speech for three purposes. We may enumerate them as follows:—"To suppress our feelings; to conceal our feelings; and to relieve our feelings." Taking into consideration the above citation, we would like to analyse the mind of its writer and catalogue his feelings under any given one of the three sections we have enumerated above. There can be no doubt in the mind of the reader as to the significance of the thoughts expressed by Mr. MAGNUS in the paragraph cited above. The success of the Palestine experiment (*sic*) need not be a political one according to our *confrere*, but it certainly is a Jewish cultural revival in the true sense of the word. We differ in the first instance, and would assert that both political and cultural advance has surely been made through Zionist strivings in Eres Yisrael. No unbiassed critic would deny that, when presented with actual statistics and data, we are sure. Our *confrere* has the courage to suggest that the destruction of Jerusalem in the year 135, 'meant the foundation of Judaism as a world-religion'. For, says he:—"It is universal Judaism among the nations which feeds the Hebrew University of Jerusalem." We wonder if Mr. MAGNUS really meant these words in earnest, for they sound in our ears as so much tommyrot, or is it merely written to ride a hobby? We concede that the appeal of Judaism is universal in character, but that does not justify its being described 'a world religion'. Why, nowhere do we see signs of the Buddhists, the Taoists, the Christians, or the Hindoos forsaking their religious-callings in order to embrace Judaism whether "Liberal," orthodox or conservative. Should such a likelihood ever transpire, we, at least, would sincerely wish prospective proselytes to avoid adopting "Liberal" Judaism as their religious calling, for the same reason that should prompt a moth to avoid flying round the jet of a gasburner. Continuing the topic, our erratic contemporary says:—

"It is universal Judaism among the nations which feeds the Hebrew University of Jerusalem. We are to keep this distinction clear in the coming year, in which we publish our first number to-day. There are voices which seek to confuse it, and to obliterate the facts in fallacious and dithyrambic appeals to a so-called national Judaism. To this vain beating of empty drums the Zionist movement is itself the best reply."

BACON'S sage advice that we should read not 'to believe and take for granted, but to weigh and consider' may aptly be applicable to Mr. MAGNUS' views so audaciously projected in *The Hasofeh*. Our *confrere's* calculations are no doubt a very rule-of-thumb matter. In the following lines, our readers will no doubt see the truth of our criticism. Says Mr. MAGNUS:—

"We shall accompany in 1929, twelve years after the last capture of Jerusalem, the final constitution of a Jewish Agency for the control of Jewish interests in the tripartite Administration. That Agency, is enlarged by the direction of Mr. Marshall and Dr. Weizmann, will not reflect the ideas of the 'nationalist' minority among Zionists. It will be composed under a prepared scheme, of all sections of Jews [weak-kneed Jews as well we suppose!—Ed.] who are in sympathy with the aim fostered by the British experiment. Even in England, where, for obvious reasons, the movement has so far made but little headway, we may hope that the defeat of the 'nationalizers' will help to secure Palestine for Palestinians, and to persuade British Jews to contribute, according to their means, to the successful establishment of a Jewish national home in that country, whenever the Agency is founded on a broad basis of Jewish endeavour, with a satisfactory system of accountancy, and a free voice in its administration to all subscribers, there need no longer be any fear that the nationalists will run away with the national home."

Mr. L. MAGNUS as Editor of the *Guardian* is supported by the Board of Directors composed of 'Grand Dukes' at whose head presides Dr. CLAUDE G. MONTEFIORE, a prince of the Blood. Our *confrere* is paid by the Board in terms of silver to interpret and inject liberal fallacies in his Weekly Sheet to the detriment of his good name. Thus we see that he is now holding an important post in the British Empire, as a Pseudo-Chief. Like FAUST of old he has sold his soul for a mess of pottage. We do not put the entire blame on our *confrere*, for the simple reason that encouragement and financial support is always forthcoming from the 'Grand Dukes". We would edify our readers with a witty story. It is related that after ELIZABETH made BACON, Chancellor and Secretary of State, she visited him at Hertford, and said:—"This house is too small for a man like you." 'MADAME' he replied, 'It is your MAJESTY'S fault; you have made me too large for the house'. We commend the brilliant answer to Mr. MAGNUS' earnest consideration and trust he will make use of it when confronted by the Board of Grand Dukes in the near future. Our readers will glean from the citation above, an inkling of what is going on in the minds of our 'liberal' friends. Why, the very idea of talking about Judaism in Jewish terms is described as 'dangerous' by our *confrere*, for, says he, "we can recall how at one time one was called a traitor and even worse if one claimed to be an Englishman of the Jewish religion, and not a national Jew of British citizenship." Our readers will see that Mr. MAGNUS uses the past tense to describe conditions which are ruling even to-day. If there is any change it is boastfully attributed to the consistent advocacy of the truth in the columns of the *Jewish Shomer*. Mr. MAGNUS belongs, no doubt, to the class of weak-kneed Jews who would rather publish from week to week (his views grow weak and weaker at the same time) his insidious propaganda rather than admit that Jews as a nation are doing yeoman work in Eres Yisrael. To deny the national aspect of Zionism is to utter a gross *sheker*—falsehood. Our recent interview with Monsieur H. BONNET, member of the Secretariat of the League of Nations, published in *extenso* elsewhere in this issue, should effectually convince the diehards of the fallacy of their claim, and who seek refuge in vain and empty talk. Our contemporary concludes its notes as follows:—

"We have pleaded for the support of such non-nationalist objects in Palestine as afforestation, the University, and the library, to one or other of which many of our readers have been good enough to contribute. The time is coming in the present year when the range of those contributions can be extended. The new and enlarged Jewish Agency, which will, we trust, be set up, should attract subscribers among British Jews, who have hitherto been denied the name of Zionists. But when Zionism no longer carries a nationalist connotation, it will be free to include, not merely the extremists and reactionaries, who have failed to set the experiment on a sound footing, but the men of moderate counsel and progressive views, who have been waiting till the truth prevailed. Zionism is not the be-all and the end-all of Jewish striving. It is a by-product, as we have said, which satisfies an historical sentiment precious to the religious consciousness of Jews. As such, it is to be removed from the keeping of a group of visionaries, whose false reading of Jewish history had almost destroyed the boon which was vouchsafed to them, and to be entrusted to the common care of the friends of Zion."

We would ask our readers to forgive us for quoting such liberal extracts from the illiberal *Hasofeh*. We do not mind confiding that our sole purpose in doing so is simply to unmask the sinister designs of the pleader for the abolishment of *Get*, and this can only be brought about by reading between our *confrere's* lines. *The Guardian* has been pleading for the Hebrew University, the afforestation scheme and the library for the past year or so, but up to now nothing has eventuated or transpired to show the success of Mr. MAGNUS' *spade-work*. To call Zionism a by-product is surely a ridiculous statement, when we know to a certainty that that movement is occupying the earnest attention of the leading Jewish minds all over the world, and the Jewish masses. There can be no doubt but that Zionism is not man-made so much as God-blest. God, we are told, generally works by quiet and invisible agencies. Such an instrument was the late Dr. HERZL, of hallowed memory. The Almighty "mutely elevates His mountains, excavates His valleys, levels the plains, dimples the bosom of expansive seas, gives beauty to the heavens, guides worlds in their orbits, tints the flowers with beauteous hues, and makes the fruits nectarious. No man hears a sound, or sees a motion where the Grent Architect is carrying out some of His gigantic plans. How gently forms the dew, how silently travels the sunbeam, how privately is painted the rainbow, how noiseless is electricity in its movements!" In the same way Zionism, the be-all and the end-all of Jewish aspirations is heading towards complete political emancipation of Jewry, which no man dare interrupt or contravene its inner working. Beware Mr. MAGNUS of putting a spoke in God's wheel. It is a dangerous pastime, one which will finally reduce man to בול של מלח

THE SYNAGOGUE AND THE BETH HAMEDRASH

By RABBI I. J. YOFFEY, Manchester (England)

Our Sages say "If a man after having left the Synagogue enters the Beth Hamedrash and studies the Torah he is worthy of receiving the Divine Presence." (1) The Synagogue and the Beth Hamedrash have always played a most prominent part in Judaism. Each of them, in its own distinctive sphere, has performed a function of vital importance to Jewry. By acting as a prepetual source of inspiration they have succeeded throughout the centuries in maintaining and preserving Israel's very existence, and with it his religious and national identity.

RABBI I. J. YOFFEY

Two fundamental attributes are needed for a nation's continued existence, namely, the *regesh* and the *sechel*, that is the emotion or sentiments, and the intellect. The Synagogue was the main source from which our people drew their religious and national sentiments. The Beth Hamedrash on the other hand gave us our intellectual nourishment. The Synagogue has always been the House of God where the children of Israel assembled on all momentous occasions, whether of joy or of sorrow, to pour out their hearts to the Almighty in fervent prayers and solicitations. In the Synagogue we unburden ourselves of our innermost thoughts and feelings. We make particular mention in our prayers of our great and glorious past, we refer to our present position, and we pray to the Almighty that we *may throw off the fetters of the Galuth and become once more a free and independent nation in our Holy Land.* Such is the atmosphere of the Synagogue, that we become filled with sympathy for our less fortunate brethren, and still scattered to the four corners of the earth, still subjected, in many countries, to all forms of barbarity and persecution. In the great depth of our emotion we pour out our souls to the Almighty, that he may heal their wounds and free them from all their oppressors. Prayers of such a nature have the effect of awakening our Jewish consciousness, elevating our minds, and increasing our sympathy and love for all our brethren, the *k'lal Yisrael*, both from near and afar.

The Beth Hamedrash on the other hand performs a rather different function. As the nursery of Jewish learning it has infused into Israel the intellectual guiding force whereby he has been enabled to withstand all his oppressors and tormentors during the course of many centuries. In the Beth Hamedrash he acquired a knowledge of our Torah, literature, and history; and through the medium of this knowledge he was able to realise our greatness, and perceive the magnitude of our service to humanity as a whole. Through the Beth Hamedrash he became filled with courage and imbued with national pride, enabling him to bear with fortitude and composure the petty insults and contempt to which he was subjected. At all periods, and in all ages, the ennobling influence of the Beth Hamedrash enabled him to rise above the vilest and basest of surroundings.

Consequently the Beth Hamedrash may be truly regarded as the real brain to whose activities the continued existence of our people has been due. Israel would never have lived by the Synagogue alone, even though it has coloured his life with so much sentiment and emotion. Emotion and sentiment alone are often very misleading guides, very apt to betray the man who relies solely upon it, and cause him to stray far from the object which he originally intended to pursue. History has shown us time after time that those Jewish communities which have been based only upon the Synagogue have suffered progressive deterioration and degeneration, and have finally become absorbed among the nations. When we look over the records of the past we find many undoubted examples of this striking fact, that one of the dominating features of the various Reform movements has been the abolition of the Beth Hamedrash. And with the elimination of the Beth Hamedrash, Judaism began to assume a strange complexion, and ultimately became so distorted as to be quite unrecognisable. Therefore, our sages rightly say that "He who after having left the Synagogue enters the Beth Hamedrash and studies the Torah is worthy of receiving the Divine Presence"; namely, he who realises that the Synagogue, the source of emotion and sentiment, must work hand in hand with the Beth Hamedrash, the intellect and the brain, is the ideal and perfect type of Jew. Only by a combination of the Synagogue and the Beth Hamedrash will the Jew maintain his equilibrium, and with it a normal and balanced Judaism Then, and only then, will Judaism be a living force, and infuse a vital spirit into the hearts of our people.

Under present conditions we must bear in mind that by Beth Hamedrash we refer not only to the old type of Beth Hamedrash, which was mainly for adults, but to the new type of Beth Hamedrash also, the schools which must also be attached to a Synagogue that our children may receive a sound and thorough Jewish education. We Jews have always recognised the overwhelming importance of education. Time after time we have perceived that we could overcome all horrors, even the tortures of the Inquisition, but that one thing we could not overcome, and that was ignorance. We have always realised that education was for us a matter of life or death, and that ignorance was bound to undermine the very basis of our existence. And therefore on innumerable occasions our sages in the Talmud have striven to impress this lesson upon us. As an instance of this let me give four striking quotations. "Jerusalem was destroyed because the education of its children was neglected." (2) "We dare not take our children away from their lessons, even for the sake of building the Holy Temple." (2) "A community which does not provide schools for its children has no right to exist." (2) "When the King of Moab asked BALAAM to curse the Israelites, he replied: "See if they possess good schools, where the voices of children may be heard. If such is the case, Israel is invincible, and no force in the world will be able to destroy him." (3) The practical conclusion to be drawn from all this is a very simple one. It is essential that the Synagogue and the School must work hand in hand, and that any Synagogue which has not attached to it efficient class rooms, is not fulfilling its proper function under present conditions.

1.—Sof Massecheth Berachoth.
2.—Talmud, tractate Sabbath, 119
3.—Midrash Rabba Bereshith,

IN ISRAEL'S KINGDOM "THE SUN NEVER SETS"

RABBI I. J. YOFFEY *expresses the real essence of Judaism in his masterly contribution published in this page, and strikes a note of harmony which will not fail to attract wide attention. His remarks are quite original and should not fail to prove of interest to our readers.* RABBI YOFFEY *is a lamdan and a gamran and his deep erudition in Rabbinical lore had earned him a reputation even far beyond the confines of Manchester. In him we have a great Talmudist who stands as a pillar for the furtherance of Israel's spiritual treasures and traditional lore. Therein lie Israel's invincibility. "As the dove is saved by its wings, Israel is saved by the Torah," said an ancient Sage. Much more forcefully than the ancient monarch, Israel may say, "Within my kingdom the sun never sets." It is a spiritual kingdom at which* RABBI YOFFEY *presides. His published Talmudic discourses which we had the pleasure of reading are indeed gems of thoughts. They inspire and thrill the reader. They imbue him with lofty ideals and arouse in him a craving to explore new fields and capture new thoughts.* ISRAEL'S MESSENGER *extends to the eminent Rabbi a hearty welcome to its columns, and hopes that his facile pen will always be busy to promote, and beautify*—YAGDIL TORAH W'YADIR! *We need such forces to-day to quicken Jewish life and inspire the rising generation in our work for the cause of God, Milhamoth Elohim, of Israel and humanity.*

MR. M. S. BLOCH'S ROMANTIC CAREER IN SHANGHAI

HISTORY OF GROWTH AND EXPANSION.—SAILING FOR ASIA MINOR, EUROPE AND AMERICA.—ERES YISRAEL THE FIRST PORT OF CALL TO BE VISITED.—HOPES TO DEVELOP COMMERCE BETWEEN CHINA AND NEW JUDEA.—FUTURE PROSPECTS HOPEFUL.

Business schemes and enterprises have seldom failed to engage the attention of brainy people. One need not necessarily be an adept in the art of writing nice letters and drawing up good balance-sheets and even speaking various languages in order to qualify himself as a successful business man. The brain and the brain alone counts most. Then comes prudence, thrift and honesty, three sacred principles which go to crown one's efforts in life. Jews have been noted for many centuries for their keenness in developing the trade and commerce of the country in which they live. Spain at one time was known to be the centre of gravity for business. Her trade covered many lands. Her navy crossed from island to island while her merchantmen were the envy of the world. Cordova was a beautiful city, and was renowned for its manufactures and its schools It was the home of European culture and business-men, and the birthplace of many famous men. To-day, as a result of Jewish expulsion four centuries ago, Spain has become a third-rate power. Her commerce vanished and her industries disappeared. All this shows that the Jews are a factor in the land of their adoption. In Industries, too, they have shown marked ability to create new outlets for labour and thus solve the question of unemployment to a certain extent. He is a good citizen of the country who builds and creates new avenues for labour. He is an honoured member of society who creates new inventions with which to increase the nation's products and revenues and open new possibilities for the future.

MRS. M. BLOCH.

MR. M. S. BLOCH.

In these days of severe competition, when life's struggles are growing harder and harder, the man who can possess great poise is the man who can emerge successfully from the commercial "warfare." Level-headed people do not hesitate to plunge in new well-laid out schemes with which to carve out a career for themselves. Many well-known traders who started with paltry sums have grown fabulously rich and retired with good incomes in their favour. Shanghai has furnished and is furnishing many good cases of men who without financial backing had succeeded in climbing the ladder of success.

MR. BLOCH'S FORESIGHT IN CHINA'S FUTURE TRADE EXPANSION

The history of Mr. M. S. Bloch, a well-known member of our community, reads like a romance not without significance to men of immature age, who are starting fresh in life. Arriving in Shanghai nine years ago, friendless and unknown, Mr. Bloch gazed at the great city with its unique commercial capacity, studied the frugal nature of the Chinese people, and took note of the vast lines of trade and commerce which could be developed on the spot. Taking courage, he worked out a plan by which he felt convinced that he would make his mark in China. Hailing from Chicago, where he had seen vast potential outlets in business, Mr. Bloch decided upon establishing himself in trade. He studied the plans and the lines of many useful articles of import and export, until he finally hit upon importing veneer wood from different countries. He foresaw the possibilities of box shoots in China and decided to concentrate his attention in that field. That was in 1922. Starting on a small scale with a small capital of $105.00 he made a modest turnover of business of $5,000.00 worth. But it was easy to foresee that the line was capable of further development. And it grew every year. Mr. Bloch had worked hard, very hard. He nursed his new venture with constant care and devotion. He knew there was life in it. He knew there was in it the first chance of success and he worked all the harder.

REALIZES A BIG DREAM IN LIFE

To-day, on the eve of his departure to Europe with his wife and daughter, both on business and pleasure combined, the turnover of his business stands at over a million and a half dollars annually, with prospects of further expansion and growth in the years to come. Mr. Bloch has great faith in the future of China's trade. He has great faith in the Nationalist Government who no doubt are striving to stabilize the country and encourage industries. He has faith in the frugality of Chinese workmen. He is prepared to sink more capital with which to further expand his business in the near future. His present factory erected in 1925 at Jessfield Road, stands as a monument to his single-handed efforts. It is a one-story building, was built at his own expense on a site which had been leased by him for eighteen years. The cost of the building and machinery amounts to about $300,000., where over four hundred Chinese are employed and eighteen foreigners. Mr. Bloch is President of the Far Eastern Lumber Co. and since two years ago, he took Mr. V. Ulanoff as an associate in business with him. The Lumber Co. is conceded to be the leading manufacturers of box shoots in China, producing six thousand boxes a day. It is due to Mr. Bloch's initiativeness that boxes are to-day made and nailed by machine.

MISS SADIE BLOCH.

SECOND FACTORY TO BE ERECTED IN SHANGHAI

The factory stands on an area of 42 mow with prospect of a second structure being erected in Yangtszepoo upon Mr. BLOCH'S return to Shanghai in July next. A suitable site consisting of 27½ mow has been chosen and work will start and architects engaged before the world is aged another year. The new factory will be modelled along the latest plan available and all the new innovations will be introduced in consequece. The machinery will be purchased by Mr. BLOCH during his itinerary in Europe from Sweden, England and America. The Lumber Co. carries a huge stock of logs, as high as 12,000,000 ft. of log being available in the lumber-yard which is sufficient for a year's supply.

HOPES TO ORGANIZE TRADE BETWEEN CHINA AND JUDEA

Mr. Bloch is a mason, a member of the Rotarian and the Maccabean Clubs. He is known as a generous dispenser of charity. His right hand does not know what his left hand is doing. His trip to Europe via Suez will start on the 9th instant per *Andre Lebon*. The first port of call will be Eres Yisrael where he hopes to stay with his wife and daughter for one month. There he will study the possibility of establishing a branch office, buy land and acquire vested rights. It is Mr. Bloch's intention to establish an orange plantation and develop this field of industry employing his own capital for same. It is reliably recorded that Eres Yisrael is annually exporting six million boxes of oranges and lemon. To supply these boxes at cheaper prices will be the problem of Mr. BLOCH to study on the spot. "If I establish my own branch office in Eres Yisrael," added Mr. BLOCH with a sense of seriousness which always characterises him when he discusses business affairs, "I shall enter the field with an eye to lower the cost of production of boxes for the orange-growers. If Eres Yisrael pays sixty cents per each box, I can undersell at five cents any competitor in the field. There is no wood in Eres Yisrael and I am, therefore, positive that veneer can

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ZIONISM AND THE LEAGUE OF NATIONS

OUR INTERVIEW WITH THE LEAGUE'S ENVOY.—HOPES AND PROSPECTS OF THE JEWISH NATION.

Lord Robert Cecil, the distinguishtd British statesman, expressed a sterling truth when he said at the conclusion of the Great War, that the world received in exchange for the titanic conflict two treasures, namely, the League ofNations and the Balfour Declaration. Inscrutable are the ways of Providence. Man stands awe-struck at His mighty revelations. There is no gainsaying that since the Great War in 1914, history has been made very rapidly. The map of the world has undergone considerable change. The unexpected has happened. The formation of the League of Nations ten years ago, was heralded with universal joy. Some foretold failure, while others stood unshaken in their belief that through the League there would eventually germinate the seeds of universal peace and contentment. "The outlawry of War" (a phrase coined by S. O. Levinson, about whom we write detailedly in our editorial page elsewhere in this issue), was one of the planks of the League. The League has justified its existence. It has created a machinery which will serve to unify and vivify the whole world.

MONSIEUR H. BONNET,

who wrote us a brief note prior to his departure from Shanghai on the 19th ultimo, in the course of which he said—"I had great pleasure in reading your impression of my interview with you showing your faith in the future of the League of Nations and am very grateful for your kind words towards me. As you see, I suggested a few alterations only."

LEAGUE'S MISSION TO CHINA

China was visited last month by representatives of the League in order to enable them to study closely the aspirations of the Nationalist Government and realise how far the latter is capable of stabilising the country. Monsieur J. Avenol, Deputy Secretary and Monsieur H. Bonnet, members of the Secretariat of the League of Nations were entrusted with the mission to tour China, and it was the privilege of the Editor of ISRAEL'S MESSENGER to meet the latter at the Palace Hotel on the 15th ultimo, where he was accorded an interview which lasted fully one hour.

M. Bonnet speaks English fluently although with a French accent. He spoke enthusiastically about the Palestine Mandate and referred to the able manner in which Dr. V. Jacobson, a representative of the World Zionist Organization, discharges his duties at Geneva in connection with the intricate problems affecting the Zionists in Palestine. M. Bonnet had also the pleasure of meeting Dr. Chaim Weizmann, conversing and lunching with him in London, and referred to the great rôle of a nation-builder which this master mind was playing in the history of his people. He also insisted on the importance of the League Mandates Commission and the independence and authority of its members. Our conversation did not advance far when we asked M. Bonnet if he could discuss with us the Wailing Wall incident.

"Certainly" was the reply. "When I was in Geneva, the matter was brought to the session of the Mandates Commission of the League in October last, and I can positively state that the latter expressed strong sympathy with the Jewish case and felt strongly that the dispute should be settled forthwith by the Mandatory Power."

We further asked whether there was any truth in the rumour of a Zionist loan being floated under the guarantee of the League of Nations.

"Such a question is difficult to answer in an off-hand manner," added M. Bonnet. "Only in the case of Austria was the League instrumental in securing a loan, guaranteed by some members of the League. In the case of Palestine, there is nothing to prevent the Zionist Organization entering into negotiations for a public loan. I think the chances are not remote when it could initiate such a proposition, for I certainly think there is enough confidence in the Palestine Administration to secure it."

"What prospects are there for any other Power to secure the Palestine Mandate should Great Britain decide to walk out," was our next query.

M. Bonnet laughed at the idea and said "there is no possibility of Great Britain ever withdrawing. Great Britain will remain as long as she is needed and as long as the country is not ripe for self-government. There is no doubt about that. There is no question of any other Power holding the Palestine Mandate."

We asked M. Bonnet if it was true there was a limit of a period of five and twenty years given to Great Britain by the League to administer Palestine, to which he replied saying that no such limitation was known to him. "The whole matter is a simple one. It depends wholly upon the capacity of the country to absorb the number of immigrants and the ability of the Zionists to construct their homeland. They had practically the key to open the gates and it is up to them to show how far they can go."

The attention of M. Bonnet was then drawn to the hope entertained by a large section of Jews to secure a seat on the Assembly of the League of Nations, and we consequently asked him what he thought of it.

After pausing a while, the League's envoy said that he had heard of the proposal many times during his occupancy of the post in Geneva for nine years, and he felt that it was rather premature. The idea was not in the realms of the unattained ,he added, and Jewry must have patience. There is no doubt the time will come when the best hopes of Jewry will be fulfilled. The League was watching with vivid interest the work that is being done in Palestine by the World Zionist Organization, in the success of which there is undiminished confidence. The League's envoy admitted that no doubt in the beginning the task was a difficult one, but with the passage of time it was removed to the satisfaction of all concerned.

M. Bonnet explained to us, in reply to our query, that he could not single out any one Power which had shown more or less regard to the Jewish national aspirations on the Council of the League. All the powers, he added, are animated with the same idea of extending help and therein lies the hope of success of the plan, for which the Jews have hoped for many centuries.

A PARTING MESSAGE

When parting, we assured the League's envoy of the great pleasure and satisfaction his interview had given us. We also assured him that we would impart his views without exaggeration, and probably we would say less and not more. "That is the true essence of journalism," said M. Bonnet, "and I rely upon you to do that." The same day, we submitted a carbon copy of our interview prior to his departure from Shanghai. M. Bonnet gave us the impression that the League is standing firmly behind the Palestine Mandate and watching with solicitude Zionist strivings. "Your people and country have a great future" concluded M. Bonnet. We thanked him for his courtesy in affording us an interview and regretted that the genial envoy could not accept an invitation from the Shanghai Zionist Assocation for a banquet in his honour, owing to advanced bookings he had made and his imminent departure from Shanghai for Geneva where he hopes to arrive at the end of next month.

COMMON ERRORS ABOUT DIET.

How Indigestion Is Caused.

It is a great mistake to suppose that you can help your digestion by eating only essential nourishment separated from all waste. The stomach has been furnished by Nature with the power to separate nourishment and so-called waste material, and organs that are not used become sluggish. You must use them, yet not abuse them. Pre-digested foods and starvation treatments are unnatural and cannot cure indigestion.

Indigestion and stomach trouble are conditions that follow a defective state of the blood, as in anaemia or after influenza, or even through lack of healthy exercise and fresh air. Indigestion causes the blood to be deprived of nourishment. so there is a close connection between a weak stomach and bloodlessness.

To dispel indigestion, new, good blood is necessary, and it has been repeatedly proved that the rich, red blood created by Dr. Williams' Pink Pills has a direct influence on the stomach, digestion and nerves. This new blood revives the appetite, restores the stomach and digestive organs to healthy activity, and steadily imparts strength to those who follow the treatment.

So, if your digestion is weak, strengthen it now by taking Dr. Williams' Pink Pills. All chemists sell them, or post free, $1.50 per bottle, $8 for six bottles, from The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai. Nothing else will do.

ESSENTIALS OF JUDAISM AND JEWISH NATIONALISM

ADDRESS DELIVERED BEFORE THE YOUNG JUDEAN AT THE BETH AHARON SYNAGOGUE ON THE 18th FEBRUARY, 1929, By Mr. N. E. B. EZRA.

YOUNG JUDEANS! I regard it as a privilege to deliver the inaugural address at the first session of Young Judean, an institution known all over the world for the promotion of Jewish ideals, Jewish culture and Jewish national consciousness. It is indeed a step forward that a Young Judean Society has been formed in Shanghai. I regard it as a happy augury of our future welfare and progress, that you are being united for the first time under the Jewish banner and exploring a field of rare activities. I believe it is the duty of every one in our community to assist you to develop a robust state of Jewishness and foster Jewish national consciousness. You pride yourselves of being Jews. Let me tell you this. The Jew in all his career has received many merited and unmerited honours from Universities, Kings and Nobles, but I believe no greater honour has ever come to him as that which his parents have given him as an inheritance in making him a Jew, one born to be a servant in the ranks of mankind and stand for those ideals which have been the means of uplifting humanity.

We are generally known as God's chosen people. This has created several misconceptions in the minds of our friends and critics alike. If we speak of ourselves as 'chosen of God,' what does that mean? It means that we believe ourselves chosen to do a special duty 'in God's name.' There is no arrogance on our part. Israel is not God's only chosen child, but "the first born child of God." There are other children of God besides the Jews, and they are under the guardianship of His love. All men are equally the children of God; one elected for one function, one for another, and so forth and so on. In a similar sense only is Israel the chosen of God. "You only have I known of all the nations of the earth," said Hosea, "therefore, will I visit upon you all your sins." Israel was chosen for responsibility, chosen for service and chosen for duty. Israel did not arrogate to himself the idea of being the *alone*-chosen of God. They misunderstand the trend of our Bible who try to misrepresent the whole philosophy of Judaism. "I call heaven and earth to witness that whether it be a Jew or a Gentile, man or woman, man servant or maid servant, according to their actions does the Divine Spirit rest upon them," is an ancient Jewish universal saying which you will find in a famous work, Tana d'be Eliyahoo, page 207. And now let me come to the point. The time to understand the beauty of the Jewish faith, Jewish history and Jewish contributions to ancient and modern civilization is right now before you. The time to start tackling with these subjects is now before you in your precocious age. These subjects should not remain sealed books to you. You have the right to take the key and open the tomes of history, turn their pages, read their words and take possession of the Jewish treasures and own them for life. They are yours, free for the asking. You are to be the guardians of the future heirlooms of Israel's treasures. You are to be the mainstay of Jewish learning and custodians of Jewish traditions. You should begin to be active now. In your youthful days you should be eager to master all that is best in Israel's lore and keep it as your inalienable property for life. This should help you to form a clear programme and impel you to stand loyally for those world-embracing principles for which Judaism stands. Neglect of chances that come in your way would involve you in heavy losses which the tooth of time will not easily repair. You must avoid such perils. You must eagerly seek the chances that come in your way to develop racial pride, racial honour and racial instincts. To be a Jew is to be an optimist. To be a religious and national Jew is to be hopeful and helpful to your fellow-man. Despair or pessimism on your part would mean lack of faith. "What I have seen of God leads me to trust Him for what I have not seen," said Emerson. That is the true faith of a good man.

ESSENCE OF JUDAISM

Let us now consider the essence of Judaism and ascertain what is it based upon? What is its outlook upon life? Our religion is above all the religion of pure monotheism, based upon the credo, "Hear O Israel, the Lord thy God is absolutely One," or as stated in Josephus' Antiquities, "God is One, and so should Israel be of all Nations the one vouching for His pure worship." The belief in a Supreme Being is as old as the human family. It was discovered by Father Abraham. Nothing has been able to affect the belief in "a Power, not ourselves," to use Matthew Arnold's words, "that makes for righteousness," which men of all creeds must ever worship as the Father of all. God is not the figment of the imagination. God is not what we think of Him. Human lips may exhaust themselves in prayer, or to use the language of a great Rabbi in Israel, who flourished in the eleventh century:—

> "Could we with ink the oceans fill,
> Were every blade of grass a quill,
> Were the world of parchment made,
> Were every man a scribe by trade,
> To write the love
> Of God above,
> Would drain the ocean dry;
> Nor would the scroll
> Contain the whole,
> Though stretched from sky to sky."

An interesting incident is related in the Talmud that tells how a student, on one occasion, addressed a prayer to God in the presence of his Rabbi. Disregarding the set form adopted by Israel, he implores, "Blessed be Thou, O Lord, our God, the great God, the illustrious, the excellent, the merciful, the mighty, the majestic," and words failing, he added, the. . . . . the. . . . . Noting his confusion the Rabbi asked, "Hast thou indeed, completed the praises of God?." This should serve as a warning to us. In our fixed ritual, Israel employed only Scriptural phrases, well recognised as terms of adoration of God, limited practically to phrases which God has used of Himself. For instance, the Scriptures state that God said, "I am the God of Abraham, the God of Isaac, and the God of Jacob"; therefrom that phrase was employed in our ancient Siddur. The same is true of many other phrases. The idea conveyed by this method was that of discouraging any form of prayer, speech or thought, which might seem to limit the God who created the heaven and the earth. Our Sages affirm that God is Absolute Spirit who is above all the limitations of form, the Source of All Life and without any physical qualities. The most characteristic and important distinction of Judaism from other religions is its ethical monotheism. Righteous conduct is what is required from every Israelite as it is said. "Be thou holy, for I the Lord thy God am holy." Judaism has a two-fold character (1) universal, all-embracing (2) particular or national. In the first instance it is a system of human conduct, law, righteousness which man should follow. Not Israelite but *man* belonging to any creed or belief. Science tells us that every star, planet and satellite must obey the law of motion or otherwise it destroys itself. We are told that God has given to each and to all a law of motion—varying in speed and in orbit, and according to this law they must move or perish. In the same way the laws promulgated in the Torah are the propelling force which moves the Israelite and governs his very life. Justice is another aspect of our religion. We are told "for righteousness is one of the pillars of the world'" (Aboth 1: 18). Truth also plays a leading role in the life of our Nation. In Genesis Rabba we read. "The seal of the Holy One is truth," and this the Israelite must always bear in mind. Purity of mind and body, truth as the propelling force, justice in his dealings makes the Israelite a formidable priest in the service of God. What is the outlook of our religion on life? I may positively state that ours is a religion of hope, faith and duty. It is based on the love for God and fellow-man. Twice everyday we repeat the affirmation, 'Thou shalt love the Lord thy God with all thine heart, with all thy soul and with all thy might." (Deut. 6: 5), or in other words the true Israelite must willingly surrender his life a[illegible] the oal malchuth—his all, whenever the cause for God demands it. As a natural consequence our lives are subject to a sanctified purpose of life. Judaism lays great stress on family life. It is well-known that in the hands of our young rest our whole future as a religious people and as a nation. In order to preserve our lofty ideals and prepare our young for their share of the great burden, we are enjoined to educate and upbring the latter in the shadow of the moral and spiritual laws.

JEWISH NATIONALISM

They must have some conception of the great role which Jewry is playing in Eres Yisrael, namely, the revival of the movement known as Zionism. Our young men, members of Young Judean, must be conversant with the Bible, and attend divine worship whenever possible. They must 'serve the Lord with gladness and come before His Presence with a song.' When all has been said and done, we may as well acknowledge that the relation of our life is its relation to God. "The mineral," says Vinet, "was made for the plant, the plant for the animal, the animal for man, and man for God." It will, therefore, be seen that man represents the peak of creation. Man is therefore a religious being. God has formed him for himself. Man must adore God. He must know Him. Newton said, "A limited measure of knowledge takes us away from God; an increased measure of knowledge takes us back to Him." Israel, on the other hand, is a priestly Nation ministering to the needs of others. Israel draws inspiration direct from God and transmits it to the other Nations. Now, let us turn our attention to the subject of Nationalism. All Israel's hopes and attention are centred round Eres Yisrael, the sacred land of our sages, prophets and of our genius. We cannot think of Am Israel without at the same time thinking of Eres Yisrael. Take for instance the life of the rose shrub. The land on which it grows is rich soil, specially prepared for it, and congenial to its kind. You cannot plant a rose shrub on arid desert soil; it will immediately

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perish if you do so. In the same way our spiritual heritage is firmly rooted in Eres Yisrael, the cradle of our religion and nationalism, which serves as the soil, prepared for us by age-long associations, memories, joys and sorrows.

SHEMA-JEWS AND HATIKWAH-JEWS

We always chanted the Shemah, pledging our allegiance to God, and at the same time we remembered the ideals expressed in the Hatikwah, the song of Hope. This national anthem contains the quintessence of our hope for our return to the land of our fathers. One must not imagine for a minute that it was created after the advent of Herzl. That idea is false and fallacious. It had taken germ the moment when our ancient Temple was reduced to ashes and the Shechinah departed from the Holy of Holies. It remained and lived in the mind of our Nation in our Galuth-life refusing to relinquish the hope of restoration. But I may as well say that there is a difference in the conception we held in the days of our dispersion—Galuth Hammar—and as we hold to-day. In the olden days we expressed sorrow, hopelessness and faith. We stormed the gates of heaven with our kinoth and sat with sackloth and ashes bewailing the loss of our country and the departure of our glory. To-day as a result of Herzl's work. we express joy, optimism, faith—a revived national outpouring. Jerusalem stands as the highest ideal in the life of the Israelite. We visit it no longer in order to die there but to live there. It is stated that the Duke of Orleans, died in the arms of his sister, Queen Amelia of Portugal, clutching in his hand a little portion of French soil, which he had always carried with him in his exile. For 1,900 years the Jew has carried with him the dust of his ancient soil and kissed the very earth which gave him the privilege of securing six inches of ground. No true Israelite, who is worthy of being called one, has ever given up the hope of reviving his nationhood and creating a new civilization for the preservation of Judaism. To-day the Zionist movement is hastening the advent of a new Jewish National Homeland and laying the soil and preparing it for the genius of Israel. The Hatikwah has now a grander and healthier message for Israel. No one can deny seeing the handiwork of God evolving behind the scene. Verily, Israel is now taking her rightful place among the Nations and will once more uphold 'the banner of the Lord' and proclaim His truth from one end of the world to the other end. It will be your privilege, members of Young Judean, to see the fruit of the work which we are laying in New Judea, and yours will be the privilege of seeing the New Judeans respected and honoured and recognized by the Nations of the world.

JEWISH DIETARY LAWS

So the old Biblical laws of diet and sanitation, as supplemented by Talmudic interpretation, are not as obsolete as some would have us think? In London, recently, at a Health Congress, figures were presented showing that in America tuberculosis annually claims 138 per thousand of the general population, while amongst Jews who observe their dietary and hygienic laws, the death rate is only 37 per thousand. Odds of almost four to one in favor of the observant Jew make it worth-while to pay more attention to the Jewish code, even from the standpoint of physical well-being alone, do they not?—*The American Jewish World*, (Minneapolis, U. S. A.)

SHANGHAI JEWISH SCHOOL ANNUAL PRIZE-GIVING

The distribution of prizes to the pupils of the Shanghai Jewish School, was held on the 3rd ultimo, at the Royal Asiatic Society's Hall, at which Sir ELLY KADOORIE, K.B.E., presided.

The Hall was packed by the parents and friends of the institution who enjoyed the various items of exercises given by the pupils.

THE CHAIRMAN'S SPEECH

Sir ELLY KADOORIE in addressing the assembly said:—

It has given me great pleasure to be here this afternoon. I thank the children for the entertainment they gave us. We really enjoyed ourselves. They sang, danced and drilled in a very creditable manner. It is very gratifying to find the school so efficient in every respect for which great praise is due to Mrs. O'TOOLE and her staff. Let me also congratulate our most able chairman, Mr. J. E. SALMON, and the members of the school committee on the fine showing of the school. Mr. SALMON has for so long and so capably given his best effort to the advancement of everything appertaining to this institution, and I know I am voicing the feelings of the community, expressing the wish that Mr. SALMON may long continue his most excellent work for the benefit of the school which is so greatly indebted to him. Our sincerest thanks are also due to Doctor REISS for the great services he has rendered. My congratulations go to the prize winners. I hope they will be encouraged to work harder. To those who were not successful, I say try again till you succeed. (Cheers.)

MR. SALMON'S SPEECH

Mr. J. E. SALMON in tendering thanks delivered the following striking address:—

"There remains a very pleasant duty to perform before we disperse this afternoon, and that is pass a hearty vote of thanks to Sir ELLY KADOORIE for presiding and Miss PERRY for distributing the prizes. On Sir ELLY's interest in education and his support of educational establishments, I shall not dwell, for they are well-known. With him it is almost a creed to give a lifting hand to whatever concerns the mental elevation of the people and make them self respecting and respected. Quite recently two schools—boys and girls—capable of educating 2,000 pupils were formally opened at Bussorah by the King of Iraq. Two similar schools at Mosul and Kirkook are in course of construction, as well as the Beneisrael school at Bombay. Thus a chain of schools extends from Bombay to Palestine bearing the honoured name of himself and members of his family. Miss PERRY, apart from the reflected glory of being the sister of a benefactor of the school, shines by her own merits. Firstly, she has the claim of education; secondly she has long and honourably been connected with the Shanghai Jewish School and to a great measure its present efficiency is due to her work—the seed that she has sown is now bearing good fruit; thirdly, not content with what her brother had given, she contributed munificiently to the building fund. Then, it is a matter of inference that she must have influenced her brother to remember the school in such a large-hearted manner. Of the late Mr. ISAAC PERRY it might be said with truth that he was a 'Sadik' as defined by our sages. Not only he acted righteously, but induced—nay compelled—others to act righteously. He knew that the conditions laid down by him were the only means of speedily and successfully ensuring the subscription of the fund required. Really, there could be no other way. Now may I be permitted to comment on the genesis of this fund? One current misconception must be corrected. The idea of building a school in Shanghai did not originate recently, nor was the money raised within a few weeks. We must go back to 1915 when that worthy couple, Mr. and Mrs. JEMIN JOSEPH, were alive. Mr. JOSEPH instructed me to draw up his will and consented to divert his money which he wanted to bequeath to the Talmud Torah of Bagdad to the Shanghai Jewish School. Then came the drive of 1923 which nearly achieved its object when it suddenly stopped. If you compare dates, you will find that the date of Mr. PERRY'S will synchronises with the drive. After that money came in very slowly, Those in charge of the Fund acted like a miser with his hoard. They hung on to a small sum here; they snatched a little bit from there. Then they slammed down the lid and sat tight on it. I very much appreciate Sir ELLY'S praise of Mrs. O'TOOLE and the other teachers. I endorse every word. The teachers are giving of their best to the school.

"With regard to his kind remarks concerning me and my colleagues, they are very much exaggerated, especially the part relating to myself. Although exaggerated and undeserved, nevertheless, they fall pleasantly on the ear especially when one is on the eve of laying down his burden and passing on the responsibility to better and abler hands. The battle has been fought and won. Those who follow will find their work much easier and smoother. If with limited means and cramped accommodation the school could accomplish so much what could not be expected of it under the altered circumstances! We are now justified in uttering the blessing to Him for "preserving us alive, establishing us and enabling us to enjoy this season." Last year on a similar occasion I said it depended on the Jewish Community to make the date when we are entitled to claim the legacy bequeathed to us, a red-letter or black-letter day. They chose to make it a red letter day!"

Miss Perry was presented with a handsome bouquet by a tiny tot, amid great applause. With a vote of thanks to the Chair, the meeting terminated.

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CORRESPONDENCE

GREETINGS FROM YERUSHALAYIM.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I invariably follow the columns of ISRAEL'S MESSENGER and much enjoy the contents of this paper, which certainly make it one of the sprightliest of the whole range of Jewish periodicals printed.—Sincerely yours.

Dr. HANS KOHN.

JERUSALEM, (*Land of Israel*) Dec. 27, 1928.
P. O. Box 731.—Office of Keren Hayesod, Ltd.

From Mr. M. Ettinger, LL.B.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am fully aware of the fact that you and your paper have done pioneering work in the Far East, and that your efforts will remain part of Jewish history. They have resulted in valuable foundation stones being added to the structure of our revived Eres Israel. In my message for your semi-Jubilee edition next mail, I shall endeavour to deal in greater detail with your achievements in the past and with possibilities for the future.—Yours faithfully,

M. ETTINGER.

MELBOURNE, C. I. December 28, 1928.
440 *Little Collins St.*

From The Wife Of A Noted Rabbi

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have wanted to write you before and tell you what a continual source of inspiration ISRAEL'S MESSENGER is to us both. Your remarkable enthusiasm and unbounded energy never seem to falter. From the Jewish point of view you keep the threads of Empire wonderfully interwoven and it is this which lends such remarkable interest to the paper. The work itself must be a source of continual satisfaction to you.—With kindest regards, Yours sincerely,

(MRS.) EVELYN LEVINE.

BRISBANE, 14th January, 1929.
"Hatikwah" Synagogue House.

INTERMARRIAGES

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have read the letter of Mr. JACOB L. FRIEND in your last issue on the above subject, and wish to state that since he is not a recognised Ab Beth Din, or president of a committee of jurisdiction, it was his duty to call a meeting of the elders of our community, and place before them his views and authority in dealing with the subject and leave the matter to be decided by them. Yore Deah contains about seven hundred pages, and those which deal with the subject under discussion may be referred to pages 267-269, yet Mr. FRIEND talks of 2668 pages! His reference to Gemarah Yebamoth, page 47 is correct, but it must be read before the leaders of our community for their final judgment and decision. His statement that anyone can easily convert and marry non-Jews is not true and is wholly opposed to the teachings of the Gemarah and Maran.

SAUL RAHAMIM GAZAL.

SHANGHAI, 14th February, 1929.

[FREE LOVE'S *letter has reached us too late for insertion in this issue.*—Editor, ISRAEL'S MESSENGER.]

EVENTS IN NEW JUDEA

[FROM JEWISH TELEGRAPHIC AGENCY]

JERUSALEM—An aged Jew, who died in the Hadassah Hospital, declaring he had no relatives or friends, left properties valued at £6,000, it is being disclosed. The old man had been a beggar before being taken to the hospital.

JERUSALEM, Jan. 24—With the assistance of Sir MATHEW NATHAN, former Governor of Queensland, a scholarship in Arabic literature has been established at the Hebrew University in honour of Lord H. C. PLUMER, former High Commissioner of Palestine. The value of the scholarship is £100 annually. The first recipient of the scholarship will be Dr. Walter Fischel, who has been working at the University since 1926 on early Arab poetry.

LONDON, Jan. 21—Unfounded reports published in various newspapers on the continent that the National Loan Commission appointed at the last Zionist Congress to inquire into the possibility of a Zionist loan, were denied in a statement issued by the Zionist Executive. The rumors stated that the commission is about to complete arrangements with certain insurance companies for the issuance of a Zionist loan in the amount of $5,000,000. These reports are complete fabrications the Zionist Executive states.

JERUSALEM, Jan. 5—Palestine must be a bi-racial State in which Jews and Arabs will enjoy equal rights for ever, regardless which of the two people is in the majority, and the problems of the Jewish National Home must be solved by mutual understanding between them both, says a statement issued to the Jewish Telegraphic Agency here by the Brith Shalom, the organization of Palestine Jews which is seeking to bring about a peaceful understanding between the Jews and Arabs on the basis of the principle of establishing Palestine as a bi-national Jewish-Arab state, in place of the idea of a Jewish state.

The Jewish centre in Palestine, the statement says, will become a reality only if the Jewish population grows numerically. The Brith Shalom is in favor of a representative government being set up in Palestine, and it will cooperate with the Arabs in order to secure this, as soon as guarantees are provided that Jewish national development will not thereby be barred.

JERUSALEM, Jan. 23—Another controversy between the Jews and the Moslems of Palestine over a Biblical Holy Site has arisen, following closely upon the dispute over the Western Wall of the Temple, commonly known as the Wailing Wall, which re-echoed throughout the world. The center of the present controversy is the Tomb of Rachel, near Jerusalem, described in the Bible as "on the road to Ephrath." The structure which is traditionally believed to cover the care where Rachel was buried, is in urgent need repair. The Jewish community of Jerusalem was eager to undertake the repair work, but the British District Commissioner, Keith-Roach, refused permission, stating that the Tomb is claimed by both the Jews and the Moslems. The Palestine government, therefore, will undertake the repair work itself. The matter has again been taken up by the Jewish community since the repairs were not started and it was declared that the new High Commissionner, Sir John Chancellor, is now considering the question as to who has the right to this Holy Site, the Jews or the Moslems.

[*Continued from page 13.*]

The very charming illustrated magazine of the Women's International Zionist Organization, *Pioneers and Helpers* is posted free to anyone who writes to 75, Great Russell Street, London, W.C.I. for a copy. The December number contains, in addition to Palestine news, advice on organizing a social function, and on how to form a committee.

Dr. S. D. JOFFICK WAS IN LONDON in January last, according to mail advices, and is expected to return to Shanghai next month.

Judge ABRAM I. ELKUS, Mrs. ELKUS and Miss KATHARENE ELKUS who are travelling round the world on the steamship *Resolute* left New York on the 7th January last, via Suez and will arrive here on the 4th proximo.

The infant son of Mr. and Mrs. M. M. COHEN has passed away after a brief illness, to the regret of the parents and their friends.

THE HON. TREASURER OF THE HEBREW RELIEF and Jewish Women's Benevolent Societies begs to acknowledge with many thanks the receipt for the general fund of $500 donated by the Greyhound Racing Club and through Mrs. H. Kammerling, from Mrs. C. H. Ranen, in menory of the late Mr. Benny Hertzberg, $10.

SOCIAL AND PERSONAL

Mr. J. E. SALMON, B.A., LL.B.

who is well-known for the his active work in local communal affairs. As CHAIRMAN of the Shanghai Jewish school, he served for five years and managed to bring the institution to a level where it can boast of having secured the PERRY legacy of $150,000—to which will be added more than double the amount raised by local Jewry. Mr. SALMON did active work all along. He was at the head of the institution when it was practically neglected, with no one ready to give it a new lease of life. His decision to retire and not seek re-election this year is regretted by all. SIR ELLY KADOORIE in his speech at the annual prize-giving of the school last month, referred in elequent terms to the unobtrasive services done by Mr. SALMON, and expressed the hope that he would continue in his capacity as CHAIRMAN for many years to come. We echo that wish. We hope there will be no withdrawal of any sort and that sufficient influence will be brought to bear upon Mr. SALMON to re-consider his decision and thus enable him to give the benefit of his fruitful service to the community. Needless to say, we have in him a valiant worker and champion. For ten years he had served as Hon. Secretary of the Jewish Communal Association. He was also Hon. Secretary of the late Synagogue Beth El for a number of years. In addition to this, Mr. SALMON is a Hebrew scholar of no mean merit and his devotion to his people deserves all praise.

WE REGRET TO ANNOUNCE THE DEATH OF MR. ABOODY ISAAC HAYIM TOEG which took place on Sunday 22nd Shabat 5689, 3rd February, 1929) at his residence 48 Great Western Road.

THE ENGAGEMENT OF MISS RACHEL Ashkenazi, daughter of Mr. and Mrs. SHNEYER SALMAN ASHKENAZI (sister of Rabbi ASHKENAZI) of Shanghai to Mr. HANANYA KOMISSAROFF of Harbin has been announced. The wedding will take place sometime this month at Harbin.

Mr. EDWARD SHELLIM, OF SECOND AVENUE, Hove, and Shanghai, who recently had a heart seizure while riding at Brighton and died, left estate in England of the value of £27,003 (net personalty £23,165). He left such a sum as may appear in his books of accounts as allocated for charity to such Jewish charitable institutions or objects as the executors may select.

THE HON. TREASURER OF THE SHANGHAI Jewish Communal Association acknowledges with many thanks he receipt of $1000 from the Greyhound Racing Club.

The latest likeness of M. HENRI BERGSON, famous Jewish author and philosopher, who has been chosen as winner of the 1927 Nobel Prize for Literature. "Bergsonism" and the "Bergsonian philosophy" are well-known terms in the philosophical world. He was born on October 18, 1859, is a member of the Academy and a Professor in the University of Paris.

WE REGRET TO CHRONICLE THE DEATH OF MISS SOPHIE HARDOON, sister of Mr. S. A. HARDOON, a distinguished member and leader of our community which took place at the Country Hospital on the 3rd ultimo. The deceased arrived in Shanghai from India about fifteen years ago, and was greatly popular and well-known for her good nature and amiable disposition in local circles. She lived quietly and unassumingly and seldom travelled anywhere. The funeral took place in the Jewish cemetery and was largely attended. The utmost sympathy is felt with Mr. HARDOON in his irreparable loss. The late Miss HARDOON was 69 years of age at the time of her death.

MMES EMMA AND VICTORIA LIPKOVSKY LEFT for Paris last month.

MONSIEUR KOECHLIN, CONSUL-GENERAL FOR France, has appointed Mr. MICHEL SPEELMAN, a leading financial genius in Shanghai business circles, a member of the Commission d'Administration Municipale of the French Concession.

J. ADLER'S Jewish Theatrical Company is at present in Shanghai. They are already well-known to the local Yiddish speaking public, who saw them to advantage in their first three productions: "Malkale, Soldat" and "Die Skaite," presented at the Lyceum Theatre on February 10 and 13 respectively, and "Koldoonya," at the Apollo Theatre on February 27. The company is composed of five artists, all of wide experience, Mr. ADLER, their director, having no less than 35 years of successful stage work behind him. They are being assisted by the two groups of local Jewish amateurs, the Jewish Amateur Players and the Jewish Amateur Dramatic Circle, both, on the stage and in the business management of their productions. Mr. ADLER'S aim is to take his company to America where, it is understood, an engagement has been promised them. To be able to do this they must first raise the necessary funds locally for their passages and other expenses. With this object in view the two Shanghai Jewish Amateur organizations are jointly (sparing no efforts to assist them. The Alder Jewish Theatrical Company is undoubtedly composed of talented artists, so it is not asking too much of the local Jewish Community to support them by attending their productions, when they will be treated to some first class enertainment.

IN A CLEAR, RINGING VOICE, MASTER EDMUND LEOPOLD DE ROTHSCHILD, the 13-years-old son of Mr. LIONEL de ROTHSCHILD and second cousion to Lord ROTHSCHILD, intoned a portion of "the Torah" (the Law) at the Great Synagogue, on January 12. The young man had reached his religious majority, and the privilege of reading from the Law proclaimed him "Barmitzwah," or literally a son of the Commandment. Great interest was manifested in the ceremony, and the happy boy's intonation could be heard in all parts of the synagogue. At the conclusion of the reading young de ROTHSCHILD received the congratulations of the Chief Rabbi, Dr. HERTZ. Later he was conducted to the gallery and was complimented by his proud mother. The dominant note of Dr. HERTZ'S address to MASTER DE ROTHSCHILD wast one of hope—of the conquest of men over difficulties. "They err, they stumble, and they fall, but they rise again. A Jew, it is said, should not give up his prayer even when a serpent winds itself about his feet. My son, I cannot do better than pray to God Almighty that the traditions of your home and house which you have imbibed in your childhood may sing in your heart for ever. For more than two centuries the name of Israel has been glorified in this synagogue, and for a large part of that time your family has worshipped here." After the service, which lasted 3½ hours, the parents entertained a number of friends at luncheon at their home.

M. PERCY MONTROSE, THE NEWLY APPOINTED Headmaster of the Tientsin Jewish school, who was expected to leave England in January last, had been obliged to postpone his departure, owing to the fact that he has to wait for the Soviet visa in order to enable him to travel by the Transiberian route. Such being the case, he will not be passing through Shanghai on the way to his destination, as was anticipated.

Mr. S. E. LEVY, Hon. Treasurer of the Shanghai Jewish Communal Association, acknowledges with thanks the following donations in memory of the late Miss Hardoon:—

	$
Sir ELLY KADOORIE & Sons	25
Mr. R. E. KADOORIE	10
Mr. R. H. ELIAS	10
Mr. and Mrs. J. J. JUDAH	10
Mr. and Mrs. ELLIS Hayim	10
Mrs. H. Hayim and A. J. Hayim	10
Mr. and Mrs. S. E. Toeg	10
Mr. and Mrs. Edward Nissim	10
Mr. and Mrs. S. E. Levy	10
Mr. F. S. Elias	10
Mr. annd Mrs. D. E. J. Abraham	5
Mr. and Mrs. R. D. Abraham	5
Mr. and Mrs. A. E. Moses	10
Mrs. H. Nissim	10
Mr. C. S. Gubbay	10
Mr. and Mrs. J. M. Joseph	15
Mr. and Mrs. R. M. Joseph	15
Mr. and Mrs. Ellis Joseph	15
Mr. and Mrs. A. M. Sopher	15
Mr. S. M. Joseph	10
Mr. R. Julian	10
Mr. Ezra Shahmoon	10
Miss R. Sopher and Messrs. A and T. Sopher	20
Miss R. Judah	5
Mr. and Mrs. R. E. Toeg	10

[*Continued on page 14.*]

EDITORIAL NOTES & COMMENTS

A RED-LETTER DAY

The ninth of March, 1929, is coming. Nine days more and the PERRY legacy will find its way into the treasury of the local Jewish school. This is an event of great significance to our community. All must join together in celebrating the day somehow, as a red-letter day in the history of the school. For once in a way the victory came to us unexpectedly. We congratulate all who worked for it. It is impossible to enumerate them one by one. It is not for us to make invidious comparisons. We leave that delicate task to CHAIRMAN SALMON who, doubtless, will be tactful enough to give credit to whom credit is due.

* * *

THE LATE MR. PERRY AND SHANGHAI JEWRY

The sum of $150,000.00 bequeated to the Jewish school by the late Mr. ISAAC S. PERRY is by no means a small sum. It will be more than doubled by the contributions raised by Shanghai Jewry, the list of which was published in the last issue of ISRAEL'S MESSENGER. The conditions laid down by the late Mr. PERRY were rather exacting, but that was the only way, we suppose, to wake up the lethargic spirit of some who, otherwise, would never have thought of contributing to the building fund. At any rate, Shanghai has raised itself in the estimation of the world. Had it faltered in its duty the legacy would have benefited others. What is now their loss is Shanghai's gain. Let us rejoice over it.

* * *

A USEFUL POCKET DIARY

The Jewish Chronicle with the collaboration of CHARLES LETTS and Co. (Diarists) have published a useful and handy Jewish pocket Diary for the year 1929 (Hebrew 5689-5690) which may be ordered direct from our contemporary's office No. 2 Finsbury Square, London. The pocket book is excellently arranged and a special feature of the table of Scriptural Readings are given as well. The only suggestion we would like to make is to include a pencil along with the booklet when next year a new edition is published.

* * *

PURIM CELEBRATION

Purim—*Eduth L'Yisrael*—falls this year on the 26th instant. It is essentially a festival of joy, a minor festival where business is not actually prohibited. It commemorates the deliverance of *Kol Yisrael* from the plot laid down at Susan by Premier HAMAN. Purim upholds a fine Jewish custom of *shelah manoth la ebyonim*. This is an excellent tradition well worthy of perpetuation. We would like to see it maintained in all its vigor. The best way of doing so in Shanghai is to patronize the Ball given by the Hebrew Relief Society in aid of local charities. One more way of remembering with pride the work of our national regeneration is to drop your coins in the white and blue box of the Jewish National Fund. Whose heart is callous who can refrain from doing such a simple duty? Happily, Purim is an annual reminder to every Israelite that he has a mission to perform and that he cannot escape destiny.

* * *

SPRING SHOWERS

RALPH WALDO EMERSON said that the key to every man is his thought. Man can only be reformed by showing him a new idea, which commands his own. The life of a man is a self-revolving circle, which, from a ring imperceptibly small, rushes on all sides outwards to new and larger circles, and that without end. Now the author embodies his thoughts and perceptions in his book in order that they may reach the masses while the poet expresses his thoughts in poetical language which react on the emotions of his readers. A poet may rhapsodize on love, on prayer, on virtue or any subject which may strike his fancy. We have before us a little booklet of verses entitled 'Spring Showers' by PROF. H. P. SHASTRI, a noted Hindu philosopher and a journalist, which amply demonstrates what we have said above. PROF. SHASTRI talks of Love, the Moon, the New Year (1929), A call to Evening Prayer, and of The New Temple, etc. 'Spring Showers' is a commendable work and does infinite credit to its author. It has much in it to teach and uplift. Copies may be had at sixty cents from the latter who can be reached through the Chinese Post Office Box No. 1033.

* * *

THE MODERN ESTHERS, MORDECAIS AND HAMANS

Purim remids us of ESTHER, MORDECAI and HAMAN. It has still a vital message of import to us Jews living in Galuth, far-away from our national homeland. The fact that the homeland is being built and gradually prepared for us and future posterity is consoling to a great extent. It has in it the spirit of *Nahamu*. The modern ESTHERS and the MORDECAIS must continue to be vigilant and watch the HAMANS and their sinister designs upon the whole House of Israel. In recent years, the HAMANS have astonished the world by their grave accusations against the Jews. They thought of undermining the very fabric of Jewish life and destroying the nation root and branch. But, happily, we had our ESTHERS and MORDECAIS to frustrate the diabolical plots of HAMANS, whose voices are hushed to-day and silenced altogether. Yes, let us observe Purim and not relegate it to the limbo of oblivion. It has a vital message for us and we need it more than the day on which it was finally instituted in our calendar. The ancient HAMAN is dead. The ancient ESTHER and MORDECAI *we'yam Harbona* (*Zachoor latob*) still live. They live, though dead, enshrined in our hearts for the blessed deliverance they have wrought for our people in the days of King AHASHWEROUSH.

* * *

THE SIGNING OF THE PEACE PACT

The Peace Pact has been signed and attested to by the leading nations of the world.. Although it is no use predicting at present its practical utility, unanimity of opinion tends to prove that it is a step in the right direction. An important Chicago newspaper contributed a startling article on the subject and attributes the whole idea to a Chicago Jewish lawyer, SOLOMON O. LEVINSON by name, who laboured single-handed for its recognition and furtherance. In answer to the query whether the Nobel Peace Prize should go to Mr. BRIAND, Secretary KELLOGG, President COOLIDGE or Senator BORAH, *The Chicago Evening Post* suggests in an article:—

In our belief the award should be made to none of these, commendable and essentially valuable as their efforts have been. It belongs, justly, if it be made on the basis of this treaty, to the able and indefatigable Chicagoan with whom the idea of outlawry originated while the great war was still in progress. Solmon O. Levinson should have the Nobel Peace Prize. It is not in any sense an exaggeration to say that had it not been for the forcefulness and persistence with which he advocated his idea, both in this country and in Europe, the multilateral trenty war would not, today, be on the road to certain ratification. An interesting thing about the Levinson campaign to get this idea before the world is the fact that it has been largely a one-man campaign. Most men, when they get an idea that they think of importance to their fellows, either write a book about it or form a propaganda organization. Mr. Levinson has done neither. Others have written books about the Levinson idea, and organizations already existing have helped in a small way to promote it; but Salmon O. Levinson has been his own book and his own organization. He has spent his own time and his own money for the last 10 years and more in reaching the ears of the understandings of key men. He has raised no funds, invited no subscriptions, enrolled no members, subsidized no agencies and launched no magazines. But he has been in the capitals of Europe. He has talked with statesmen and publicists. He has commuted between Chicago and Washington. We venture to say that there are few, if any, parallels in history to this remarkable development of one man's ideas through one man's effort. We want the able and unselfish Chicagoan who, more than any other one man, is responsible for it, to have the honor, which is his due, but which he will never seek for himself.

It is most fortunate that a Jew was the first to conceive the idea of peace which was foretold in countless ages gone by. That seer with the miraculous all-reaching, far-seeing eye was ISAIAH, the prince of the prophets. It is doubly fortunate that a modern Jew should take up the spiritual idea and link up the past with the present. The whole affair tends to show that the spirit of genius is still alive and throbbing in the Jew's heart. It also shows that the Jewish visionary is still in a position to see ideals of grandeur that are vouchsafed to the few to lead humanity onwards to the goal. HERBERT KAUFMAN writes of such men, "They are the chosen few—the blazers of the way. Walls crumble and empires fall, the tidal waves sweep from the sea and tears a fortress from its rocks. The rotting nations drop from Time's bough, and only things the dreamers make live on." We sincerely trust that the suggestion of the *Chicago Evening Post* will be adopted, and the name of the creator of the Peace Pact, duly honoured and recorded in the Hall of Fame, as a tribute to his humanitarianism.

* * *

'THE ZIONIST RECORD' REBUKES THE 'GUARDIAN'

The Zionist Record, of Johannesburg, does not believe in lying low. It has militant zeal which we admire from a distance. In its issue of December 28, 1928, it has a leader wherein it raps *The Jewish Guardian* for guarding the vagaries of "the super-British Jews." *The Zionist Record* gives a fine lecture to the Weekly Sheet, and adds the following significant statement:—"A Jewish paper which preaches such rank treason to Judaism can hardly expect if it is told that it flatters itself by using the term 'Jewish' in its name....The holding of such views must only lead to the death of Judaism....." A sharp rebuke, no doubt, but one which is timely indeed. Incidentally, it vindicates the standpoint taken by ISRAEL'S MESSENGER in its persistent hammering upon the sinister designs of the *Jewish Shomer* and exposing its Editor's vagaries. We have long ago felt the need of denouncing the assimilationist policy of the organ of the "Grand Dukes," and called upon the Jews in the British Empire to refrain from giving it any kind of moral and financial support. We have reason to believe that our warnings have been heeded and given serious consideration in several quarters. We are now in the happy position of stating that our efforts are being seconded by the organ of the South African Jewry. We hope some more of our contemporaries will wake up to unmask the nefarious designs of a newspaper which aims to annihilate Jewish unity, and foster assimilation with a view to destroy the Jewish nation root and branch. We do not believe in silence. We do not believe in ignoring anybody lest by our action we give some free advertisement. That is a foolish policy. We must warn our readers to keep the *Guardian hoos lamahaney!*

* * *

A RABBI'S WIFE PLAYS THE ROLE OF A DEBORAH

The tendency to misrepresent the Jew in the press, or in the stage, or in the pulpit, still lingers in the minds of some intelligent (?) folks. Prejudices die hard. None should wonder. So long as the non-Jewish world is fed with such master-pieces as 'The Merchant of Venice,' or a cinema film, 'The King of Kings,' so long will the task to eradicate racial prejudices becomes harder to accomplish. A curious case comes to us from far-off Australia. At Brisbane, a prominent English lady, Mrs. ATKINSON, gave a description at a public meeting of her pilgrimage to the Holy Land in 1926, in the course of which she had nothing better to relate but to give but one impression of the Jew "with greasy side-locks and gaberdine! Nothing about the Jewish Renaissance, nothing about the manner in which the Jew and Jewess are making sacrifices for their homeland and the reign of unbounded enthusiasm swaying them, nothing about the Hebrew University, the new spiritual rampart of Judea, was told by Mrs. ATKINSON, who, by the way, was accompanied to Australia by the DUKE OF SUFFOLK and a few other exalted personages. What a strange or rather deliberate oversight or lack of foresight, to be sure! Time was when Israel had suffered all over the world, because his superiors (?) had hounded him from country to country, and made him wear a badge of dishonour until he was looked upon as a pariah on earth. Much has been done to perpetuate that cruel life, but to-day "sufference is no longer the badge of all our tribes," and Jews are, or should be, in duty bound not only to end their homelessness but expose the shamelessness of their oppressors, who seek to exploit the race for some ignoble end. We are, therefore, pleased to observe that a mother in Israel, MRS. EVELYN LEVINE, wife of the spiritual leader of Brisbane Jewry, has answered Mrs. ATKINSON in *The Brisbane Courier*, of January 10, which helps immeasurably to place our cause no more falsely but enlightenedly before the world. After referring to the lecturer's caricature of the Jew, Mrs. LEVINE contributes the following informative passage in her remarkable letter:—

Ever since the Balfour Declaration gave the Jews the power and the privilege to make of Palestine a Jewish National Home the Jews have spared neither brains, money, energy, nor their very lives in the rebuilding of Palestine. They have drained the dangerous swamps—at what a cost of precious life!—planted forests and orange groves; they have built marvellous colonies, a Hebrew University from which the culture of the world is destined to emanate; they have created health centres, mothercraft centres, hospitals, and schools; they have made the desert to glow like a rose, and have paid millions of pounds for land and pioneering work. But, alas! Nothing but greasy side-locks were observed by Mrs. Atkinson. It is now entirely out-of-date, sir, to make insulting, public or private, references to Jews. It is becoming more and more realised that the Jews have contributed and are contributing vastly to the civilisation of the world. So many Jews have contributed to the glory of this Empire, intellectually, scientifically, and politically. The man who led the Australian Army was a Jew—Sir John Monash; Professor Einstein, of the Hebrew University, is acknowledged as the greatest physicist living; and we cannot forget such people as Lord Melchett, Bernard Baron, who is devoting his millions to undenominational charity and good work, Sir Herbert Samuel, and hosts of others.

ISRAEL'S MESSENGER, from far-off China, salutes the modern DEBORAH! Her answer is strikingly commendable. It places the case of the modern Jew in a nutshell. It reveals his natural colour before our gaze. Mrs. ATKINSON will, no doubt, take note and pause for a while before making another attempt to caricature the Jew. Doubtless, she will again travel on earth. Doubtless, she will again be invited in other countries to speak of her journey to the land of ISAIAH, DAVID and JESUS. What she said at Brisbane may well be overlooked and forgotten. We may well invoke the exquisite utterance of the Nazarene, "Father, forgive her, she knew not what she *said!*"

* * *

THE UNKNOWN SANCTUARY

A Pilgrimage From Rome To Israel, II.

Through the impressiveness of the *Neilah* service on that memorable Day of Atonement, AIME PALLIERE decided that Israel was a living throbbing religion and not as was described by RENAN 'whose Christian bias more than once dimmed his critical sense' and who said with prejudice, 'Having produced Christianity, Judaism still lingers on as the barren trunk of the tree, together with the one living branch.' To this PALLIERE replies soulfully in his own inimitable style.

"And now Israel appeared to me still living its own life, with nothing to indicate the foretold decrepitude. This Judaism of the Diaspora appeared to me strongly organized collectively, which since nineteen hundred years, in spite of the will to destroy conjured up against it, continued to exist for ends that still I did not grasp, but in which I felt that my Christianity was no longer interested. All my philosophy of history was confounded. The three years of public life of Jesus no longer formed its central point. It became a single episode in the whole. Thus in the teaching that I had received until that day, I discovered a lacuna, and the premise being false, the conclusions might be equally false. The legitimacy of the secular protestation of Judaism against the Christian pretensions stood out at the first contract, in a vague way assuredly as yet, but nevertheless in such a way that the impression could never be effaced. Israel has still to live. Israel lives."

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

It is essential to know for what purpose true religion, pure and undefiled, stands, before we can understand PALLIERE'S statement made by him in so sincere and calm a spirit. Unpossessed of a true religious life, it is well-known, man only half lives. No matter how intelligent, learned one may be, without a religion which trusts and hopes and worships, existence becomes sapless and void and a drudgery. It is conceded that the Jew had a genius for religion. Greece excelled him in the arts and philosophy; Rome excelled him in methods of government; the Jew excelled all in genius for religion, so that the world must come to him for the truth of the Bible, with its revelations of God, with its psalms and salvation by character, with its prophets, seers and sages. The poet realized what we have said in his lines, for we have him chanting in soulful words:—

"For what are men better than sheep or goats
That nourish a blind life within the brain,
If knowing God, they lift not hand in prayer
Both for themselves and those whom they call friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

The central life of Israel exists by virtue of prayer—*aboda*—in the sacred precincts of the Synagogue. The Holy Writ enjoins upon us to maintain the standard of prayer. *W'abadtha eith Adonai Elohecha.* This is a distinct command. There are two types of prayer to be reckoned with in the Synagogue. The ordinary prayer that is chanted by the Hazan and congregation, typifying the priesthood of every individual Israelite. The second is the silent prayer—*tefillah b'lahash*—during *ameeda*, the communion of the individual soul with the Infinite-Soul. This is a form of concentration which is called in Hebrew *Kawanah*. Great stress is laid upon concentration. Our Sages said, *Tefillah b'lo kawannah, k'illu goof b'lo neshama!* Prayer without devotion is likened to a body without a soul. This relationship with God in the Synagogue and in the Home is the meaning, the essence of human existence. Remove this bond and man becomes a degenerate soul, side by side with the four-legged beast. The readers of PALLIERE'S book, the Unknown Sanctuary, which should be read by every reader of ISRAEL'S MESSENGER, will notice the author's experiences and the significance of the statement he makes on page 24, which runs thus:—

"This is what I realized on that day. In saying that it was not the Jewish religion, but the Jewish people which revealed itself to me at that moment, I set down a fact which was only clear to me personally. . . . . Nevertheless it emanated from the collective spirit of these Jews regathered. The breath of the air filled the precincts of the Synagogue and my own soul was penetrated by it." [*To be continued.*]

At a fancy dress party at the Little Club, Miss REGINA JOSEPH, five-year-old daughter of Mr. and Mrs. J. M. JOSEPH, was costumed as Marguerite from "Faust." [*Photo by Sanzetti.*

ISRAEL, THE GUARDIAN OF GOD'S NAME

A SERMON FOR THE WEEK.—כי תשא

"Ye are my witnesses, saith the Lord, and my servant, whom I have chosen; that ye may know and believe me, and understand that I am He; Before me there was no God formed, neither shall there be after Me. I, even I, am the Lord, and besides Me there is no Saviour. I have declared and I have saved, and I have showed, and there was no strange God among you; Therefore, ye are my witnesses, saith the Lord, and I am God." ISAIAH, XLIII—10—12.

The foregoing citation from ISAIAH which serves as the text for our to-morrow's *parasha*, is one of the most impressive and choicest religious instructions vouchsafed to man. The flaming words of ISAIAH stamp him as a great prince amongst the prophets. His words burn in the soul of the reader. Israel is therewith made the sole witness of the existence of the Creator. This instance along with that of God's proclamation from on top of Mount Sinai amply serves to show that the mind of Israel is a receptive one and serves as a medium by which Humanity is taught of a great Universal Creator who is omnipotent, omnipresent and omniscient. By this statement in the text above, Israel carries the great weight of responsibility, and as a servant to Divine Will he is obliged to carry out God's instructions and safely impart them to the nations of the earth. Now, to serve as a messenger, the mind of the nation as a medium must be pure as unalloyed gold. They must be the guardians of God's Name; they must uphold His statutes and laws; they must be the standard-bearers and proclaim the Majesty and Holiness of One before whom there is no god and no saviour. In the words of the Quran, which is a faithful affirmation of every Israelite in his daily prayer, *Wa hada ilu wula sherika lahu!* God is One and undivided and no partner associates with Him. The position of a witness in human affairs is a responsible one; the position of a witness in divine affairs is a sacred one. A witness must be intelligent, sensible, truthful and brave. He must bear the brunt of ridicule, contempt and scorn. He must speak to the best of his belief, and not base his opinion on hearsay or guesswork. He must speak on positive experience and base his testimony on accuracy and honesty and speak the truth and nothing but the truth. What a role of honour, to be sure! When it comes to becoming witness to the existence of God and upholding the statement, 'I am God', the case becomes still momentous and sacred. Israel, no doubt, possessed these great qualities. Through intense sufferings the golden qualities of their nature were separated from the dross of their past corruptions and they came to know the Invisible Being better, realising the vital significance of the statement that 'I am He; before Me there was no god formed, neither shall there be after Me. I, even I, am the Lord, and besides me there is no Saviour'. What a rebuke to those who wish to associate another being with God! Ancient Israel had faith, trust and love in the Supreme Deity. They revelled in His Law; they rejoiced to broadcast His Name, and they welcomed His prophets, as is written in the flaming words of ISAIAH, "How beautiful upon the mountains are 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." From that day Israel's duty was done *L'shem Shamayim*, duty in God's name and for God's sake. And this work will go on to the end of time, with God's name ever in the Israelite's thoughts, and with the Sacred Presence—*Shechinath uzzenu*—ever in his heart. The Gentiles also will derive consolation in the years to come from the message of the prophet, and his truth will burn with an unwonted fervour in their hearts. Truth will prevail at last as is proclaimed in the words of the prophet, when 'all shall know the Lord from the least unto the greatest." And yet Israel's role will ever remain that of the High Priest, the ministering spiritual Angel to the rest of the world. The rest of the Nations will follow in the footsteps of Israel—a pathway leading to a spiritual plane where God's righteousness rules. But there are two points to be considered to hasten the advent of this golden era. They were clearly mentioned by the late Rabbi BENAMOZEGH *(*Zecher Sadik libracha*) to AIME PALLIERE as:—

(a) 'Mankind cannot rise to the essential principles on which society must rest unless it meet with Israel' (b) 'And Israel cannot fathom the deeps of its own national and religious tradition, unless it meet with mankind.'

Then on the approach of that auspicious era, the Jew and Gentile may well declare, 'So I come to do Thy will, O my God, I am content to do it; yea, Thy law is written in my heart."

* The Unknown Sanctuary. By Aime Palliere.

JUDAISM, ISLAM AND MESSIAHISM, VII: BY S. S. LEVY

Like unto a woman with child that draweth near child-birth (or delivery) is in pain and crieth in her pangs, so have be been on thine account, O Eternal. We have conceived, we have laboured, we have as it were given birth to wind (or spirit), yet we have accomplished no salvations on earth, neither have the inhabitants of the world fallen (or been subdued). (Isaiah XXVI. 17 and 18).

The above is a figurative expression. It refers to the sanctified—*MIND* of Israel, represented by the prophet ISAIAH and directed by God, who sometimes takes possession of it and uses it as His Mouthpiece, speaking in the first person. The human self expressed by the will is masculine. The mind is feminine. Its conceiving apparates is the Imagination. By it, man can conceive, develop and project ideas, characters, figures, structures and ideals, and remain immaculate. The mind is divided into three departments. These are: (1.) The subnormal or instinctive, in which is stored all *past* experiences. (2.) The normal or active, working in the immediate present. (3) The supernormal which draws from the latent future potentialities reserved for further evolution and culminating in the Divine Nature. Upon the threshold of the first stands the animal man; upon the threshold of the second stands the scientific man and upon the threshold of the third stands the genius, the inventor, the artist, the sage, the saint, the prophet or moral and spiritual leader.

The perception, conception, development and projection of harmony or beauty in nature, sounds, eloquence, shape or colour, mark the genius of the prophet, the musician, the poet, the sculptor or painter respectively. If the minds of the prophet and the nation of Israel had been perfect the idea of God would have been single, the same and perfect and not various and many in gradual development. The two contrary statements, namely, that God is forming man in His own Image and likeness, both these statements are equally true and when man becomes perfect then both God and man will finish their labour and rest. Four expressions are used in the creation of man, in the two chapters of Genesis. These are as follows: (1.) Let there be light and there was light. (this is the seed). (2.) And God created man in His Image. (this is the conception). (3.) And God formed man from the dust of the earth. (this is the development. (4.) Let us make man in our image and likeness. (this is the projection for evolution. Note this alone remains uncompleted for it is not written that God made man. The making is left to man himself and to nature—his mother). The aim and object of God in the creation was man, since He rested as soon as He had created him. Hence the light created on the first day or period is the raw material, seed or soul of Adam—Eve. It must not be supposed that God has left the making of man entirely to himself and Nature, for it is written—Let Us make man. Only in the making process God's part becomes private or potential something like herditary influence in the offspring. Our apology for this digression is to indicate and vindicate the trinity of Judaism, which consists of spirit, matter and their offspring—Life, or God, and Adam-Hawah always resolvable back into the Absolute One, always interlaced and in circulation, universal and scientific, simple instinctive and intuitional.

The conception and birth of an individual mind might persuade, influence and control another or those of a nation or even the minds of all mankind. A case in view of this fact is the light of Judaism said to be the word of God, which justifies such a claim as that expressed in the second Psalm (according to the Hebrew version) and elsewhere. Its burden is spiritual salvation. The light of Judaism is the wisdom of God, referred to in the eighth chapter of Proverbs and elsewhere in the Bible. It precedes the dawn of Genesis. Veiled in allegorical and other figurative language it resembles a light enveloped by darkness which the ignorance or darkness of the undeveloped minds, cannot apprehend it. Personified as a human being it may be said of it or described as the word became flesh and dwelt or lived among men. It can stand up and say—"I am the way, the Truth, the Light," etc., and claim to be the.... saviour of mankind. The word for saviour in Hebrew when it refers to a proper name of a human being is—Yeshua, —Jesus. (Let us call this coincidence No. 1). The sister names with this are Joshua, the successor of Moses, Isaiah, Hosaia or Hosea, the lesser prophet. Hoshana, as our Christian brother knows, means "O save us now!" We have no time here to deal with the confusion which has arisen between the meanings of two words of almost similar sounds. These are in Hebrew: 1. Mashiah, which means annointed as e.g. a King, a prophet or priest. 2. Moshiah, which means a saviour as e.g. Jephthah, Samson or Esther. Rabbi Yeshua, the hero of the mystical allegorical drama called the New Testament (which in reality is not new, nor a testament that abrogates and succeeds the good old covenant of God with Israel, but the same Old Testament rolled into a soul-saving pill and administered for the cure of the leprosy of idolatory, vice and darkness of paganism and which, in future, God will transfer from the external to the internal of mankind, i.e. from faith into knowledge, experience and ruling nature. Jer. XXXi) is certainly a saviour of the life of Israel and the souls of the Christians. For, if in spite of the teachings of the Bible and the preachings of Jesus the treatment of Israel by Christendom has been so atrocious what would it have been, and how many would have survived, without them? But let us return to the mother of our hero: Isaiah, Jeremiah, Ezekiel and Hosea (to say nothing of the too holy Song of Songs) who speak of (the mind of) Israel as:

A young woman, a virgin, fiance or betrothed, bride, wife and mother of the children of God in a language clear simple and unmistakable. The mind is a vast and deep ocean and the travailing, labouring and suffering mind is like a bitter-sea which in Hebrew and as a proper name of a woman is Mer-Yam (and certainly not Mary which means rebellion. Vide Ezekiel, II). (Note this is coincidence No. 2). The plane of life where bread forms the staple or staff of life, may safely be called, figuratively, of course, beth-leham, i.e. the house of bread (coincidence No. 3) and the undeveloped nature of man is like a stable of animals if not wild beasts also (coincidence No. 4). The mind of Israel is like a woman having two husbands—one, God from whom she conceives religion as the saviour of the soul and the other nature from which she conceives science and philosophy. The latter is an additional husband that makes life easy, comfortable and pleasant in Beth-lehem. The name Joseph conveys the idea of addition in Hebrew (coincidence No. 5). The carpenter converts pieces of wood into useful pieces of furniture and what else does nature do? (coincidence No. 6). Sculpture was in disfavour with Israel because it substituted statues for gods. Before we deal with the subject of the miracles of the so-called New Testament (which forms seventh seal or coincidence and seven is the sacred number in Judaism) let us sum up the above in the form of our Claim:—

We, therefore, submit: (1.) That the holy mind of Israel is preferable to the body of one single obscure young woman of the same nation or race. (2.) That the wedding ceremony at the foot of Sinai is more public and suitable than the unheard of wedding of God with Mary in Beth-Lehem. (3.) That Judaism in general and the Bible in particular is more suitable for a son, saviour word, wisdom, light, truth of the Supremely Adorable Eternal and the Holy One of Israel, than a 30 years old Rabbi of Palestine who preached for a few years only and died. The former is in fact the father of all the prophets, saints and sages of Israel, including Jesus and all the Messiahs to say the least of the "Awful Volume" that it is. (4). That the physical plane is broader and more suitable than the little area of Beth-Lehem of Judea. (5.) That the animal nature of the subnormal department of the human mind in evolution is a more refined idea than an obscure little stable. (6.) That the Lord of the Heavens disguised as the carpenter of nature is more sublime than a Jewish carpenter and more suitable as the additional husband of our Mer.—Yam. The workshop of the latter is an insignificant little microscopic toy within the factory of the former.

These conceded, our Christian brother will suddenly find himself an unconscious, or a potential Jew who is free to remain so as long as he pleases. Judaism recognizes two classes of proselytes. These are: Ger Sedek, i.e. complete proselyte as for instance the Muslimeen and Ger Toshab, i.e. a sojourner proselyte (incomplete) as for instance the Christians. Let us just here anticipate and imagine some of our readers rushing into our presence with—"Do you mean to say that the narative of the New Testament is purely a myth, an allegory that has no basis in actual historical facts?" Our reply would be the following counter-enquiry—"Do you think the Kings of England in SHAKESPEARE are mere creations of his brain and have no basis in real life?" The historical evidence of the former is too poor for its imposing importance, claims and consequences and its perusal savours more of romance than real life. Just look at the quotations wrenched from the context and mis-translated (altho in the writer's mother-tongue) and forced into the narative—"that it might be fulfilled" what was spoken by one or other of the prophets and Psalmists. Psalm 11-12 which reads "Kiss purity" *i.e.* utter forth the pure truth (in worship in particular) is rendered as "Kiss the Son!" And this by supposed scholars of the language! Who shall ascend the mountain of God? And who shall stay in his holy place? Answer, He that is of clean hands and *pure* heart. Psalm XXIV—3 and 4. God help the translators of the Bible to be of "clean hands and pure hearts!" The proper names are mangled beyond recognition, the translation is wilfully twisted, the quotations are wrenched and the Jew is tortured, exiled and exterminated in order to capture the Kingdom of Justice by injustice in the very presence and under the eyes of the Lord of Truth and Justice! The Christianity we unveil here is genuine, true, logical, historical, catholic, sublime, and acceptable to God and man. And yet it is alien neither to Judaism nor to Christianity. It springs out from and embraces both in peace, love and harmony and the same that exist between Judaism and Islam, Mashalla.

[*Continued on page 18.*]

[*Continued from page 17.*]

Here is the key of the Transfiguration. Here are toys for the nursery and useful instruments and mighty weapons for adult-souls. No destruction here but construction.—*lawful Construction.* The literal meaning of the "Book of books" is its body. It is represented by a horizontal straight line prostrate flat and inert-dead. The spirit shoots from earth to heaven in another straight line *across* the dead body. We all are nailed or fixed on the cross of the physical life which death dissipates.

Is YOHANAN (JOHN) XXI-25 applicable to JESUS or any human being's limited lifetime? Judaism converts the water of the literal into the wine of the spirit, casts out the legion of devils of the obsessed of mankind with vices, superstitions and passions into the swinish herd and drives it into the sea of the subnormal abyss, opens the eyes of the (*morally*) born blind, makes the crooked straight, the lame walk, feeds the multitude with spiritual food, shares the burden of the weary, resurrects the dead soul-less and God-less matiserialist and atheist, heals the leprosy of evil nature, enables her votaries to walk on the surface of the stormy sea whose horrible waves are pogroms, crusades, ritual blood and other calumnies, purifies the real temple of God in the human soul's heart, loves her enemies, blesses those that hate her, saves their souls and leads them to the supreme bliss of the Kingdom of Heaven—nay, what miracles has she not performed, is performing now and shall perform in future? If SHAKESPEARE were to disown his work and cast its MSS into the fire and retire and another man were to publish it in all the languages in the world, cause it to be played on all the stages and claim its authorship, would he succeed in depriving SHAKESPEARE of the rights of its original conception? Israel is the God-appointed author of the Bible and the allegory of the New Testament and bloodties bear the unmistakable seal of the Eternal. Who wrote the gospels "according to their supposed authors" and why did he withhold his name? Robed in his prayer shawl, crowned with the frontlet, decorated with the seven spiral stages of evolution by the phylactory on his wrist, holding the scepter and orb of the palm branch and citron and standing in the center of the green mansion of the Tabernacle, the Jew becomes the God ordained, royal Holy Priest of the human race Divine! Did the historical Rabbi JESUS miss a single ordinary morning of putting on his phylactory and shawl and praying in the synagogue? Did he join in the sublime mystical royal dance palm branch and citron in hand?—Silence! If the grand sages of Israel had understood the prophets in a literal sense, they would have rushed and each procured a donkey to enter Jerusalem riding as the Messiah. Man has to subdue, tame and over-ride the stupid beastly nature within him before he can enter the city of Peace, the city of God for a glimpse of which MOSES died sighing and supplicating! The chariot of God (Nature), EZEKIEL tells us is drawn by four ever living lively royal creatures interwoven wheel within wheel and in the midst of all the elements and forces in lively full play. This chariot every man is occupied in perfecting for the only Messiah of Israel —himself, the holy nansion-temple of the Most High!

[*In our next issue, we shall publish a reply from Mr. Levy to* Mr. I. M. Aktar's article which appeared in *The Light*].

LETTER FROM NEW JUDEA

[FROM OUR OWN CORRESPONDENT.]

JERUSALEM, 7th January, 1929.

THE JEWISH AGENCY

Just as perhaps the strongest opposition to the recommendation of the Palestine Joint Survey Commission in respect to land policy came from Palestine, so satisfaction at the amendment of the Commission's attitude is nowhere more complete than in this country. The change made by the non-Zionists is notable. Instead of having desired that settlers be enabled to become "the actual owners" of the land, the principle is now acknolwedged that land bought with the funds of the Jewish Agency shall continue as heretofore in the case of Zionist land, to be the inalienable property of the entire people. MR. MARSHALL and his friends have stated that they consider the policy of the Jewish National Fund in this regard to be "fundamentally sound" and they are agreeable, in accordance with the resolutions of the July Meetings of the Zionist General Council, that only one Fund shall exist for the purchase of land with publicly subscribed means and that the J. N. F. shall take title to all land so acquired. That agreement should have been so soon obtained in regard to the Keren Kayemeth, the kernel of the Zionist conception of the upbuilding of Palestine, indicates a willingness on the part of the non-Zionists to appreciate the factors governing the practical working out of Zionist philosophy. There is no doubt that the attitude of the non-Zionists on he land question will give a fillip to the activity of and for the Jewish National Fund which bids fair to achieve as great a popularity among the new partners as it has gathered during a quarter century of Zionist history.

THE NEW RULER

The High Commissioner, Sir JOHN CHANCELLOR, was welcomed by the Jews of Jersusalem, on the occasion of his presence at the 10th anniversary festive performance of the "Habima" players. A crowded house rose to greet him and during the evening Mr. USSISHKIN prefaced his congratulations to the Hebrew Dramatic Group by expressing good wishes to our new ruler. For the occasion "Habima" produced acts from three of their well-known plays: "The Golem," "The Dybuk" and "The Wandering Jew." They achieved a fine technique and their enthusiastic rendering of these plays which bear such an intimate Jewish character, evoked tremendous applause. In referring to their past achievement in maintaining a Hebrew theatre in the face of the difficulties of Russian conditions, Mr. USSISHKIN indicated their future role as the bearers of a new message from the soil of the Homeland in which they have now made their permanent quarters. Sir JOHN CHANCELLOR remained throughout the whole performance though it concluded close on midnight and expressed his pleasure and enjoyment in making acquaintance with Hebrew drama.

NEW MAYOR OF TEL ABIB

For the elections to the Tel Abib Municipality, a vigorous campaign is proceeding by the many groups which are putting up candidate. Mr. DIZENGOFF, the first Mayor of the township, is running for the General Zionists with whom the Revisionists appear to have made an alliance. Labour as usuaal is putting up a strong fight and between these major parties are about a dozen other sections each with a programme of its own. The number of electors is over 11,000 and a heavy poll is expected on the last day of the year.

THE IMPROVED ECONOMIC POSITION

Without consulting any statistical data it is clear that the economic position of Jerusalem must have improved considerably, I judge this by the large number of new shops which have been opened during the last 12-18 months. Many open spaces on the main Jaffa Road have been built upon, the usual type of structure being a two-or three-storeyed building with shops on the ground floor and flats or offices above. As fast as these buildings go up, they are let. For example opposite my office 4 new shops have been opened in the last week. They are: a Chinese Curio store; hand decorated lamp shades atelier; a florist's; and a cafe. The first two are the first of their kind in the town; the florist's is perhaps the fourth or fifth, while the last must bring the member of restaurants to well over hundred. All seem to do quite well. I seldom notice the withdrawal of any store. Another sign of prosperity is the tremendous advance in the number of motor cars, both for private use and public hire. It is clear that money must be available to pay for all these new buildings and new cars, else the progressive movement which they represent could not continue. Jerusalem has experienced no boom, but quietly it is developing and it will soon, in addition to its commercial advancement, have a number of big public buildings to boast of—Government Offices, High Commissioner's Residence, Zionist Headquarters, Hotels and by no means least the ROCKEFELLER Museum.

THE THIRST FOR EDUCATION

One is often asked how do the young people of Palestine spend their leisure. The thirst for education of all kinds is such that lectures, however numerous and varied are always being attended. But besides such indoor intellectual recreation, there is quite a distinct sports movement fostered by the Maccabee Athletic Organisation and more recently by its successor and friendly competitor in the Hapoel Athletic Organisation, (as its name implies a body of working men). These out door activities have been described in one of the series of lantern lectures prepared by the Head Office of the Keren Kayemeth and readers who desire a glimpse into this aspect of Palestine life, cannot do better than ask for this lecture. Another new lecture in this series is entitled "50 years of Jewish Colonisation," a summary of the agricultural movement to the present day.

ELIAS M. EPSTEIN.

3,500th BIRTHDAY OF MOSES

London, (Jta).—The year 1929 of the Christian era will mark the 3,500th anniversary of the birth of Moses the Lawgiver, according to a tabulation of Prof. Henry Spooner.

DEATH

HARDOON.—On the 3rd February, 1929, at the Country Hospital, Miss SOPHIE HARDOON, aged 69. Deeply regretted.

CARD OF THANKS

Mr. and Mrs. S. A. HARDOON wish to thank all friends for their sympathy in their recent bereavement.

[OFFICIAL DESPATCH.]

SIR HUGO HIRST ON ERES YISRAEL

Rabbi I. BRODIE, President of the Australian Zionist Federation, Mr. I. MORRIS, President of the Melbourne Zionist Council and Mr. M. ETTINGER, LL.B., Secretary to the Australian Zionist Federation, called upon SIR HUGO HIRST whilst he was in Melbourne.

Rabbi BRODIE welcomed Sir HUGO to Australia on behalf of the Jewish residents and of the Zionist Organization and explained how valuable the information about Palestine which he hopes to obtain from Sir HUGO would be for the Jews of Australia.

Sir Hugo started by explaining that he is not connected with the Zionist movement and that his interests in Palestine are entirely industrial, in so far as his Company, —the General Electric Company Limited— has undertaken the harnessing of Lake Tiberias and the River Jordan for hyrdroelectric punposes. Sir HUGO explained that he had never been to Palestine, although he hopes to visit the country as soon as time permits. He intetnded going there before, but his mission to the Commonwealth, as well as his various interests in England, prevented him from so doing. One of his old colleagues, however, assisted by competent engineers studied condition in Palestine, and as a result Sir HUGO interested himself in the country from a British point of view, and he believes in the possibilities of that country. He took an interest in the Palestine Electrical Corporation. Together with men like Viscount READING, Lord MELCHETT (formerly Sir ALFRED MOND,) JAMES ROTHCHILD and a few others, they provided the capital required for the Palestine Hydro-Electric Plant. The schemes have been prepared by Mr. RUTENBERG, whose qualifications as an Electrical Engineer and practical statesman are above all doubt, and have been examined by experts. It is difficult, at the present juncture, to say in how far the undertaking will be a profitable one. The financial success of the Palestine Electrical Corporation depends upon the development of the country as a whole. At present, and in spite of the crisis which prevailed in Palestine during the last two years, economic developments in connection with orange plantations and other branches of agriculture are very promising. Industries set up by new settlers are also developing. This can be ascertained from figures relating to the consumption of electrical power, Sir HUGO believes that within a generation Palestine will become the gate to the East—the principal centre of communication with India through Iraq. The workers employed by the Palestine Electric Corporation are absolutely satisfactory and he had no occasion to hear of any complaint. In general, he believes the type of immigrant entering Palestine to be a satisfactory one. The development of the University and the Technical School assures the future of the country by training a suitable class of citizens. Sir HUGO laid special stress on the brainpower of the Jewish immigrants entering Palestine.

In the course of the interview he dealt with the various economic and political problems. Sir HUGO is closely connected with British official quarters in London, and stated most emphatically that Great Britain is giving Palestine a chance and that the chance is a very big one indeed. It depends on the Jews they will make good or not and how soon. He spoke in figures and facts and these figures depicted a bright and economic future for Palestine with the newly started Haifa Harbour as centre, with the oil pipes, from Mosul and with roads as well as other means of communication connecting Palestine to all the centres of the East. A feature of particular interest on which Sir HUGO dwelt was that the work carried out by his Company has greatly contributed to a better understanding between the Jewish and Arab population of that country.

[*Continued from page 8.*]

be shipped to our Homeland from China at reduced rates. Six million boxes a year is a great order to procure. I shall certainly try to secure part of it, if not all, and thereby enrich the country with better production by paying less." Mr. BLOCH has shown great adaptability in proving his mettle: he is proud of his racial origin, understands his people and follows with interest the development of Israel's progress in upbuilding his Homeland. He attributes his success in life to three things, namely, honesty, thrift and optimism. EDISON'S formula of success.—"One percent. inspiration and ninety-nine percent perspiration" is a recipe which Mr. BLOCH has followed scrupulously and he refers to it with glee and satisfaction. "To visit Eres Yisrael," said Mr. BLOCH in conclusion, "is a dream of my life, as well as that of my wife, and I hope to do my bit for our ancient country." MRS. BLOCH (Canadian by birth, hailing from Winnipeg) shares her husband's ideals and like him finds herself interested in charitable institutions. Their itinerary includes besides Eres Yisrael, Turkey, Sweden, Switzerland, Italy, France, England, Austria, America and Canada. A fruitful journey doubtless this will be to one who is a pioneer in the box shoots' business in China, and who leaves it temporarily conscious of his genius and great achievements.

YOUR PERSONAL APPEARANCE

should be one of your greatest assets. The man or woman who suffers from chronic constipation or sluggish liver cannot look well or feel well. A pimply sallow complexion may lose you a job, an order, or a future husband.

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OUR SILVER JUBILEE NUMBER

The next issue of ISRAEL'S MESSENGER will relate the history of our twenty-five years of journalism in China. It is an event of unique significance which we hope to celebrate by issuing a gala edition containing new features of great interest to our readers. A new design conforming to modern ideas will decorate our front cover. The special edition will in every respect be worthy of the memorable event and profusely illustrated. Messages and greetings have reached us from far and near. They disclose the strong hold which ISRAEL'S MESSENGER has succeeded in captivating the hearts of its readers. We hope to dwell on the subject in our next issue and draw from it the necessary inspirations for our future work. Among those who had remembered us include:—Hon. Mr. NATHAN STRAUS (New York), Col. JOSIAH WEDDWOOD, M.P., D.S.O., Judge CHARLES S. LOBINIGIER. (Washington) Mr. LOUIS LIPSKY (New York), Sir DAVID EZRA, K.B.E. (Calcutta), Mr. CHARLES S. BIOCH (New York), Miss REGINA MIRIAM BLOCH (London), Mr. LEONARD STEIN (London), E. C. S. Yang, Mr. DAVID DAINOW, (Editor The *Zionist Record*, Johannesburg), Mr. I. M. GOODMAN, Editor of *Iwi Onouchi* (Johannesburg), Dr. JAMES WOO, (Legal Adviser to the Nationalist Government), Rabbi Dr. D. DE SOLA POOL (New York), Mr. M. A. LIBERMAN, Editor of the *Australian Jewish Chronicle* (Sydney), Mr. JACOB SCHWARTZBERG, (New York), Mr. DAVID N. MOSESSOHN, *Editor of The Jewish Tribune* (New York), Rev. Dr. ALEX LYONS (Brooklyn, N. Y.), Mr. I. SUNLIGHT, (Manchester), Rabbi Dr. SALIS DAICHES (Edinburgh), Mr. ALEX. BRIN, Editor of *The Jewish Advocate* (Boston, Mass), Rev. Dr. EDWARD N. CALISCH (Richmond, Nir), Mr. MILTER W. GOLDBERGER, Editor of *The Hebrew Watchman* (Memphis, Tenn), Mr. LEONE A. LEVY, Mr. J. ALEXANDER, (Johannesburg), Mr. D. S. SASSOON (London), CHIEF RABBI Dr. J. L. LANDAU (Johannesburgh), Rev. Dr. JULIUS J. PRICE (New York) Mr. J. A. B. EZRA (New York), Mr. R. M. JOSEPH, Mr. ISIDOR Wise, Hon. Managing Editor, *The American Israelite* (Cincinnati), Rabbi Dr. ISRAEL HERBERT LEVINTHAL (New York), Rabbi MORRIS LICHTENSTEIN (New York), Rabbi Dr. ISRAEL GOLDSTEIN (New York), Rabbi J. SHACHTER (Belfast), Mr. PHILIP SLOMOVITZ, Editor of *The Detroit Jewish Chronicle* (Detroit), Mr. LEON A. BAER (San Antonio, Texas), Rabbi ABRAHAM BENGIS (Fort Worth, Texas), Rabbi I. J. YOFFEY (Manchester), Mr. PERCY J. MARKS (Sydney), Mr. M. ETTINGER (Melbourne), RABBI S. GAGUINE (Ab Beth Din of Sephardi community, London), Prof. H. P. SHASTRI, Mr. S. S. LEVY, Mr. JACOB L. FRIEND, Mr. ELIAS M. EPSTEIN (Jerusalem) Mr. PERCY P. BAKER (London), Prof. W. M. HAFFKINE, C.I.E. (Bologne-Sur-Seine), Mr. J. FARACHE (Madrid), Mr. S. ROKHSAR, (Teheran), Rabbi M. Z. ASHKENAZI, Mr. MICHAEL HAI (Nagasaki). Dr. ISAAC LANDMAN (New York), Rev. I. LIVINGSTONE (London), Mr. M. STRAUSS (Indianopolis, Ind.). A. GABLE (Cardiff).

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DR. ALBERT EINSTEIN whose new five-page manuscript on the "New Field Theory" establishing the relation between electricity and gravitation has aroused world-wide interest and been hailed as opening a new vista for the scientific understanding of the universe, will attain his fiftieth birthday on March 14. He was born in Ulm, Germany, March 14, 1879. Unwilling as he was to speak about his new "field theory," Prof. Albert Einstein spoke eagerly about his relation to the Zionist movement and what he considers to be the duty of the Jewish people toward the rebuilding of Palestine under the terms of the League of Nations mandate as granted to Great Britain. Deploring the world wide publicity given his new five-page manuscript and irritated over the clamor of newspapermen of all languages to obtain from him elucidation of his theory in advance of his paper's publication, Dr. Einstein smilingly gave to the correspondent of the Jewish Telegraphic Agency the following statement on his attitude toward Zionism. He insisted, however, that the statement be published in full. The English translation of the text follows: "Jewry is like an animal which was beheaded two thousand years ago. Jerusalem, with its Temple, was its head. It was God's miracle that it remained alive for so long a period without a head. The second miracle occurred when the body, grown formless, several scores of years ago decided that it must have a head, and has already formed a little head in Palestine. However, this head is still too small, too thin and too weak for such a huge body. See to it that it grows into a full sized head, as befits the body."

YOUNG JUDEAN HOLDS INAUGURAL MEETING

On the 18th ultimo, the new society Young Judean held its first meeting at the Beth Aharon Synagogue, which was largely attended by the members and the well-wishers alike. Mr. J. E. SALMON, B.A., LL.B., presided and the inaugural address was delivered by Mr. N. E. B. EZRA who spoke on the "Essentjals of Judaism and Jewish Nationalism."

The Chairman in his opening remarks congratulated the Young Judeans for banding themselves together in forming a new Society, the object of which was to foster a pride in Jewish history, religion and national consciousness. He felt that the future of their Judaism had rested in the youths and it was a healthy sign to notice young men and women fathered together to study their religious, social and national problems. He hoped that there would be frequent gatherings in future to stimulate a zeal for things Jewish. He would cal upon Mr. EZRA to deliver the address.

Mr. EZRA'S address is published *in extenso* elsewhere in this issue. He was accorded a hearty vote of thanks proposed by the CHAIRMAN and seconded by Mr. NOEL JACOB and carried unanimously.

Mr. NOEL JACOB who is president of the Young Judean delivered a short but interesting address giving a *resume* of the work done since the formation of the society in November last. He stressed the fact that the Young Judeans had been enrolled as members solely with the object of working for the Jewish national cause. A chief item in their programme was the control of the Jewish National Fund boxes in Jewish homes in Shanghai. It would be theiir duty to make clearances every now and then and work in conjunction with the Kadimah. No member was taken unless he or she had pledged to work for the cause.

With a vote of thanks to the chair the meeting terminated.

NEXT MEETING

The next meeting of the Young Judean will be held on the 18th instant, at Beth-Aharon Synagogue at 5-30 p.m., when Prof. H. P. SHASTRI will be the speaker. His theme will be "The Significance of Zionism from the Point of View of a non-Jew." Mr. N. E. B. EZRA will preside.

PALESTINIAN "TYPE"

JERUSALEM—A laborer of Magdiel came to the *Dabar* office in Tel-Abib with an "ad" that he had lost seven pounds. Before the announcement was set up, Mordecai Slutz, a tailor, came into the office to report that he had found seven pounds and wished to advertise for the person who lost the money. This simple announcement should be read together with the one that appeared in the *Haaretz* some time ago. The other report concerned a chauffeur who had been given by mistake a ten pound note for one pound. On discovering the mistake his passenger had made, he rushed to the client's house late at night to return the unearned nine pounds.

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OUR BOOKSHELF

THE DEMOCRATIC IMPULSE IN JEWISH HISTORY, By Dr. Abba Silver, Published by Bloch Publishing New York, price 75 cents (gold) cloth

The foregoing is a work of great Written by a scholar who knows the well, it should be read widely. Pro Pharisaism, the Synagogue, Jewish Mysti Hassidism and other significant expres of the genius of Israel are restated in terms of an invincible democratic urge seems to determine the vital spiritual cesses of the race. We have no hesit in commending the work to our rea

FORTY YEARS OF STRUGGLE A PRINCIPLE: The Biography of HA FISCHEL, By Rabbi HERBERT S. GOL STEIN, Published by Bloch Publishing 31 West 31st street, New York.

The above work is a challenge o orthodox Jew to his brethren in the dias Therein the Editor, Dr. GOLDSTEIN pict the life of a leader in orthodox Jewry ing the possibility of a Jew to observe tenets of his faith and yet mingle freely the world without violating the scruples his religion. Mr. FISCHEL presents a mirror of what a good Yehoodi could and the clippings extracted from his diary and addresses delivered by him d his forty years of service to New York Jewry, should be read by the generation in order to receive that touch inspiration with which to fortify their career in life. We cannot sufficiently ad Mr. FISCHEL'S rôle in Jewish life and fidently hope *yirbu k'motho b'yisrael*. are particularly pleased to note the service he had rendered in the re-organ tion of the great Yeshiba of Rabbi YOMA Theological Seminary, New York. W that Sephardim Jewry could produce a of FISCHEL'S type to revive the era Renaissance and restore the glorious of BEN GEBIROL, MAIMONIDES, BEN *et al.* in which we revelled in the Ashkenazim Jewry constitute to-day custodian of our Torah and to their ech of learning young Sephardim youths flock for all that is best in Jewish lore. FISCHEL should be held as a model of an orthodox Jew should and could be. book edited by Rabbi GOLDSTEIN is a welc addition to the Jewish library.

[Reviews of further books including on "Widuyim" in Hebrew by CHIEF RA PROF. Dr. J. L. LANDAU, M.A., PH. D., Johannesburg will appear in our next issue.

A CARD OF THANKS

Mrs. ABOODY TOEG and family wish to tender their heartfelt thanks to all friends for their assistance and the many kind expressions of sympathy extended to them in their sad bereavement.

DR. ALBERT EINSTEIN whose new five-page manuscript on the "New Field Theory" establishing the relation between electricity and gravitation has aroused world wide interest and seen hailed as opening a new vista for the scientific understanding of the universe, will attain his 50th birthday on March 14. He was born in Ulm, Germany, March 14, 1879. Unwilling as he was to speak about his new "field theory," Prof. Albert Einstein spoke eagerly about his relation to the Zionist movement and what he considers to be the duty of the Jewish people toward the rebuilding of Palestine under the terms of the League of Nations mandate as granted to Great Britain. Despite the world wide publicity given his new five-page manuscript and its placement over the banner of newspapermen of all languages to obtain from him elucidation of his theory in advance of his native publication, Dr. Einstein smilingly gave to the correspondent of the Jewish Telegraphic Agency the following statement on his attitude toward Zionism. He insisted, however, that the statement be published in full. The English translation of the text follows: "Every Jew of the present which was ushered into the sacred years upon Jerusalem, with its Temple, as its head. It was God's mind that it remained alive for an hour a period without a head. The second men appeared when the Babylonian formidable, central series of years and ruled that it must have a head, and by already formed a little head in Palestine. However, this head is still too small, too thin and too weak for such a huge body. Soon it is that it grows and a full sized head, as before, the only."

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With a vote of thanks to the chair the meeting terminated.

NEXT MEETING

The next meeting of the Young Judeans will be held on the 16th instant at 8.30 p.m. when Miss Abar a Symonette at 5.30 p.m. and Prof. H. P. SHAHAM will be the speaker. He will [illegible] "The Standpoint of Zion" on the Point of View of a non-Jew." Mr. N. E. B. EZRA will preside.

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OUR BOOKSHELF

THE DEMOCRATIC IMPULSE IN JEWISH HISTORY, By Dr. Abba Hillel Silver. *Published by Bloch Publishing Co. New York, [illegible] cloth bound.*

The [illegible] is a work of great merit. Written by a scholar who knows the subject and, it should be read widely. Prophecy, Pharisaism, the Synagogue, Jewish Mysticism, Hassidism and their significant expressions of the genius of Israel are treated here in terms of an irresistible democratic surge which seems to determine the vital spiritual processes of the race. We have no hesitation in commending the work to our readers.

FORTY YEARS OF STRUGGLE FOR A PRINCIPLE. The Record of HARRY FISCHEL. By Rabbi HERBERT S. GOLDSTEIN. *Published by Bloch Publishing Co. [illegible] West 45th Street, New York.*

The above work is a [illegible] of an article on Jewish brotherhood in the diaspora. The story of the Father, Dr. GOLDSTEIN portrays [illegible] of a mother in such a way showing the possibility of a Jew to preserve the [illegible] of his faith and yet mingle freely with the world. At the [illegible] the scruples of his religion Mr. FISCHEL presents a fine picture of what a good Yiddish could be and the blessings extended by a life daily [illegible] and rites and devotion to Him during [illegible] years of service to New York Jewry. He did [illegible] the young generation in order to [illegible] each of [illegible] with [illegible] their future career [illegible] We [illegible] admire Mr. FISCHEL's role in Jewish [illegible] and cordially hope [illegible] We are [illegible] to see the great service he had rendered in the reorganization of the great Yeshiba of Rabbi YOHANAN Theological Seminary, New York [illegible] World that Sephardic Jewry could produce a leader of FISCHEL's type to [illegible] era of Renaissance and restore [illegible] times of BEN GEBIROL, MAIMONIDES, BEN EZRA or of those who preceded [illegible] the past. A fitter [illegible] Jewry, [illegible] may the [illegible] of this Trust and [illegible] schools of learning [illegible] Sephardic [illegible] must look for all that is best in [illegible] fore. Mr. FISCHEL should be held as a [illegible] of what an orthodox Jew should [illegible] He [illegible] edited by Rabbi Goldstein [illegible] welcome addition [illegible] Hebrew [illegible] Hebrew of further [illegible] ing one [illegible] Wisdom" [illegible] Hebrew [illegible] Rabbi [illegible] Prof. Dr. J. P. LANDAU, [illegible] n. of [illegible] here will appear [illegible] issue.

A CARD OF THANKS.

Mrs. ANOOPY TOKE [illegible] family wish to tender their [illegible] thanks to all friends for their [illegible] and the many kind [illegible] of sympathy extended to them [illegible] their sad bereavement.

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OUR SILVER JUBILEE NUMBER

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SHANGHAI, CHINA

猶太月報社

ESTABLISHED 1904
26th year of publication.

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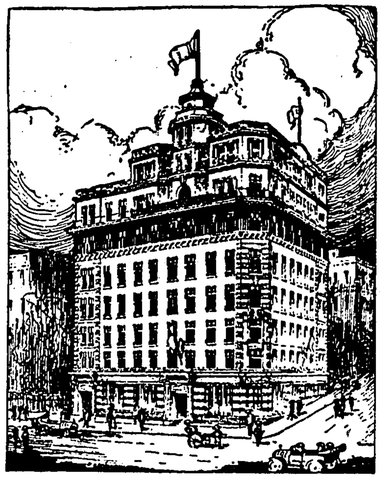

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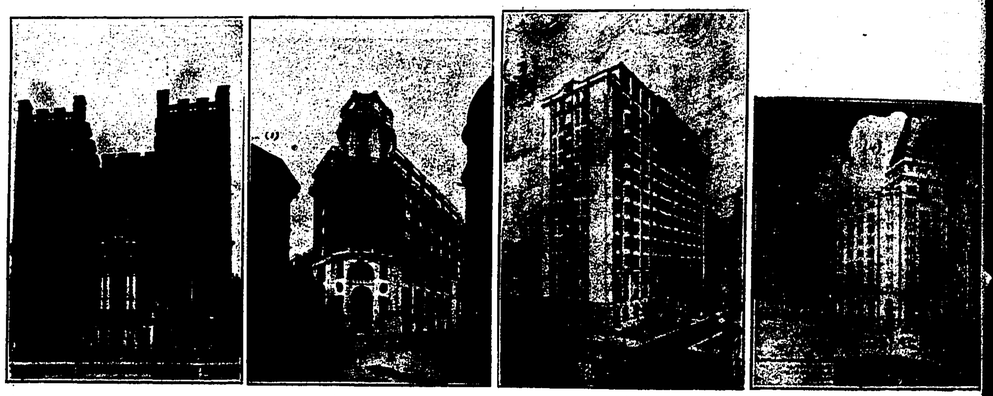

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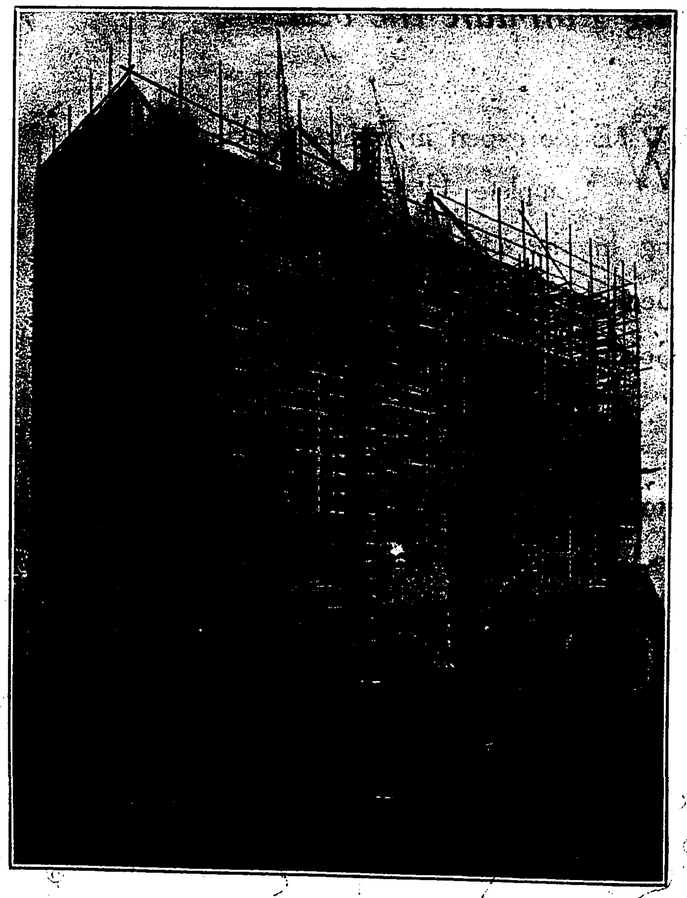

WORKS COMPLETED AND UNDER CONSTRUCTION:—

Cathay Mansions

China Japan Trading Co.

The General Hospital

S.M.C. Isolation Hospital

Ellis Kadoorie School

S.M.C. Nieh Chih Kuei School

Old French Club

F.M.C. Police Station

Cathay Flats Blocks Nos. 1 & 2

N.K.K. Building

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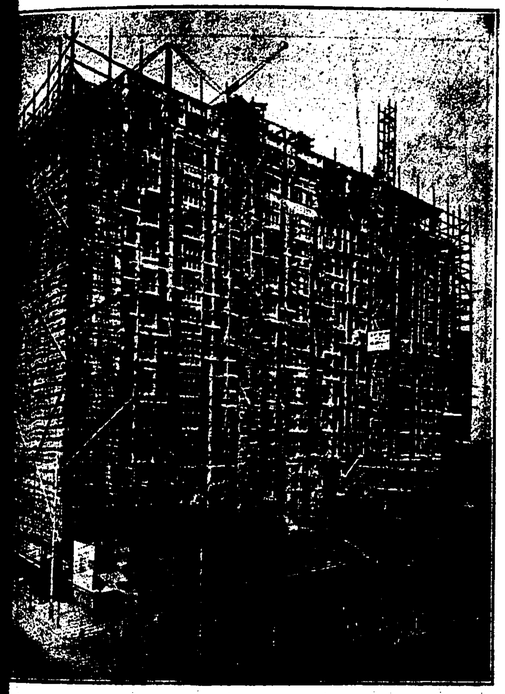
MODERN SHANGHAI—Jewish Contributions, IV

THE NEW SASSOON HOUSE.—CATHAY MANSIONS AND THE BIJOU APARTMENT HOUSE ARE THE LATEST STRUCTURES TO THE SETTLEMENT.

The City of Shanghai is developing day by day. Its beautiful architectiral aspects are growing apace with the advance of the Settlement's growth and expansion. No visitor to Shanghai from the West fails to admire it and pay a meed of tribute to the foreigners for their share of duty in developing the "Model Settlement." Jews who have lived in Shanghai ever since the port was opened to foreigners are proud of the fact that they have done pioneer work in the upbuilding of the "Garden City," for such is Shanghai to those who are attached to it; and to this day no efforts are spared to "crown the labours of the toiling hosts of man," in order that the great portway of Asia may "shine transfigured in the final reign of right." "God made the country and man made the town," so runs Cowper's familiar line. And so say we to a certain extent. Whatever status the future of Shanghai may have, whether it will be governed by foreign and Chinese Counsellors, or whether it will remain a treaty port with extraterritorial rights for the foreigners, or whether it will revert back to China in accordance with the treaties with the foreign Powers, one thing is certain that Shanghai will ever remain a monument of the foreigners' goodwill to China and the Chinese people. As stated, Shanghai is growing into a big town and it is not imporable that it will become the capital of China should the council of the Nationalist Government prevail in the end. The future is pregnant with possibilities. Those who have pinned their faith in its future have not calculated wrongly. It is not an exaggeration to state that Jewish residents of Shanghai are taking to-day a leading part in the further development of the place. While others are selling their estates, the Jews are offering bids confident in the hope that the investments are good and sound. Recently a new corporation was launched by Messrs. E. D. Sassoon and Co. Ltd., known by the name of The Cathay Land Co. Ltd., the directors of which consist of Messrs. H. E. Arnhold, C. H. Arnhold, F. R. Davey, Charles S. Gubbay, B. M. Webb and R. E. Sassoon. The Cathay Land has entered into the local real estate market in earnest. It has closed big deals both in French and



EXTERIOR VIEW OF CATHAY MANSION

the International Concessions. In addition to this Messrs Sassoon and Co. have acquired a controlling interest in Messrs. Algar and Co., Ltd., a well-known firm of Architects and Engineers.

NEW BUILDING NEAR DIXWELL ROAD

On North Szechuen Road Extension, near Dixwell Road, the erection of a large apartment house has been commenced. This building will be six stories high; the ground floor will consist of shops and the upper floors will be modern flats. The building will be in reinforced concrete with steel windows and will have the most modern sanitary and heating equipment. The frontage to Szechuen Road will be 220 feet. There will be eight shops with 32 flats, each consisting of four rooms with the usual bathrooms, Kitchen, Linen Closets, etc. It is anticipated that this building, the first of its kind in the Hongkew District, will satisfy a long felt want for up-to-date residences, and with the improvements recently carried out in North Szechuen Road, they wll be easily accessible from Shanghai and pleasantly near to the Hongkew Park and Rifle Range. The Architects are Messrs. Algar and Co., the Engineers are the Cathay Land Company, and the contractor is the New Shanghai Construction Company. In the near future it is contemplated to convert the North Szechuen Road Extension frontages of the Dixwell Road Terraces into eleven modern shops with flats above. The total cost of this North Szechuen Road Extension development will be something over three lakh taels and will be a tremendous improvement to the District, both from the shopping and residential point of view.

CATHAY MANSIONS

In the vicinity of the Cercle Sportif Francaise considerable building developments are in hand and are contemplated within the next twelve months. The Cathay Estate, which is opposite to the Club Grounds in Route Cardinal Mercier and is bounded by Avenue Joffre, Route Cardinal Mercier and Rue Bourgeat is all being developed with most modern residential property. On the Avenue Joffre Frontage there is Block No. 1 Cathay Flats, consisting of 24 two-room apartments with eight large shops below; at the rear of these Flats but separted by a small garden, is a similar Block of 24 flats with forty garages beneath. On the vacant piece of land situated on the corner of Avenue Joffre and Route Cardinal Mercier it is contemplated shortly to commence the erection of a most modern Cinema, to seat 1500 persons. The arrangement will also comprise a Restaurant, Tea Rooms, Shops, etc. On the North of the Estate the Cathay Mansions is now nearing completion. The building has so far progressed that its Gothic character is discernible, the elevations being of warm coloured artificial stone attached to brickwork. The gound floor of these Mansions will consist of Entrance Lounge, Sun Lounge, Arcade of Shops, Reception Office, Serving Rooms and Store Rooms. There will be shop windows along the West and part of North frontages, which will be protected from the weather by glass canopies. Floors 1 to 10 of the Mansions will consist of spacious apartments with parquet floors, most modern bathrooms and Linen Closets with the most approved sanitary and heating installations. The eleventh floor of the Building will be occupied by a large Public Dining Room, Private Dining Room, Large Lounge, Card Rooms, Bar, etc. The space North of the Dining Room will be occupied by Pantry and immediately above this on the twelfth floor, will be the Kitchen. The other part of the twelfth floor will consist of apartments as on the 10 floors below. The thirteenth floor will be devoted to the accommodation of the servants and Store Room, while the fourteenth floor or roof will be at some 170 feet above road level and will form one huge Winter Garden, from whence wonderful views will be obtained of Shanghai and the surrounding country.

READY FOR OCCUPATION IN JULY

It is anticipated that one half of the Cathay Mansions will be ready for occupation in July this year, the remainder—the Western wing of the building—will be ready some three months later. The Mansions will be run as a Residential Hotel, every convenience being provided as in the most up-to-date travellers' hotels. Provision will be made for guests to reside for a considerable period. In front of the Cathady Mansions there are a number of detached residences and between these and the Cathay Flats there is a large piece of ground which will be developed in the near future with buildings of the Cathay Mansions type. On the North-East corner of Route Cardinal Mercier the now vacant land will be occupied by the new Lyceum Theatre, the plans of which are already drawn out. Adjacent to the Cercle Sportif Francaise in Avenue du Roi Albert, there are two new terraces of houses nearing completion, similar to the Verdun Terrace, but of a somewhat improved type. With these great improvements in the vicinity of the Cercle Sportif Francaise and the widening and improvements on Avenue Joffre, the future of this District is assured as one of the best shopping and residential districts in Shanghai.

COST OF THE BUILDING

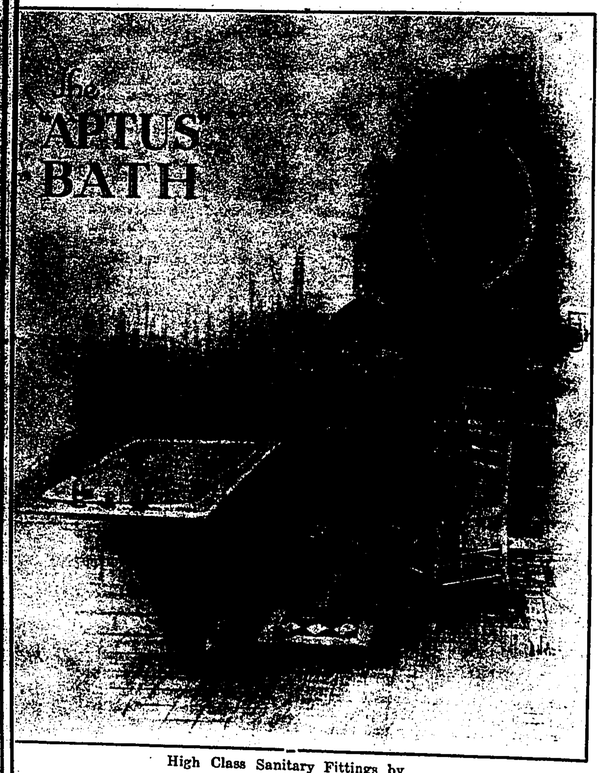
The building is being built by the Cathay Land Co. at a cost of Tls. 2,000,000.00, the Architects are Messrs. Palmer and Turner and

the engineering and supervision is being done by the Cathay Land Company's own technical staff which is under the able management of Mr. H. Wakelam. The latter has rendered a piece of constructive work to the firm which is worthy of all praise. It is due to him that the present state of the progress of the mammoth structure has been crowned with success. The amount of attention given by him to all the detail work is astonishing. Mr. Wakelam is a real "architect" of the firm and knows how to do things. He is an asset. The mechanical engineering is done by Messrs. Arnhold and Co., Ltd. the Contractors are Messrs. Wong Kor Sung and Sons.

LIST OF CONTRACTORS

The following is a list of the principal sub-contractors:—

Mechanical Engineers	Arnhold & Co. Ltd.
Structural Steel	Redpath Brown & Co., Ltd.
Electrical Engineer	Andersen, Meyer & Co., Ltd.
Refrigeration Engineers	Sulzer Brothers Co., Ltd.
Heating & Sanitary Engineers	C. J. Doughty & Co., Inc.
Lifts Engineer	Otis Elevator Co., U. S. A.
Steel Windows	Crittall Manfg. Co., Ltd.
Shop Fronts & Glass	Pilkington Bros. & Co., Ltd.
Wall Tiling	John Richards (England)
For bath-rooms	Duncan & Co.
For Public Lobbies	William, Jacks & Co.,
Facing Tiles	Tai Shan Co.
Wood on Flooring	China I & E. Lumber Co., Ltd.
Flooring of Corridors & C	Induroleum (M.C.W. & Finance
Sanitary Fitting	Standard Pacific Trading Co.,
Lavatory Basins	Shanks A. Malcolm
Paints	W. H. & Clark Co., Ltd.
Strong Room Doors	John, Tann (England)
Door Froms	China-Woodworking & Sevy Kiln Co.



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CATHAY HOTEL

The Bund, Shanghai.

THE MOST MODERN HOTEL IN THE FAR EAST

215 rooms and suites each with private bathroom. It is expected that the Hotel will open next month.

Hotel restaurant with spring dance floor on the 8th floor. "Tower" a la carte restaurant on the 9th floor. Banqueting and private dining rooms on the 10th and 11th floors.

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BIJOU APARTMENT WILL BE READY IN JULY NEXT

Building operations are growing apace with the expansion of Shanghai. Greater Shanghai is not in the distance judging from the feverish activities displayed everywhere. Confidence in the future of Shanghai is unabated. Signs are not wanting that the demand for houses especially apartments, will be great in future. A fine piece of structure is just now mounting up in Hardoon Road, of which we give an illustration below, designed and sketched by Messrs ALGAR & Co. Ltd., the well-known local firm of Architects and Engineers. The site and the building are the property of Mrs. JOHN SOLOMON, who is taking personal interest in the new houses which she is erecting in town. A fine apartment house

Exterior View of the Bijou Apartment house the property of Mrs. JOHN SOLOMON, to be ready for occupation in July next.

of nine flats, consisting of four rooms, steam heating running hot water, modern sanitation, to be known as BIJOU Apartment, will be ready in July next. Situated in the heart of Bubbling Well Road, it has access to the tram and the bus, in addition to being close to tram terminus and surrounded by a Municipal playground for children. Altogether it is an ideal location and we are not surprised to learn that the demand for flats has been heavy already. Mrs. SOLOMON is to be congratulated on her new venture which promises to be a safe and sound investment. The list of contractors follow:—Architects, Algar and Co., Ltd.; General Contractors, The New Shanghai Construction Co.; electrial installations, Anderson, Meyer and Co., Ltd.; heating and plumbing, Gordon and Co., Ltd.

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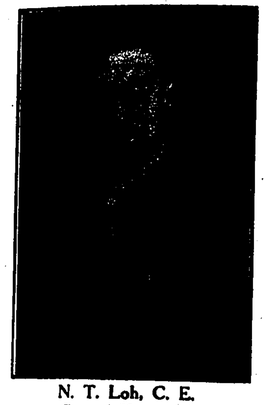

N. T. Loh, C. E.
General Manager.

The New Shanghai Construction Co.

CONTRACTORS AND ENGINEERS

TELEPHONE 34171
OFFICE: S.S.681 Connaught Road, Shanghai
SHOWROOM: Z.1308-9 Gordon Road
MAIN YARD: Pesingking, Soochow Creek, Shanghai
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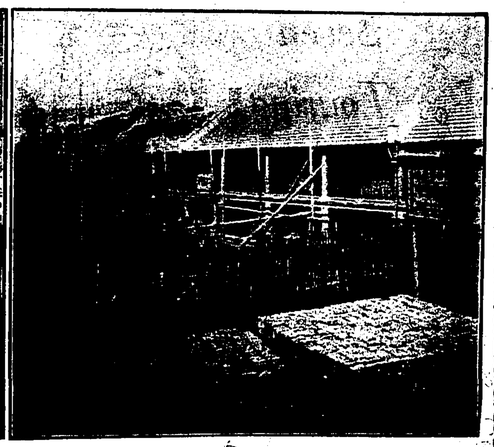
ARTESIAN-WELL DIGGING
WATER TOWER & OIL TANK ERECTIONS

SOME OF COMPLETED WORKS:



THE NEW SHANGHAI CONSTRUCTION COMPANY is the perfect and essential contractor in Shanghai. Now building the BIJOU APARTMENT HOUSE at Hardoon Road and, also the Six-story High REINFORCED CONCRETE BUILDINGS of 8 Shops and 40 Apartments at North Szechuen Road (near Dixwell Road) for Messrs. The Cathay Land Co., Ltd. The Architects of above buildings are Messrs. Algar & Co., Shanghai. Both buildings are now in course of construction by THE NEW SHANGHAI CONSTRUCTION COMPANY.

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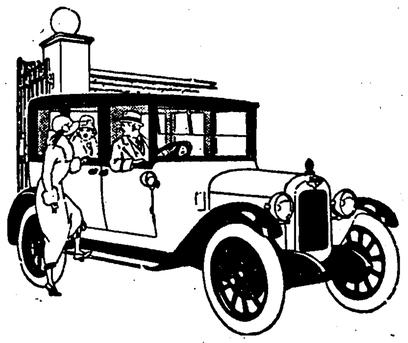

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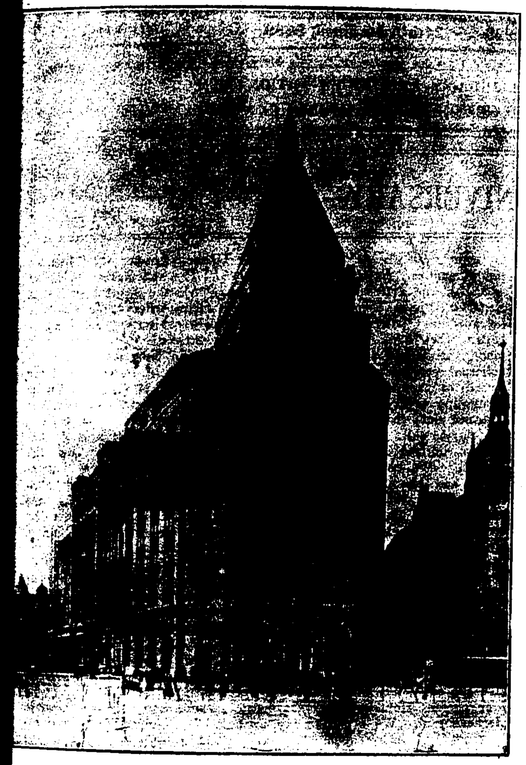
DESCRIPTION OF NEW CATHAY HOTEL

In the June issue of ISRAEL'S MESSENGER of last year, we have given a description of the NEW SASSOON House which was then in course of construction. Since then the building has been completed and the place occupied by the new tenants. In this issue, we are giving a detailed account of the New Cathay Hotel which will shortly be opened in the New Sassoon House under expert management. Messrs. ARNHOLD Co., Ltd. are General Managers of the Cathay Hotel.



THE LATEST PICTURE OF SASSOON HOUSE

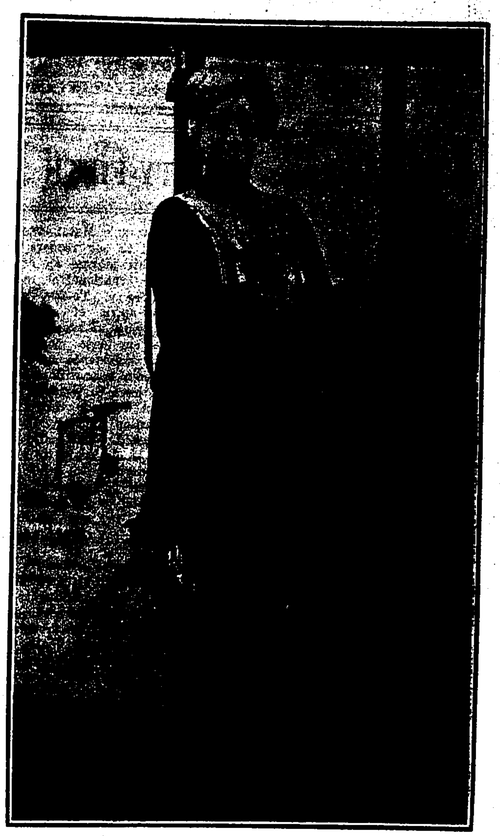
In the design and construction of this building, Messrs. G. L. WILSON, F.R.I.B.A., F.S.I. *and* F. J. BARROW, A.R.I.B.A., *were the architect and engineer respectively, for* PALMER *and* TURNER.

NEW CATHAY HOTEL

This Hotel is very unusual as regards arrangement inasmuch as with the exception of the Lounge on the Ground Floor the remainder of the public rooms are at the top of the Building. The lounge on the ground floor has its walls lined with marble the panels above will be filled in with paintings illustratiing the industries of all the important countries of the world. The entrance from the Bund is most imposing with its vaulted ceiling picked out in colours, marble walls and painted panels. The black marble staircase leading to the upper floor adds to the dignity. The Lounge on the 8th floor has been designed in the modern French style, as also the reading room at the southeast corner.

The Main Dining Hall, which on occasions may be used as a Ball Room is situated on the Nanking front on the 8th floor and is of imposing proportions. The Tower Restaurant in Chinese style is situated on the floor at the base of the tower. The 10th floor will be occupied by the Jacobean Banquet hall and on the 11th floor will be found the private dining rooms. Terraces are provided at the 8th, 9th and 10th floors and will be available for dining through the summer months, from each of these a wonderful view of Shanghai and the River can be obtained. The kitchen is situated on the 9th floor along the Jinkee Road frontage and will compare favourably with the kitchen of any other hotel in the World.

One feature of the hotel will be the Lalique Electric Light decorations, specimens of which have been on show in the Arcade. In addition to the bedrooms, each complete with bath room, there will be 9 suites in various styles, Indian, Japanese, Chinese, Modern French English, ultra-modern, each being the last word in luxury as regards appointments and furniture. No expense has been spared in the effort to make the Cathay Hotel the finest in the Far East.



MRS. R. E. TOEG,

whose name has been inscribed in the Golden Book of the Jewish National Fund, by the Shanghai Zionist Association, "Kadimah," in token of her valiant services to Zionism and local charitable institutions. MRS. TOEG'S *daily occupation is practically dedicated to humanity; she is active in all sorts of charitable work for which she possesses remarkable patience and an unquenchable enthusiasm and ability. She is admired for her womanly character and her services are often requisitioned by Jews and non-Jews alike. Her palatial residence at Yu Yuen Road, is often open for entertainments, bazaars, and other useful functions on behalf of sweet charity. When* EMERSON *was asked, 'What is civilization?', he answered, 'The power of good women.' Shanghai affords a striking illustration to this sterling statement by America's foremost essayist and philosopher.* MRS. TOEG *is venerated by the rich and poor alike, and her power for good is great. The diploma from the Jewish National Fund is expected to reach Shanghai next month, when it will be officially presented to* MRS. TOEG *prior to her departure from Shanghai for her annual summer vacation.*

JEWISH CALENDAR
1929-5689

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
Fast of Tammuz.....Thurs., July 25
Rosh Hodesh Ab.....Wed., Aug. 7
Fast of Ab.....Thurs., Aug. 15
*Rosh Hodesh Elul...Fri., Sept. 6

*Also observed the day previous as Rosh Hodesh.

מבשר ישראל

Israel's Messenger

The International Jewish Monthly

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

Established:	Discontinued since:	Revived
22nd April, 1904	4th February, 1910	27th October, 1918

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

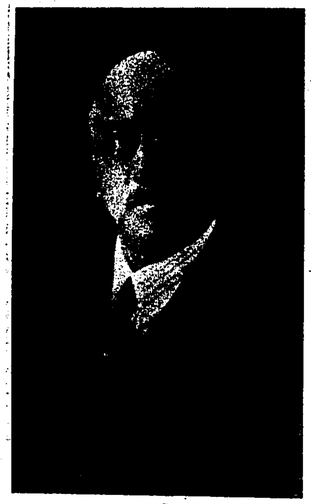
5664 / 1904

OUR TWENTY-FIFTH ANNIVERSARY—שנת היובל

5689 / 1929

We discussed in the November issue of ISRAEL'S MESSENGER on 'Our Ideals' at some length, when we confided to our readers our future policy and greater plans for making this journal an organ of international character to Jewry. To-day, when the spirit of *simha* is swaying us we take our readers once more into our confidence and ask them to bear with us what we have to say. We will take for our theme the question of Duty. If one is asked, 'What is Duty?", we would reply it is the rendering to all that which is their due. Fortunately, we have our duty to our nation—Israel—to discharge, in upholding our ancient principles, ideals and customs and good name from the onslaughts of our foes, both within and without our stronghold. This, no doubt, makes our services to Jews wherever they may reside, international in its scope and efficacy. We entirely agree with an American thinker who said that duty is the sublimest word in the English language. Turning to the Republic of Plato, we find the whole subject summed up in one golden sentence which reads: "The noblest thing that is said now or shall be said hereafter is, that what is honourable is profitable, and what is base is hurtful." JOHN STUART MILL also said, "Our duty coincides so strictly with our interest, that a perfectly prudent, would of necessity become a perfectly virtuous man." We make an appeal to every individual reader of ISRAEL'S MESSENGER to bear in mind these positive definitions cited above, and stand for Israel's ideals, Israel's hopes, and Israel's efforts for complete political emancipation through Zionism. These duties should engage our mind and attention in the years to come, *haba'a alainu l'shalom!* The law of duty pursues us everywhere, and since that is so, we should not shake off our moral obligations to our rejuvenated Nation and to our historic Religion. The conscience within each and everyone of us are our monitors which prompts us to do our duty fearlessly and well. A story handed down to us relates that when a Roman patriot, was captured by traitors, he was tauntingly asked, 'Where is thy stronghold now?' Placing his hand upon his heart, he answered, 'Here!' We commend the spirit that prompted the sublime answer, to every reader when faced with the vital problems of our nation. The efforts to rise up day by day from good to better until the aspiring soul shakes off all baseness and loves truth alone should be irresistible. We are pleaders for the better, knowing as we do, "that the good is the enemy of the best." We stand as we stood before for a United Israel and a United Judea. We have faith that we shall conquer all the obstacles in our way and overcome the opposition of some forces in our forward march to the Promised Land. We believe that Israel is not destined to remain *Abadim l'Pharaoh* for ever. The Galuth-life must be ended for ever. We are at the end of our tether. Longer than this we cannot endure. *Ba'oo mayim ad nafesh!* The redemption of Israel is one of the articles of belief with us. "All the great ages," says EMERSON, "have been ages of belief. I mean when there was any extraordinary power of performance, when great national movements began, when arts appeared, when heroes existed, when poems were made, the human soul was in earnest and had fixed its thoughts on spiritual verities with as strict a grasp as that of the hands of the sword, or the pencil or the trowel." The soul of New Judea is struggling to-day for a place under the sun. Long has been the distance since the days when our never-to-be-forgotten HERZL sounded the clarion call. He made history for us rather rapidly and we continued uninterruptedly after his passing away into the dim beyond. We stand to-day for the revival of our nationhood and the restoration of our manhood in the land from which we were ruthlessly driven and dispossessed by the militarism of Rome. Those who do not understand our philosophy are those who hanker after the fleshpots of Egypt. They aim to drive us back to the land of bondage, the bondage of soul and body. But Israel has his propelling-force from the Divine Mind—*Eeheh Elohim*—who will not desert His people nor forsake them in their hour of agony and despair. The spirit of Israel is as high as ever. At no period in his checquered history did he allow gloom and pessimism to affect his spiritual progress. Judaism has always pleaded for a cheerful heart. "God comes," says the Talmud, (Sabbath, 30b) "not to the indolent nor to them that needlessly rejoice, but to them that serve with glad hearts." That is the secret of Israel's invincible strength. Nineteen centuries of exiled life from our ancient Homeland did not break Israel's backbone nor conquer Israel's soul. We stand to-day unshakably convinced of the righteousness of our cause. We are gaining sympathy from the nations of the earth who concede to us our right to re-build our homeland, to repeople it and thus bring to an end the homelessness of the Jew. ISRAEL'S MESSENGER will hereafter throw its humble weight towards the solution of the upbuilding of Israel's national homeland and sacredly cherish and zealously guard the vital principles of HERZLIAN Zionism. Although we are not opposed to the extension of the Jewish Agency, seeing in it the germ of union in our camp, we shall, nevertheless, uphold with might and main the basic principles of the Zionist movement and demand that its platform should be recognised as the only logical way of bringing about the manumission of Israel. We realize the great task confronting us. We realize the great battles that are yet to be fought and conquered. We shall watch with zealous care the Eastern and Western fronts and defend the ramparts of Israel in the spirit of MATTATHIAS and his brave sons. On the other hand, we must confess that we know the value of peace no less than that of war. We shall oppose any tendency to deflect Zionism from its moorings and plead for *shalom* in *Mahaney Yisrael.* It is a task from which we shall not easily falter. We shall continue to make ISRAEL'S MESSENGER the standard-bearer of Torah-true Judaism. It shall plead both for the *Shema* and the Hatikwah simultaneously. It will not seek to confuse the issues. It will make it clear that both the Shema and the Hatikwah ideals are inseparable from the life of our nation. It will seek the welfare of its people. That will continue to be its future programme. We shall strive to reach it. We shall endeavour to remain faithful to it, until the night takes us forever. With CONWAY we may say, "The better we may reach, but not the best; but no one ever found the better who did not aim at the best." That will be our ambition in life, *Im Ya'azor Hashem.* To serve Israel and not swerve by a hair's breath, a yod or a heerek from Israel's sublime ideals is a mission to which ISRAEL'S MESSENGER will be further dedicated. May the spirit of God rest upon us.

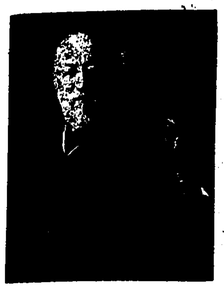
יה"ר שתשרה שכינה במעשה ידינו



[*Photo by Sanzetti.*
MR. N. E. B. EZRA

JEWRY'S FOREMOST SON PRAISES "ISRAEL'S MESSENGER"

The winsome message from the HON. MR. NATHAN STRAUS, *is characteristic of the Grand Old Man of New York Jewry.* MR. STRAUS *is an old consistent friend of* ISRAEL'S MESSENGER *and we are indeed proud of it. His commendation of the policy of* ISRAEL'S MESSENGER *leaves us in good company. The friendship which exists between us, is one which will not be easily sundered. Our ancient Sages (Zichronam libracha) have laid down the injunction that, "Whenever love depends upon some material cause, with the passing away of that cause, the love too passes away; but if it be not dependent upon such a cause, it will not pass away forever." (Vide Pirke Aboth, chapter 5: 19). How true! Our affection for* NATHAN STRAUS *is not based "upon some material cause," but upon an ideal. And as we say, "the ideal alone is real." It is for this reason that we venerate the man, the humanist, the Zionist leader and philanthropist, who wins our heart daily whenever he adds more bricks for the structure of human happiness on earth. Such a veneration to his worth will not "like* JONAH'S *gourd, depart o'ernight." Such was the love, be it remembered, of* DAVID *and* JONATHAN. *All those who esteem the Grand Old Man, esteem him for his lofty idealism and high sense of nobility. It is in this sense that we interpret his message to us and we have great pleasure in giving it a place of honour in this, our* HASSEE YOBEL *issue:—*



HON. MR. NATHAN STRAUS

Nathan Straus

FOUNDER OF PASTEURIZED MILK LABORATORY IN 1893
PRESENTED TO HEALTH DEPARTMENT, NEW YORK CITY 1920

CABLE ADDRESS
STRAUS NEWYORK

PERMANENT OFFICE ADDRESS:
110 FIFTH AVENUE
NEW YORK CITY

December 20, 1928.

Dear Mr. Ezra:

I am happy to learn that you will celebrate the Twenty-fifth Anniversary of "Israel's Messenger" in April, and it gives me genuine pleasure to extend to you my heartiest congratulations on this occasion, and to express my high regard and admiration for the ability and courage with which you have made "Israel's Messenger" truly "a fearless exponent of traditional Judaism and Jewish nationalism". I am a hundred percent in accord with your splendid policy of championing the cause of our people intelligently and effectively, and of promoting all constructive efforts for the upbuilding of Eretz Israel.

I always read with profoundinterest "Israel's Messenger" and, though published in far-away China, it always brings me a message about the cause that is so near and dear to me - the cause of peace, of brotherly love and of a rehabilitated Palestine, the homeland of the Jewish sages and prophets who preached peace and the brotherhood of man so many centuries ago.

May "Israel's Messenger" continue for many years under your splendid guidance to hold high the torch of the Jewish faith and of the noblest Jewish ideals.

With all good wishes for your success,

Very cordially your friend,

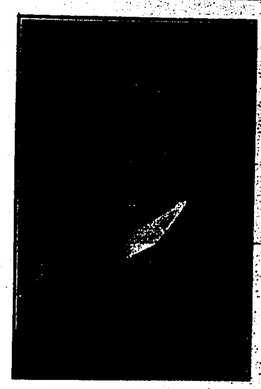
Nathan Straus

Mr. N.E.B. Ezra,
Editor "Israel's Messenger",
52 Avenue Road,
Shanghai, China

"WHAT ARE JEWS? AND WHAT IS THEIR MAIN CONCERN?"

Dr. H. W. HAFFKINE, C.I.E.
Boulogne-sur-Seine,

DR. H. W. HAFFKINE's *message which we publish below is in the form of query and answer, and has much in it to attract the attention of the readers. In the first instance,* DR. HAFFKINE *asks, 'What are Jews, and what is their main concern?' To this he replies and proves the utility and necessity of the Jew in the social, religious and moral life of his neighbours. Everywhere Jews may co-operate, in all problems, and in every situation and that is due to his gift of adapting himself to the conditions ruling at the time. The growth of the Jewish character did not take place in one day, but was the result of his tiresome wanderings and sojourns in the lands of his adoption. It explains the principle that 'First the blade and then the full corn in the ear.' That represents a principle, the immutable law of organic growth in physical existence on the one hand, and an analogous law of growth which holds absolute sway in the moral and spiritual life on the other. The evolution of the Jew took ages of hard uphill work to accomplish. All these accomplishments* DR. HAFFKINE *describes as 'fair concerns.' 'But what is the main concern?' We leave it to every individual reader to solve the problem for himself, and realize the main concern that ought to face our leaders, and in fact every individual Israelite.":—*



DR. H. W. HAFFKINE

"What are Jews? and what is their main concern?

"Alone of the peoples of the earth, they have been partners to successive civilizations of the past: the Assyro-Babylonian, Persian, Egyptian, Greek, Roman, Arab, European of the Middle Ages, and are partners to our modern civilization.

"Above all, they are bearers of the message vouchsafed to mankind through the Scrolls of the Law. In their gestures of everyday life, mostly unaccountable to themselves, and in their conceptions, are crystallised things that have proved enviable in the experience of untold generations.

"They have attended repeatedly the formation of great armies, governments,

[*Continued on the preceding Column*]

YOUNG JUDEA

The meeting scheduled to take place on the 18th ultimo, was called off, owing to the sudden departure of Prof. H. P. Shastri from Shanghai, who was expected to deliver an address on "Zionism: from a Non-Jewish Point of View." We are pleased to say that Miss Lily Nobleton has kindly consented to speak before the members of Young Judea on "The Romance of Israel." The meeting will take place on the 15th instant, at 5.30 p.m. at the Ohel Moshe Synagogue, 58 Ward Road, and it is hoped there will be a good attendance. Mr. N. E. B. EZRA will preside.

[*Continued from the opposite Column*]

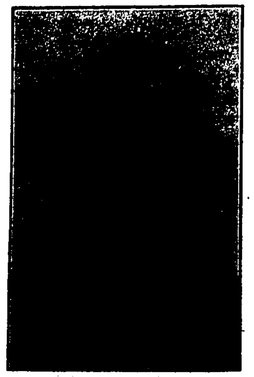
Empires, learned academies, arts and industries.

"Of all works of man that they have been partners or witnesses to, none has been like the structure which has kept them as brethren of one house. Sometimes, thinking to do one's best, one tries a change in some part of the structure. In all the past, that part crumbled, and the structure shook. Together with others, Jews are constantly building, for themselves and others, Empires, armies, governments, create arts and industries. These are fair concerns.

"But what is the main concern?"

GREETINGS FROM MINISTER C. T. WANG

DR. C. T. WANG'S message which reached us just as we were preparing to go to Press, will be read with much interest by our readers. As Minister for Foreign Affairs, DR. WANG voices the views of modern, progressive China and commands the homage of a respectful world, who see in him the symbol of a rising and progressive nation. DR. WANG has made considerable headway in his negotiations with the foreign Powers, in connection with the revision of treaties, ever since he assumed his portfolio of Foreign Minister. In the midst of his duties, Dr. WANG has found time to write us in July last, expressing his sympathy with and interest in the Jewish National Movement. He also granted an audience to MR. GERO. KRISHEVSKY, the Keren Hayesod delegate in November last, and listened with rapt attention to the latter's report on the progress that is being made in the upbuilding of the Jewish National Homeland in Palestine. DR. WANG was much impressed with same and expressed the hope that he may be able to visit the Holy Land one day and see for himself the piece of constructive work that is being done by the Jews in the East of Asia. DR. WANG is rendering an invaluable service to his people and country and his popularity is growing immensely. He is a born diplomat and holds progressive views. "They are happy men," says BACON, "whose natures sort with their vocations." DR. WANG is happy in standing at the head of the Ministry for Foreign Affairs, since it sorts with his unquenchable ambition to serve his country at a critical time in her history. His place in the affection of his people is assured. His message to us follows:—



HIS EXCELLENCY DR. C. T. WANG. [*Minister for Foreign Affairs in the Nationalist Government.*]

WAICHIAOPU
MINISTRY OF FOREIGN AFFAIRS
THE REPUBLIC OF CHINA No. M1886
NANKING

March 27, 1929.

Mr. N. E. B. Ezra,
Editor, Israel's Messenger,
52 Avenue Road,
Shanghai.

Dear Mr. Ezra:

I am very glad to hear that Israel's Messenger will soon celebrate its semi-jubilee, thus marking, as I understand, the first milestone in its useful career.

Please accept my sincere congratulations for this auspicious occasion and my best wishes for the continued prosperity of your esteemed Journal.

I remain

Yours very truly,

CTW:TY

"SPREADING USEFUL KNOWLEDGE"

From Mrs. R. E. TOEG.

I have much pleasure in congratulating ISRAEL'S MESSENGER on the attainment of its silver jubilee, which is certainly a unique event in our community. Twenty years is a long period and those who have followed the progress of ISRAEL'S MESSENGER will be able to testify how much we owe to it for the knowledge we gain therefrom of Jewish affairs, for maintaining our institutions and spreading useful knowledge about them to the general public. I have all along felt that we are being rendered useful service by the publication in our efforts to promote the affairs of the local charitable institutions since the publicity given helps to stir up the dormant feeling everywhere. ISRAEL'S MESSENGER is, therefore, to be commended for its achievements and congratulated on its present celebration.

SOPHIA TOEG.

SHANGHAI, 27th March, 1929.
211 Yu Yuen Road.

MRS. R. E. TOEG.

SIR H. GOLLANCZ CABLES GREETINGS

ISRAEL'S MESSENGER is in receipt of a congratulatory cable message from SIR HERMANN GOLLANCZ, M.A., D.LIT., Rabbi Emeritus Minister of the United Synagogue of London, couched in the following words:—

LONDON, 27th March, 1929.

"EDITOR ISRAEL'S MESSENGER.
"FROM TRYING SICKBED MAZEL TOB. HEARTILY CONGRATULATE OUR DEFENDER OF THE FAITH. HERMANN GOLLANCZ."

The foregoing has reached us just as we were going to press. It is most flattering to us indeed to be remembered by so eminent a leader in Israel, which is a striking testimony that ISRAEL'S MESSENGER is making a strong appeal to the Jewish leaders abroad. It is said that all feel instinctively that all the beautiful sentiments in the world weigh less than a single lovely action. This cannot be said of RABBI DR. GOLLANCZ'S cable which combines sentiments and lovely action both rolled in one. 'Fine words', says one homely old proverb, 'butter no parsnips; and if the question be how to render those vegetables palatable, an ounce of butter would be more than all the orations of CICERO.' To explain the problem better, PROF. J. RUSSELL LOWELL tells us that the only conclusive evidence of a man's sincerity is that he gives himself for a principle. This much DR. GOLLANCZ has amply proved himself to have done. In fact his message endorses our stand for our great ideal and lofty principles for which we are always pleading, arguing and fighting. Thus it will be seen that from the sincerity displayed by the eminent Rabbi his words gain the force and pertinancy of deeds. In the words of our immortal Sages, *Debarim min halleb nichnasim il halleb.* 'It is only words which come *from* the heart that *go* to the heart.'

We are sorry to learn that the venerable Rabbi is confined to his sickbed. Our best wishes go out to him for his speedy recovery—*refua'a shelema*—and entire return to good health—*shenoth hayeem*—is our sincere prayer.

Our apologies to Rabbi Dr. Rudolph I. Coffee, of Oakland, Cal. and Mr. V. Jabotinsky, Jerusalem, for being unable to publish their messages in this issue.

GREETINGS FROM THE AMERICAN CONSUL GENERAL

AMERICAN CONSULAR SERVICE
American Consulate-General
Shanghai, China, February 28, 1929.

Dear Mr. Ezra:

In reply to your invitation of February 22nd 1929, I desire to congratulate your journal and to wish for it continued success in the very unique position that it occupies in journalism in Shanghai.

Yours very sincerely,

Edwin S. Cunningham

Edwin C. Cunningham

N. E. B. Ezra, Esquire,
Foundor-Editor, Israel's Messenger,
52 Avenue Road, Shanghai.

020
ESC-low

"HELPS TO STEM THE TIDE OF ASSIMILATION"

From M. Z. ASHKENAZI, Rabbi Ohel Moshe Synagogue.

It gives me great pleasure to offer you my sincere congratulations on the occasion of the celebration of the semi-jubilee of ISRAEL'S MESSENGER. It is a great event in our history which should not pass unnoticed. My stay in Shanghai has not been more than half a decade and yet I can say that I owe much to ISRAEL'S MESSENGER for the way in which our communal problems have been discussed and presented to its readers. Its championship of Jewish Nationalism is another factor which helped in the dissemination of the ideals in our community. I have always read with pleasure your brilliant advocacy of Traditional Judaism: it is refreshing to note this vigorous loyalty on your part which helps to stem the tide of assimilation and decay everywhere. I hope the unique celebration will bring you abundant joy and satisfaction and impel you to look backward with a sense of happiness and cheer for services well done. *Selah wirhab al debar emeth!*

M. Z. ASHKENAZI.

RABBI M. Z. ASHKENAZI

SHANGHAI, 15th March, 1929.

"UPHOLDS PRINCIPLES OF VITAL INTEREST"

From Dr. JAMES WOO, Legal Adviser to the Foreign Office of Nationalist Government

I wish to place on record my hearty appreciation of the excellent manner in which ISRAEL'S MESSENGER upholds principles which are of vital interest to Jews and non-Jews of Shanghai. I must confess, and I am not doing so reluctantly, that some of your editorial views have caught me much, as no doubt they serve as revelations to others. You ask me to suggest what new innovations should be introduced to enhance the general tone of your paper. (Well, what can I suggest? You have practically covered the whole field that is possible in a remote town such as Shanghai.—On second thought, I should respectfully like to point out to you, that it would be of great profit to invite leading Chinese scholars to contribute now and then articles of interest concerning Jews and Chinese, and, thereby, cement the friendship of both these historic people. I should even go further than that by introducing in my leading notes suggestions of constructive value and interest to Jews and Chinese. In closing my letter, kindly accept my hearty congratulations on attaining your silver jubilee. May ISRAEL'S MESSENGER command interest in the hearts of its readers and become the Jewish International monthly in the true sense of the word.

JAMES WOO.

SHANGHAI, *15th February, 1929.*

DR. JAMES WOO

"ISRAEL'S MESSENGER" IS OUR ONLY REMINDER OF OUR DIFFICULT TASK"

From Mr. M. LIPKOVSKY.

In the day of the jubilee issue of your journal, I, as an old resident of Shanghai and being somewhat of a social worker, cannot fail to take cognizance of the activity which your journal has manifested for twenty-five years.

In Shanghai, far away from the cultured centres of Europe and America, it is particularly consoling to see that there are still idealists, who, notwithstanding, all the indifference displayed by the public, continue their indispensable work. ISRAEL'S MESSENGER is one of the few organs in the Far East, dedicated to the cause of Jewish interests in general and the development of our Motherland in particular. In our daily business routine, we frequently forget that somewhere, far away in Palestine, our heroes are exhausting their physical, as well as moral strength, so as to redeem our country; and ISRAEL'S MESSENGER is our only reminder of their difficult work. Looking after their wants and needs, ISRAEL'S MESSENGER is at the same time protecting the interests of our scattered nation in the Diaspora.

I, therefore, wish you and ISRAEL'S MESSENGER all the flourishing and fruitful results in your work for the future.

M. LIPKOVSKY.

SHANGHAI, 14th March, 1929.

MR. M. LIPKOVSKY

"ISRAEL'S MESSENGER" TWENTY-FIVE YEARS AGO

Five and twenty years ago, Shanghai was a small Jewish colony. It could hardly boast of a minyan on a Saturday morning service. The community was hardly organized in the sense it is to-day, and although it boasted of a Synagogue in Peking Road, yet there was hardly anything else to inspire. The staffs of the Jewish firms were not many in those

[*Photo Sanzetti.*

THE FOUNDERS OF ISRAEL'S MESSENGER
From left to right: Messrs N. E. B. EZRA, M. MYERS and I. A. LEVIS.

days. Jewish homes were few and far between. A Jewish club was not even thought of. When the present writer arrived in Shanghai on the 15th February, 1898, he found just a few Jewish homes where he could call and familiarise himself with things Jewish. The residence of the late Mrs. Kate Ezra, of revered memory, was one of the few which could be looked up as a home where a family of children could be reared.

The one outstanding communal figure was the late Mr. S. J. Solomon (Zecher Sadik libracha). He wa a centre around whom all matters of communal interest were focussed. He looked with an indulgent eye upon every new visitor to Shanghai and sought for his comfort and welfare. His home was a temple in miniature. It was open to all the young men in the Settlement on Sabbaths and Festivals. All must be able to recall that hoary figure with a wine cup in hand pronouncing the benediction on Kiddush on ereb Shabbat. Probably there were two or more such Jewish homes in Shanghai in those days where Queen Sabbath was introduced in such a rich ceremonial fashion. Gathering at the home of the late Mr. Solomon was a festival in itself. Topics of all Jewish subjects were discussed. We looked upon our host as the father of our community. Seder nights saw his home crowded with young men who came out to China in the service of the Sassoons. They had no actual homes of their own, save a small room for lodging and the four walls to stare at. The late Mr. Solomon did much to beautify the life of the young men who were total strangers here. Many a festival was brightened in Shanghai for the latter because of the hospitality extended them by Mr. Solomon. At one time there was held a morning prayer at the latter's residence on a Sabbath and as usual he started with Elohenu. It is within the memory of the present writer, that just as Mr. SOLOMON was intoning aloud the sentence, 'My house shall be the house of prayer for alll people,' there entered quite a few worshippers who greeted the passage with a loud Amen! The late Mr. SOLOMON was ardently supported by another pioneer and a well-known member of our community, namely, Mr. D. E. J. Abraham. The two formed a strong combination for the furtherance of Jewish ideals. Both were instrumental in founding the late Shearith Israel Synagogue which had been absorbed by the Beth Aharon two years ago. The suggestion to establish a Jewish newspaper was often discussed by the late Mr. SOLOMON. The matter came to a head in April 1904, and it was unanimously decided to launch a communal journal and give it the name of ISRAEL'S MESSENGER. If we remember aright, the final title that was chosen was suggested by Miss MIRIAM SOLOMON, daughter of the late Mr. SOLOMON and Mrs. SOLOMON. That young infant saw the light of day on a Friday morning, 22nd April, 1904. It was published by a Portuguese firm of printers at 16 Peking Road. Those who stood behind it and identified themselves with its progress were the late Mr. S. J. SOLOMON and the late Mr. E. JONAH; Messrs. N. E. B. EZRA, I. A. LEVIS, S. MOOSA and M. MYERS. The last named gentleman assumed the responsibility of it as Editor. It was a twelve-page journal, quite modest in size with a blue thin cover. Its birth was not heralded by any celebration, nor was there any air of elation noticeable among the founders, who looked upon the infant as a little instrument with which to unify and vivify the Jews in China. It was a fortnightly publication published regularly, until the break came in February, 1908. Its policy was laid down by the late Mr. SOLOMON to stand for True Judaism and Zionism. In those days the Shanghai Zionist Association was already functioning, and quite a number of public meeting was held. At one convened on July 24, 1904, it was proposed by Mr. J. A. B. EZRA (now in New York), seconded by the late Mr. EDWARD I. EZRA and carried unanimously, that ISRAEL'S MESSENGER be considered the official organ of the Shanghai Zionist Association. From that time this publication has mirrored the activities of the latter in its true perspective. That year also saw the sudden death of the late Dr. HERZL, for whom a memorial service was held under the auspices of the above-named Association and a special memorial edition of ISRAEL'S MESSENGER was gotten out on August 12, 1904. That year, it may be said without exaggeration had witnessed rapid developments in local communal work and the progress continued unabatedly.

OURSELVES

[*Reprinted from* ISRAEL'S MESSENGER *of April 22, 1904.*]

For a very long time past the appearance of a Jewish newspaper in Shanghai has been ardently desired. We believe that the existence, among us, of a journal devoted to the interests of Jews and Judaism in the Far East, a necessity of such absolute importance, that we are sure its appearance will be hailed with delight and that it would receive the warm support of our coreligionists. We, therefore, feel assured that we have taken a step in the right direction in bringing out Israel's Messenger which we think will supply that which has always been considered a great desideratum. We confidently hope that, with God's help, we shall secure the aim we have in view, which is, to establish a strong bond of union and brotherly goodwill and a means of communication amongst the scattered remnants of the House of Israel in the Far East. We have undertaken this task with great diffidence, but at the same time we feel absolutely confident that the cordial sympathy and support of the Shanghai Jewish Community will be extended to us to enable us to achieve our object. We need hardly say that we have no desire to glorify ourselves in our mission: our sole aim is to serve the Jewish cause and to place before our readers a compendium of all foreign and local news and other literary matters of interest to the Jewish public. If we succeed even in a small measure in attaining our aim, we shall have the satisfaction of knowing that we have not laboured for nothing, nor have we toiled in vain. We earnestly request our readers to consider our columns always open to contributions on all matters that concern Jews as a body, as well as, for the frank expression of their views and we expect that our anticipation will, in the process of time, be fully realised. We close this brief outline in the sincere hope, that commensurately with the help we receive, we shall always keep on enlarging and improving this journal. In the meanwhile we crave the indulgence of our readers for any shortcomings in this—our first issue.

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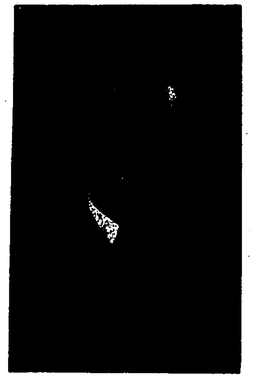
"BE THOU EXALTED IN THINE OWN STRENGTH"

From R. M. NOBLSTON.

In every age and in every place, the busybodies of the nations had always the Jews to fall back upon when things were slack in the baiting line; yet in every age and in every place leaders arose to guide and guard us from the ragings of the heathen. These leaders and warriors were always on the watch to lighten the yoke of the oppressor and deliver us from "the hand of the enemy and those that wait by the wayside."



MR. R. M. NOBLSTON

Mighty Babylon could bring Judea to despair and tears by the rivers of Babylon, but was powerless to prevent the rise of a Jewish leader who "had prepared his heart to seek the law of the Lord and to do it, and to teach in Israel statutes and Judgments." The archaeogists are now digging for Babylon amidst heaps of rubbish, and are happy when they find a few broken tablets. Israel, through the constant vigilance of our EZRAS, is to this day the standard-bearer of light.

We can well ask ourselves what would have become of us as a people if not for those who freely give of their best towards the well-being of the Jewish race throughout the world! Even in this enlightened era, in this far-away corner of the globe, we Jews have cause to congratulate ourselves and be thankful that we have not been left entirely to the mercy of those who attack us, and who, at the least opportunity, take delight in belittling and defaming us.

I have no hesitation in saying that we Jews of this Cosmopolitan city would have come out worsted after the frequent attacks on us, if not for the constant vigilance of ISRAEL'S MESSENGER. This journal has become a bulwark of defence and a real messenger of hope and good tidings, not only to the house of Israel but even to our enlightened Christian and Gentile friends who take an interest in Jewish affairs and are glad at our advancement. More and more have I come to realize that ISRAEL'S MESSENGER not only points the way to Zion, but it also serves as an antidote against the poison of the "Inferiority Complex."

In sending the Editor of ISRAEL'S MESSENGER my greetings and heartiest congratulations on his twenty-five years of work for the welfare of the Jewish community of this city and Jewish interests throughout the world, I can only conclude with the soul-stirring words spoken in the dim and distant past to another Jewish leader—"Be strong and of good courage, for the Lord is with thee and the house of Israel, likewise is He with the enlightened nations of the world who have succoured Israel."

R. M. NOBLSTON.

SHANGHAI, 8th March, 1929.

"SOBER AND EXCELLENT COMMENTS"

From Prof. H. P. SHASTRI

MY DEAR MR. EZRA,—Having known a bit of your great culture, and your contributions to religion and philosophy I have ever been one of the sincere admirers of your great race; I do not see how any open-minded man who pretends to know anything about Judaism and its adherents can be otherwise. Your sober and excellent comments in ISRAEL'S MESSENGER have helped me a good deal to understand the point of view you represent; and many of the articles appearing in this journal on the philosophy of Judaism have drawn my heart to the beauties of your religion.

You have done a great service through the journal to a great cause. Please allow me to congratulate you on the complete success you have achieved. With prayers for ever increasing popularity of the MESSENGER and a glorious career.

H. P. SHASTRI.

SHANGHAI, 19th February, 1929.

"PERSONALITIES ATTACKED WITHOUT A GRAIN OF MALICE"

From Mr. J. E. SALMON, B.A., LL.B.

DEAR MR. EZRA,—Let me offer you hearty congratulations on the occasion of the semi-jubilee of ISRAEL'S MESSENGER. In the life of a newspaper, a quarter of a century is long enough to effect a

MR. J. E. SALMON

many changes in policies views. Not so with MESSENGER; it never even by the breadth of from its devotion to it set before it embarke career.

By dint of indomitable and faith in its mission succeeded in winning a worthy place on the world journalism, in spite of support and encou and even active hindra suffers no doubt from th of its qualities, being extremely "fearless exp Traditional Judaism and Nationalism." A slight tion of language and ance in the criticism of ages holding dissimilar would not hurt it but contrary enhance its pow usefulness. This impet springs from the enthusia and fire of youth for ISRAEL'S MESSENGER is but 25 years old. Greater sobriety and tolerance will come with age. But it must not be understood that ISRAEL'S MESSENGER indulges in mud-slinging or attacks the private character of anybody. Quite contrary is the fact; personalities are only attacked in their connection with causes repugnant to it without a grain of malice.

Like a sentinel, ISRAEL'S MESSENGER is ever on the watch, and woe betide anybody who ventures to lift a finger against Israel. I may recall the recent attempt made by some malevolent persons to introduce anti-Semitism in China by printing a local edition of the so-called Protocols of Zion and carrying on polemics in the local press. ISRAEL'S MESSENGER at once stepped into the breach and by characteristic sledge-hammer methods crushed the rising monster out of all recognition. In this respect, too, it must be confessed, zeal sometimes outruns discretion and the mark is overshot.

In conclusion, dear Mr. EZRA, I hope you will be spared to celebrate many more anniversaries of ISRAEL'S MESSENGER and may the editorial office one day be transferred to the Land of Promise so that your dearest wishes may be gratified! And if I have overstepped the bounds of courtesy by taking advantage of your invitation to speak freely, remember that "faithful are the wounds of a friend."—Yours sincerely,

SHANGHAI, 14th March, 1929. J. E. SALMON.

FACTOR IN RACIAL SOLIDARITY

From Mr. LEONE A. LEVY

MR. LEONE A. LEVY

I am glad to learn of ISRAEL'S MESSENGER'S forthcoming twenty-fifth anniversary. I am pleased to say that I was a subscriber thereto since its inception and always enjoyed the reading of it. I congratulate you on your anniversary. I believe the publication has done constructive work in bringing Judaism more closer to us and rendering vast stimulants towards developing racial solidarity and consciousness. Particularly, I am glad to state that you have given abundant support to the Shanghai Jewish school and brought about a clear understanding between the different forces that are working in its interest. I always enjoy reading your pungent editorial criticisms which are filled with salt and pepper calculated to satisfy all tastes. Wishing you further more useful anniversaries, I remain, Yours truly,

SHANGHAI, 14th February, 1929. LEONE A. LEVY.

"WORTHILY MAINTAINING JEWISH TRADITIONS IN THE EAST"

From Mr. GEO. T. LLOYD, Editor of The Shanghai Mercury.

It is with a sense of profound pleasure I send you my sincerest congratulations. When a milestone is reached, one pauses and reflects—pauses to review the chequered past, and reflects on that which has been achieved so as to gather inspiration for all that which has not yet been accomplished. Men who coin phrases and transmute thoughts do not always command the admiration of the crowd but they have the satisfaction of knowing that they contribute in small degree to the mental momentum of a modern age and diffuse that knowledge which finds acceptance by those who are not slaves to

MR. GEO. LLOYD

jazz. Jewry is indebted to you for so loyally, and so worthily maintaining Jewish interests. Your catholicity of thought we may appreciate, your devotion to your traditions we may admire, and at a time like this a cosmopolitan community like Shanghai—an amalgam of caste and creed—must feel it has to acknowledge with gratitude the jubilee of an institution which has won respect here and abroad as an exponent of Jewish ideas and ideals. Long may it flourish. Intellectual Shanghai would be the poorer if unkind Fate ever ordained that the one Jewish organ in the Far East should cease to so faithfully record the aspirations and the achievements of such a large and influential section of the Shanghai community. My chaplet of praise is yours. You have earned as you have deserved recognition from colleagues,

GEO. T. LLOYD.

Shanghai, 27th March, 1929.

"AN OASIS IN THE WILDERNESS"

From Mr. I. D. MORRISON, Hon. Treasurer, Zionist Organization of America

I am grateful for the opportunity afforded me to send you a word of greeting on the twenty-fifth anniversary of ISRAEL'S MESSENGER.

Keenly interested in every phase of Zionist work, I have followed the progress of your magazine for the past few years and have become one of its ardent admirers. Away from the center of Jewish life, ISRAEL'S MESSENGER in the Far East stands as an oasis in the wilderness. It is a living example of the vitalizing influence of the Zionist idea which has penetrated every part of the Jewish world. Zionism has again restored to us that sense of national duty which is essential for every living people. ISRAEL'S MESSENGER has been a splendid medium for the propagation of this idea of Jewish unity.

I take this opportunity to extend to you my best wishes for the future success of your magazine and the hope that it may continue to serve the cause in which we are interested.—Sincerely yours,

I. D. MORRISON.

NEW YORK, 25th February, 1929, 320 Broadway.

OWING TO LACK OF SPACE WE REGRET BEING UNABLE TO INSERT ALL THE MESSAGES AND SPECIAL CONTRIBUTIONS SENT US BY KIND FRIENDS AND CORRESPONDENTS.

"THE ETERNAL OF ISRAEL WILL NOT FAIL"

From Rabbi J. L. ZLOTNIK, Executive Director of the Zionist Organization of Canada.

Where the life-giving and invigorating ideals of Zionism and traditional Judaism prevail, there the scattered of Israel may meet and the two hemispheres, the East and the West, unite in proclaiming, "The Eternal of Israel will not fail!" To keep alive these ideals, to propagate them fearlessly and with a burning pen, to keep a finger on the pulse of your brethern the world over and to interpret Jewish thought and action to the Jewish community of the Far East has been the task nobly conceived and as nobly carried out by ISRAEL'S MESSENGER. I say this not in a spirit of flattery but in a spirit of pride, because it justifies the teachings of that Judaism which can give birth to such ideals and the need of that Zionism which makes possible such achievements. In the twenty-five years of its existence, ISRAEL'S MESSENGER has grown in strength, until it stands to-day as the authentic voice of Israel in a corner of the world where it might have been so easy—even easier than in our own "melting pot"—to accept Judaism passively, ignorant of the "signs of the times" and of the struggle and triuphs of Zionism in the land of our forefathers.

RABBI J. L. ZLOTNIK

For a number of years I have read your journal with ever-increasing interest. To us in this country it has served a two-fold purpose. It was the medium which revealed to us that even across the Pacific, in a country about which the average Canadian had but a hazy knowledge, there existed an active Jewish community with an aggressive understanding of the significance of the Zionist movement and of the ideals of Judaism. It also revealed to us that even over there was a journal to be reckoned with, a journal which kept a keen eye on our doings, whose pen could be keenly barbed and bitter against those of us who fell down on our duty towards ourselves and our fellow-Jews, but whose praise could sound sweet and encouraging to those who are struggling to keep aloft the high ideals for which the journal stood. In congratulating ISRAEL'S MESSENGER on attaining its twenty-fifth anniversary, I want especially to offer my most heartiest congratulations to Mr. N.E.B. EZRA, the founder and the editor, and to tell him: "Be strong and let us strengthen ourselves on behalf of our people and on behalf of the cities of our God."

J. L. ZLOTNIK.

Montreal, 18th February, 1929. 384 Sherbrooke St. West.

MR. E. J. NATHAN

"DOING SPLENDID WORK"

From Mr. E. J. NATHAN

I find ISRAEL'S MESSENGER very pleasant to read and take this opportunity of offering you my congratulations on the occasion of the celebration of its twenty-fifth anniversary. I am decidedly of the opinion that ISRAEL'S MESSENGER is doing splendid work for Jewish Nationalism in the Far East. I would suggest, if possible, to use Hebrew characters when inserting Hebrew words, as is done by the *Jewish Chronicle* of London. Wishing you continued success.

E. J. NATHAN.

SINGAPORE, 8th March, 1929, 4 Lloyd Road.

"DESERVES BETTER RECOGNITION AND ENCOURAGEMENT"

From Mr. E. SALMON

It is with sincere pleasure that I extend my hearty wishes to ISRAEL'S MESSENGER and add my own to the chorus of congratulations that will be pouring in on the attainment of its Silver Jubilee. A term of twenty-five years in the life of a journal is sufficiently long to impress it with quality and invest it with a status all its own. A specifically Jewish paper, ISRAEL'S MESSENGER devotes its pages wholly and solely to Jewish interests. In the course of its career it had to struggle valiantly against innumerable difficulties but ever dauntless it has steadfastly pursued its course with diligence and perseverance worthy of the cause which it embraces and has made its own.

MR. E. SALMON

The success of the paper is due to Mr. EZRA the editor and proprietor who, single-handed has steered its course for so many years. The spirit of enterprise and the indomitable energy and zeal that he has brought to bear on it have undoubtedly borne fruit in the position it now occupies among the Jewish population in the Far East and further afield. Supplying as it does a local need, it certainly deserves better recognition and encouragement. Though one does not always subscribe to its policy and very often cannot bring himself to conform to its general tone, its chief claim to recognition lies in its earnest and whole-hearted advocacy of the Jewish cause. In wishing the paper a long life and prosperity, I pray that it will grow in usefulness as in strength and flourish like a green bay tree.

E. SALMON.

SHANGHAI, 19th March, 1929.

"A GREAT MESSENGER OF PEACE"

From Mr. D. G. M. ARONOVSKY.

I am pleased to avail myself of this opportunity to tender you my unfeigned congratulations on the celebration of the silver-jubilee of ISRAEL'S MESSENGER. I concede that the occasion is unique in the annals of the history of our community, since the history of the latter had been faithfully recorded by the former in its pages for two decades and a half. It is a service which is much appreciated by everyone and we all look forward to see its utility further advanced and enhanced in the years to come. ISRAEL'S MESSENGER is indeed a great messenger of peace, promoter of knowledge to our people who derive much inspiration from its pages and keep themselves *au courant* with the general progress that is being made in the upbuilding of our National Homeland in Eres Yisrael. In congratulating ISRAEL'S MESSENGER on its anniversary, I earnestly hope that it may go from strength to strength in a spirit of harmony and co-operation, working for, and with each other for the furtherance of the great ideals, which it represents.

MR. D. G. M. ARONOVSKY

D. G. M. ARONOVSKY.

SHANGHAI, 13th March, 1929.

FOR NATIONAL UNITY AND NATIONAL ASPIRATIONS

From Mr. ISAI I. MAREMANT

It is with feelings of intense pleasure that I congratulate you on the celebration of the semi-jubilee of ISRAEL'S MESSENGER and in your capacity of Editor and Publisher of your magazine.

MR. ISAI I. MAREMANT.

Very complicated, indeed, is a task of ... of a journal, which ... to reflect life itself as ... from day to day, with ... and troubles, its social ... quests, but your posi... enviable one, indeed, ... for admiration in your ... stimulating the Jewish ... calling for National ... strengthening our ... aspirations.

I wish specially to ... your call to duty ... the Young Jewish ... the pride and hope of ... "In Unity is strength" ... have taken this slogan ... its motto and put it into ... in the columns of your ... I shall not speak of the ... generation who have always cherished a thought for Zion, embodied in the age-long prayer "Leishono Abo Birousholoim"—but of the younger generation who know very little Hebrew, or who have not been taught the language at all, reading in English your ardent calls for Unity and strengthening of our national spirit and for upbuilding the Jewish Homeland.

A quarter of a century of your fruitful work for the benefit of Zion without a doubt will leave a deep trail in the history of the Zionist movement. Your ardent call for subscriptions to the National Fund and to other causes and needs of the Jewish People have chained many a link in our approach nearer to the great goal, namely, the re-establishment of Palestine as our national homeland. Those adhering to Zionism and Jews in general, who are reading your magazine will no doubt relate to their children and grand children with pride the valuable work you have accomplished during the course of a quarter of a century.

I sincerely wish that you, Mr. Editor, will go on from strength to strength and carry on your magazine with the same zest and enthusiasm. May you celebrate your 50th anniversary under still more assuring conditions.

ISAI I. MAREMANT.

SHANGHAI, 7th MARCH, 1929.

"GALLANTLY SERVING THE CAUSE"

From Mr. I. A. LEVIS

As one of the original promoters of ISRAEL'S MESSENGER, I take this opportunity to offer my heart-felt congratulations to you and those who had participated in the publication during its infancy, and whom God in His great mercy has spared to witness the 25th birthday of their ideal. But to those dear friends and co-workers who were, I am sorry to say, removed from our midst, I can only offer my humble prayer, "Weruwah Hashem tenuhehaim beganeden." I wish to say that I have followed with keen interest the commendable progress that your paper has made under you practically during the whole of the 25 years of its existence. It started under great difficulties and was met by ungracious opposition and ridicule. It was, to say the least, considered a joke at that time but fortunately it found a strong and fearless exponents in yourself and Mr. MYERS, the past editor and one of the founders of ISRAEL'S MESSENGER. ISRAEL'S MESSENGER is now keeping pace with journals of the highest standing. It is fulfilling its mission by gallantly serving the cause of our people in general and the local Jewry in particular. It has doggedly persevered and become the means of creating interest in Jewish affairs not only in Shanghai, but practically all the cities in the East, where Jews have founded their homes.

With good wishes for further achievements in your good work.

I. A. LEVIS.

SHANGHAI, 19th March, 1929.

AN EVENT OF UNIQUE SIGNIFICANCE

From Dr. MAX A. JOFFE

Permit me to offer you my congratulations on the twenty-fifth anniversary of ISRAEL'S MESSENGER and my best wishes for its ... am sure you deserve the tributes offered you from far and near. In a community like ours where we have business interests to look after, it is gratifying to note the appearance of a Jewish journal chronicling the local events and reviewing Jewish events abroad. To serve in this capacity for twenty five years is of unique significance, and we must not forego the opportunity of celebrating the event with you and offering you the best of wishes for the future. Yours future. I have often found it a welcome visitor to my home and enjoyed its contents. It is a creditable publication and I respectfully,

DR. MAX A. JOFFE

MAX A. JOFFE.

SHANGHAI, 20th March, 1929.

"A DIFFICULT AND RESPONSIBLE WORK"

From Mr. I. FRIZER, Harbin

It is with great pleasure that I comply with your request in offering you my opinion about ISRAEL'S MESSENGER in connection with its approaching silver jubilee. It is a trite saying that it is easy to criticize than to create. However, as regards your zealous work for the cause of the Far Eastern Jews, there is no room for criticism. For the last ten years I have been reading your magazine regularly, during which time I have noticed your incessant endeavours to improve it both in appearance and contents as well. To us, who are more or less intimate with the work of publishing periodicals, the difficulties that are to be overcome are fully realised, especially in your case the entire work is practically being done by yourself alone. It is indeed a difficult and responsible work and may well he held as a model for future generations.

Naturally, it is an easy thing to wish your journal further developments but their fulfillment must be difficult and slow. I would like to see on its pages constantly, or from time to time, the following departments: (1) Literatuure on Jewish life; (2) Memoirs, Diaries, Public discussions by former as well as present residents of China, India and Mesopotamia. (3) Notes concerning the History of the Jews in the countries named under par. 2, disclosing also any accumulation of Hebrew books at any place and records of Jewish families there. (4) Statistical in the life and interests of Ashkenazim Jews in China and of promoting unity between them and Sephardim Jews.

It might probably be of interest to issue, together with the Jubilee number, a detailed list of the leading articles printed in ISRAEL'S MESSENGER during the 25 years of its existence, giving the names of the authors and contributors; also an Album of Portraits published in the magazine; at least, those of the most pominent personalities in Science, Arts, Crafts, Commercial and Public activities. Also drawings of notable buildings and institutions of religious or public interest.

In conclusion I wish to congratulate you heartily on the 25th anniversary of ISRAEL'S MESSENGER and to wish you many, many years of success and prosperity in your great work. May God grant you health and happiness to continue your beneficial, useful and indispensable work for the welfare of our Nation, our Ideal, and Zionism.

I. FRIZER.

Harbin, March 15th, 1929.

THE SEVENTH DOMINION LEAGUE

By N. S. BURSTEIN, Cardiff, Wales

It was Emerson who said that the high, the generous, the self-devoted sect will always instruct and command mankind. Never was a sincere word utterly lost. Never a magnanimity fell to the ground, but there is some heart to greet and accept it unexpectedly.

These sentences flashed through my mind when I read Colonel Wedgwood, M.P.'s statements on the Seventh Dominion Movement in an interview with a representative of the *Jewish Chronicle* on February 15th. My heart greets his magnanimous scheme and I feel convinced that his sincere words will not he lost. I personally, accept it not unexpectedly as it was in November 7th 1918, that Colonel Wedgwood wrote to me from the House of Commons: "The Jewish nation is at last safe. . . . . ." "But in the eleven years since this was written he has learned the fickleness of the English Government and saw that things are not what they seemed to him to be then. He sees now, as he says, that the friendship and understanding between the British people and the Jews that existed then, seems completely to have ceased. An extremely serious matter in itself! And where is the right thinking man or woman who will not applaud his trenchant and truly patriotic words: "To me it looks as if the English behaved snobbishly, diffident about being known as being partners with the Jews. Snobbism is the most contemptible of all vices; it consists of fear of what other people will think about you, *and I cannot stand my country showing that form of cowardice.*" (The italics are mine).

Everybody, even the weak-kneed anti-Zionists who triumphed over it, has noticed the sluggish, vacillating manner in which the Mandatory Power in Palestine is helping to build the Jewish National Home. Pretention, I heard say, may sit still, but cannot act. Pretention never wrote an Iliad, nor drove back Xerxes, nor abolished slavery, nor will it build the Jewish national Home! Colonel Wedgwood is evidently permeated with these ethical ideas, and goes on to say "We English have to show both to the Jews and to the world that the English and the Jews are not ashamed of being friends and that the business of developing British culture and Jewish ideals in the east is of great moral and imperial value. . . . *We must stop our patronising attitude towards the Jews* (the italics are mine) and cease to think that we are in Palestine only as onlookers. "And again," Palestine must become a sound, practical, political proposition instead of being an abstract object of sympathy." All these ideas so forcefully and so soulfully expressed are a compliment to the high intelligence of Colonel Wedgwood. He belongs to the far-seeing statesmen with whom England has always been blessed.

During the Great War the Jews of the world, even those of the belligerent nations, have shown fearlessly and openly their genuine friendship and full confidence in the British people. The British Nation may rest assured that the Jews in Palestine will never give England cause to bombard Jerusalam, as the Arabs have given France to attack with shot and shell the ancient city of Damascus. That famous French philosopher, Jean Izonlet, recently said: "We all know that the Jewish race has, since time immemorial, played the historic role of mediators and transplanters of culture and civilisation from one end of the earth to the other. If we Gentiles could only understand the mission of Israel, then the nations would compete for the possession of Jewish citizens." As a Zionist and a true subject of England's King and Country, I am simply fired with the idea of the seventh Dominion. And wholeheartedly do I concur with, the Editor of "The Jewish Chronicle" that for Jews to feel that they are partners with Great Britain in the Palestine effort, must bring a tinge of added pride to the heart of every Jew who feels the remotest desire for the salvation of his people, the saving of his land and the future maintenance of Judaism. Colonel Wedgwood has sown a divine thought, and it is incumbent on all right-thinking British citizens, Jews and Gentiles alike, to see that he should reap a mighty action. To Colonel Wedgwood I will say in the words of the poet:

"That your first theme is Human Life
Its hopes and fears, its love and strife—
A theme no custom can efface,
Common, but never commonplace,
For this beyond all doubt, is plain:
The Truth that pleased, will please again,
And move men as in bygone years
When Hector's wife smiled through tears."

Sir David Ezra's Gift to Johannesburg Zoo

Ten crates of monkeys and birds have reached the Johannesburg Zoo from India. They are the gift of Sir David Ezra, who has a large private collection of animals in Calcutta. He recently visited Johannesburg and was greatly impressed by the Zoo. The crates contain monkeys, parrots, storks and pheasants.

"A GREAT HELP TO THE JEWISH NATION"

From Mr. H. KAMMERLING, President Shanghai Zionist Association "Kadimah"

Allow me to congratulate you on the 25th anniversary of ISRAEL'S MESSENGER. Your work for the past twenty-five years has been a great help to the Jewish nation. Situated as we are thousands of miles away from the centre of Judaism, we have been aided by your esteemed paper, and have been able to keep in touch with the rest of the world.

MR. H. KAMMERLING

Your news has always been refreshing to the idealist who dreamt of Palestine as our National Home, but now thank God we have been rewarded. In the past twenty-five years we have achieved our aim, not through bloodshed, but through propaganda in which you have played a leading part.

I wish you success in the future and I hope you will carry on your ideas for the improvement and the betterment of Judaism and our dear Land of Israel.

On behalf of the committee and members of our Association we thank you for your past assistance rendered us and with Zion's Greetings, I remain, Very truly yours,

H. KAMMERLING, *President.*

SHANGHAI ZIONIST ASSOCIATION "KADIMAH."

SHANGHAI, 8th March, 1929.

BARUKH SHEHEHIYANU, WEKIYEMANU, WEHIGGIANU LAZEMAN HAZAY

From Mr. M. MYERS

When the subject of launching out and introducing in Shanghai a desirable Jewish magazine for the benefit of our small community was discussed at an informal meeting held at No. 17 Quinsan Road, a quarter of a century ago, I failed to give a readily definite answer to my co-workers relative to the part, that I should have to play in future in the matter. My nervousness was truly not due to any lack of confidence in myself nor in the abilities of my colleagues; but entirely owing to the genuine fact that Journalism, which is invariably fraught with bristling rocks and responsibilities does not come within the province and confines of mercantile assistants. Naked truth in its full sense of the word, vividly dawned upon most of us, and we clearly viewed the amount of spade work that was in store for us to do, and the untold impediments to surmount. Moreover, the existence of the paper was contingent upon its prosperity or failure, and the most important question of time and finance, was another knotty problem to be solved—a check-mate was looming on the horizon—we were at the end of our wits, and under the surrounding circumstances, we had no other alternative but to abandon the idea in its finality for the nonce. But there was a strong and determined character in our party behind the move, who could not be shaken off, nor easily dismissed, in the dominating personality of our dear friend, the late S. J. SOLOMON. He did not allow the case to lie dormant, but incessantly infused in us the encouragements and assurance of an ultimate triumph that at last attained the desired effect. A unanimous support was forthwith promised, and in the course of time the word "Go" was signalled and on the memorable day of April 22nd 1904, ISRAEL'S MESSENGER made its humble bow into the local Jewish Society.

MR. M. MYERS

In truth, the paper was not so charitably received at the outset. A murmur and division was apparent in the rank, and those who were not on our side laboured with sinister imaginations, felt apprehensive for the future of the little "Tormentor" predicted a premature and natural death for the maliciously nick-named "Blue Rag," and keenly waited to hear its death-knell. Nevertheless, these discouragements did not daunt nor deter us from carrying on with our good work. We had not unlike the busy ants, toiled on and on, and roughed many a discord, until our voluntary labour, patience and perseverance were crowned with success and manifold results. All the hostile elements were bridged over at this stage, and the irreconcileables safely locked up in our fold. Unsolicited, voluntary contributions and "congrats" to the paper from local and overseas sympathizers, began to filter in. This kind recognition, the moral support and good-will given by the public to the paper had immensely overwhelmed and justified us to merrily sing "HOSHAANAH". *"Vive le Messenger!"*

These overtures had instilled in us fresh incentives, to work harder and achieve further successes in the field of journalism that we aptly deserved. We find the once despised "Blue Rag" today has gone from strength to strength, developed itself into a full-fledged Journal and is wanted here, as well as in far-off lands. I feel gratified to observe that our ideal had blossomed and brought forth bountiful results, and I did not err in entrusting the conduct of the paper altogether, in the capable hand of my esteemed friend Mr. N. E. B. EZRA its present enterprising and indefatigable editor, who has successfully brought up ISRAEL'S MESSENGER to a high standard fulfilling its mission and fearlessly serving the cause of our people and homeland.

M. MYERS

SHANGHAI, 7th MARCH, 1929.

"KINDLING THE TORCH AGAINST POISONOUS INFLUENCE"

From Mr. JACOB L. FRIEND.

I consider it a privilege to write you a few lines of sincere felicitations on the occasion of the Silver Jubilee of ISRAEL'S MESSENGER. It is twenty-five years since your journal has been standing on the watchtower—*shamizpeh*— recording Jewish events and defending Traditional Judaism and Jewish Nationalism against the onslaught of assimilation, apathy and materialism. It is twenty-five years since you have performed a thankless job and attempted to breath life into the dry bones of Far Eastern Jewish Communities. I certainly admire your untiring energy and devotion in kindling the torch against the poisonous influence of indifferentism. It is a rare and unique occasion to reach twenty-five milestones in Jewish journalism in the Orient, and when I see a Jewish Journal celebrating such an event I look upon its editor as a hero on a rare battlefield. Our famous Hebrew poet J. L. GORDON makes the following striking allusion which is appropriate to the present case:—

MR. J. L. FRIEND

בעלים איש מושך בשבט סופר
הן ביתו לאלפים ולרבאות סופר
ובישראל איש סופר מושך השבט
כל יבוז היא יעבור תחת השבט

The success and popularity of the past should be a pledge for the future and give you wings with which to reach the Golden Jubilee. May the Almighty grant you god speed and lend you help in your efforts for furthering those ideals for which *Mebasser Yisroel* stands.

JACOB L. FRIEND.

SHANGHAI, *Rosh Hodesh Adar Sheni 5689*, (13th March, 1929).

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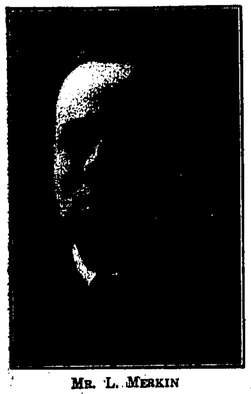
"EXPRESSES THE ESSENCE OF ORTHODOX JUDAISM"

From Mr. L. MERKIN



MR. L. MERKIN

I avail my self of this opportunity to tender you my congratulations on the attainment of your semi-jubilee and appreciation at the way ISRAEL'S MESSENGER is edited. Its standard is high since it expresses the essence of orthodox Judaism with which I am in hearty accord. I hope you will celebrate many more anniversaries and continue to uphold the Ancient Law which is our shield and buckler. With best wishes.

L. MERKIN.

SHANGHAI, 6th March, 1929.
4 Studley Avenue.

"A REAL MESSENGER TO AND FROM ISRAEL"

From Mr. S. S. LEVY

Up a high (spiritual) level ascend thee,
0 good tidings publisher of Zion;
Lift up thy voice with a great energy,
0 good news reporter of Jerusalem;
Lift it up, hesitate not;
Say unto the cities of Judah:
"Behold your God!" (Isaiah XL-9)

Call out with (an unfailing) throat,
Spare not;
Like a bugle-horn,
Lift thou up thy voice;
And declare unto my people their transgression.
And unto the house of Jacob their sins.—Ibid LVIII—1.

MR. S. S. LEVY

I have much pleasure in offering my hearty congratulations and sincere best wishes to the founder, editor, manager and staff of ISRAEL'S MESSENGER, all of whom are included in the genius of MR. N. E. B. EZRA. Mr. EZRA has been able to maintain, single-handed, the regular publication of a paper which he has made a real *Messenger* to and from Israel. ISRAEL'S MESSENGER is a monthly magazine of intense interest and instruction in matters of vital importance to Jews and Judaism. Its attitude is as orthodox, traditional and patriotic as prophetic Judaism could be, internally and externally, at home and abroad to native and stranger, friend and foe. It stands for the preservation and defence of principles and ideals of the genius of Israel, the holy priestly nation of this planet. Upon the dominion of its circulation the sun never sets. it throbs in a million hearts. It is a faithful sentinel on the tower of a powerful search light of devotion and watchfulness. The Editor is a steady marksman. His principal targets are "Liberal," Judaism and anti-Semitism. Few Jews can live their spiritual, moral, national and communal life with better or even equal devotion and energy.

Yea, single handed. But how? In affluence? Independence? Having no hard struggle to support a family? In the midst of encouragement, applause or even due appreciation? Free from the disturbing intrusions of jealousy, envy and malice? Questions of a private nature like these must be left to answer themselves. We mention them here by way of explaining why ISRAEL'S MESSENGER is a monthly rather than a weekly outturn .

EDITOR EZRA'S character cannot be flawless or he would not be here. We all are here for paying ancient liabilities, removing imperfections and stains and earning fresh credit and adding assets. Our hero does not hail from the city of the angels. I have known him since he was a child and for private reasons, have been and am much interested in his psychological endowments. During the last twenty-five years he has taken astounding strides in his evolution. *The Jewish Chronicle* is much easier to edit in London where ample news items are available. In Shanghai with a small community in an obscure corner of the world, a magazine of twenty-four pages of interesting matter confined to the intellectual, moral and spiritual concern of a single nation has mostly to be created, clothed and projected. *The Messenger* receives no supplies from movements of steamers in the harbour and houses "To let," chronicles no lawsuits, accidents, burglaries, murders and funerals. About ninety per cent. of its contents consist of brain work or mental industry. It is practically a literary work of historical and secred qualification. And this has been going on for not less than a quarter of a century and is quite a success! We wish the Editor long life, further advance, greater success and health, wealth and prosperity here and Hereafter. "May his like abound in Israel!"

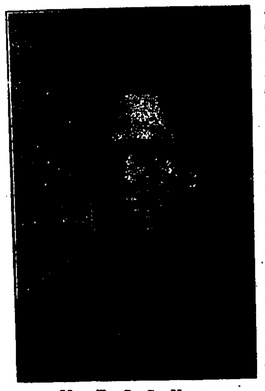
S. S. LEVY.

SHANGHAI, 6th MARCH, 1929.

"A BEAUTY OF MANNER AND SINCERITY"

From Mr. E. C. S. YANG.—A Chinese-Muslim.

It affords me great please to address these few lines in appreciation of your Silver Jubilee which falls sometime in April. As a regular reader of your excellent paper since two years or so, I have no hesitation in pronouncing your stand in the interests of your people and religion as worthy of the respect of Jews and non-Jews alike. I have noticed in your editorial notes a beauty of manner, of utterance, of achievement, of reputation, of sincerity. I read some years ago an excellent treaties on "True Beauty" in which its writer explained that beauty of manner, tender considerateness, and reverence makes it impossible for one to be desolate, but rather it will insure him being loved. Beauty of utterance of course has a fadeless charm; beauty of achievement is always fascinating; beauty of sincerity strikes a sympathetic chord in all hearts.



MR. E. C. S. YANG.

You, Mr. EZRA have all these qualities expressed in your views, and this to my mind makes your paper a potent factor for usefulness and good. May you continue to uphold your great traditions, and may ISRAEL'S MESSENGER impart to all its friends and readers the message of good tidings.

ENYUB C. S. YANG.

SHANGHAI, 15th February, 1929.

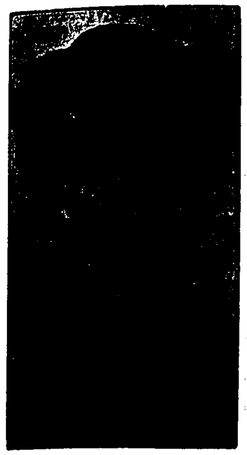
"INSTRUCTIVE AND INTERESTING"

From Mr. I. E. MORDECAI

I am very pleased to learn that you are about to celebrate the 25th anniversary of ISRAEL'S MESSENGER, the only Jewish publication in the East. I must congratulate you on your unfailing efforts in establishing ISRAEL'S MESSENGER and bringing it to its present high standard of journalism, which is a credit to the community which it represents. I wish you every success for its future, which I have no doubt will labour further to win more victories for our cause. ISRAEL'S MESSENGER is of educational value, instructive and interesting through and through. It should gain more supporters from the ranks of every Jewish community in the East. Its hundred percent. Jewishness makes it the mouthpiece of *K'lal Yisrael* and way out here we look forward to its coming with undiminished interest and eagerness.

I. E. MORDECAI.

CALCUTTA, 13th February, 1929. 29, *South Road Entally.*



MESSAGE FROM CHIEF RABBI KOOK

The following message from the venerable Chief Rabbi KOOK, of Eres Yisrael Jewry will be read, we are sure, with vivid interest by our readers. Much is expected from the leadership of the CHIEF RABBI in his great rôle that he is destined to play in bringing about the convocation of Sanhedrim, a much mooted subject in these days. Jewry in the Diaspora will gladly follow the lead of CHIEF RABBI KOOK and we hope that the latter will demonstrate great foresight in convening this *keneseth hagedola* in the near future:—

A. I. KOOK
Chief Rabbi of the Holy Land
Jerusalem

אברהם יצחק הכהן קוק
הרב הראשי לארץ ישראל
ירושלים

ב"ה יום ח' לחודש שבט תרפ"ט.

מאירת ומברכת .

באחחת לב קבלתי את הידיעה ע"ד חגיגת חגי היסוד שים יסוד העתון חמכבד "משגיח ישראלי" לפי הרשם שנקלט אצלי. מתשוקתך חדותני של עבודתכם, חני מלא תקות אמן בימים הבע"ל תתילו ברזל היהדות תואמות, לעורר תמיד בלב אחינו השבים בארץ המרחק, בריחוק מקום מארצנו הקדושה, ומהמרקדים הגדולים שבתפוצות אשר בגולה את אחוה יהדות אשר בהם יחי ישראל חיי העתים הני קדש של נתן ושל כבוד בחוב לכל הקדוב הנשובים והקדושים שלו, להקיר בכל לב את יחדותנו, בחמונת ברוחו ובחיים, להתם שור בקשר אמיץ עם שותפי הגדולה והקדושה שלנו בכללותם, להיות עקודים בשלשלת של כל הקהלות הגדולות, אשר אנו מקוים ליום ישועה ונאולה, לשיבת ציון ולחשבת כבוד ישראל למכונו ומקום משכנו בארצנו הקדושה ובחבל נחלתו, בציון חמרתו ובירושלים עיר קדשו, לעבור במרוץ להגיל את יעוב ארצנו הקדושה, ולדושם את משעלי בנית בחירה בתוכה להשאיר עליה לחזק את כל מחזי הקדש אשר בארץ הקדש ליחודה ולחסד ולהתעורר לחוריה את כל מפעלי חם בלבוש יהודי לאסוף אליו יהי הבזוים בקרבו, בכל מיל שהישוב רישון וחדוש יעיר ומיסדי בהוה ומקצים ליסד בעתיד בעלי"ח, ובתוך הרבדים חשאלו אשר מהם תוצאות חיים לעמנו - לחזיר לשובה ולכבוד רב את יחידה של הישיבה הקדושה המרכזת העולמית לישראל, בבירתנו הקדושה ירושלים, אור התורה אשר ממנו תקות לשאר את בית ישראל בגדולי תורה, ברבנים מפוארים, מחי ערי מלאים אור תורה ויעת ד', חוני מתשבות נעלות בחכמת ישראל ובחות לאומנו המקדש מיסוד קדש הקדשים.

אקוה עוד כל הדברים חנדולים וחנשגבים חאלה תשאו תמיד חיון הב, ותעוררו לבבות עדים של אחינו להחדיף לתוכם טלי אורה של יהדות טהורה ונאמנה ויהי ד' עלכם לחון מעשיכם לתפארת עלם.

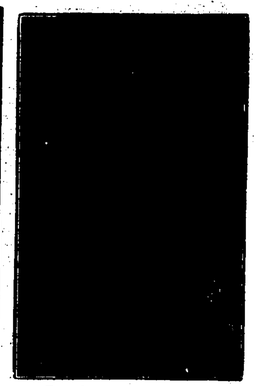
בברכת מקבריכם מאד השוחה לכם את ברכתנו הנאמנה מהר הקדש מירושלים

"THE HOPE-INSPIRING MESSENGER"

From Dr. and Mrs. ARIEL BENSION

DEAR MR. EZRA,—Your 25th Anniversary Number must be flooded with messages of goodwill from all parts of the world. For who, that is interested in the progress of Jewish life, has not welcomed the hope-inspiring "Messenger" from the East? And who, that cares for the success of Jewish ideals, has not followed the struggles of its indefatigable Editor, as he fought for Judaism and the Right? For Israel's Religion and Israel's Land and Israel's Language and Israel's Rights? We, who travel to distant parts of the world, can well testify to the comfort it has brought to hearts that despaired of the Jewish future, to the enlightenment it has brought to homes that were ignorant of Jewish history. We have seen it awaited with eagerness in large cities where the Jew finds himself as alien and drifting away from Jewish moorings, and in small towns where there may not even be a Minyan, and where its presence means that Jewish brothers have come into the home of lonely Jews. Just the other day, in Penang, we were told by Mr. Aaron Manasseh, whose hospitable home provides the wanderer with both material and spiritual sustenance, that he finds in your paper, all that he needs to keep him in touch with the big Jewish world outside. And now, in the home to Sir Manasseh Meyer, that grand old Jew of the East, whose home is the only one in the East where the poor are made as welcome as the rich—one of the first papers that meet the eye, is your own interesting one.

MRS. ARIEL BENSION



DR. ARIEL BENSION

A wit has said that the first hundred years of life are the hardest obstacles to be overcome You have now reached the sign-post, that marks the end of the first period of struggle, and you have come through with flying colours. May you grow from strength to strength, bringing the message of hope and enlightenment to ever-widening circles of our people, and especially to the young, upon whom our future depends. With Zion's greetings, we remain, THE FRIENDS of ISRAEL'S MESSENGER.

ARIEL BENSION. IDA BENSION.

Belle Vue House, Singapore, March 8th, 1929.

"CHECKING REFORMERS"

From Mr. SAMUEL S. MAZGAWKER, Bombay.

On the twenty-fifth Anniversary of ISRAEL'S MESSENRER, it gives me great pleasure to give an expression of my high admiration for the way in which the upbuilding of Jewish homeland is looped in its columns. It is further a noteworthy fact that any reforms advocated by ISRAEL'S MESSENGER do not conflict with Traditional Judaism.

In these days of drastic reforms in religious and other walks of life, ISRAEL'S MESSENGER is rendering a great service by checking hasty reformers and showing them how to re-contruct some of their short-comings here and there in Judism without departing in the slightest from the foundation of the Faith.

With my heartiest congratulations to ISRAEL'S MESSENGER on its first Jubilee and prayers for its continued success and prosperity, I remain, Yours sincerely.

SAMUEL S. MAZGAWKER.

Bombay, February 28th, 1929.

"QUITE A TRIUMPH TO CONDUCT A JEWISH JOURNAL"

From Rabbi Dr. BERNARD DRACHMAN, New York

I was pleased to learn of the Silver Jubilee of your valued publication. It is quite a triumph to conduct a Jewish journal successfully for a quarter of a century under the difficult circumstances with which you have contended. I congratulate you most sincerely on this auspicious occasion and wish you many more years of useful activity for your own benefit and that of our beloved Judaism. I am just now writing an article on the theme "Should Jews Convert" which is one of interest at present in this country and hope to get it to you in time for your Jubilee number. Wishing you and all our brethren in Shanghai yemai mishtay W'simha and mo'adim l'simha—very sincerely yours.

BARNARD DRACHMAN.

New York, February 20th, 1929. 128 West 121st street.

"WELL ENOUGH" HAS NEVER BEEN THE JEWISH MOTTO

From Mr. JACOB SCHWARTZBERG, New York

I want to take this meas of wishing you the best of luck in your single-handed battle to spread the light of the Torah in the Far East, also to bring the Far East closer to its old-new homes,—Eres Yisrael. You have done well in the last two and a half decades. But "well enough" has never been the Jewish motto. "Progress" must be the ever present battle-cry. Progress in bringing the drifters back into the fold of Judaism, Orthodox Judaism, progress in spreading the Light of the Torah in the four corners of the earth; and progress in arousing the Jews in the Far East to their duties as citizens of the greatest home, the holiest sanctuary in the world—Eres Yisrael. My only hope is that you go from strength to strength in your glorious undertaking and reach the time when the second twenty-five years goal will be at hand to be celebrated as this jubilee of to-day.

Mr. J. SCHWARTZBERG

I do not want to utter any criticism what ever after saying what I have said. But I feel that you can increase the value of your paper in its struggle to spread the light, by publishing articles on Jewish History, Jewish Ethics, Jewish Religion, Jewish Culture and scholarly studies by different Rabbis or laymen. I should suggest something on the style of the *Jewish Chronicle* Supplement of he London Jewish *Chronicle*. In addition, I should like to see a greater book-review section. This criticism is all I have to offer. With best wishes for your personal health.

JACOB SCHWARTZBERG.

NEW YORK, *7th January, 1929.*
207 Clinton Street.

"KEEPING ALIVE THE JEWISH SPIRIT"

From Dr. CYRUS ADLER, President Dropsie College and Jewish Theological Seminary.

I want to congratulate you upon the celebration of the twenty-fifth anniversary of ISRAEL'S MESSENGER. Your paper is energetic, live and presents a most interesting appearance. I have always admired your energy and courage in keeping alive the Jewish spirit in what is to us a distant corner of the world.

Wishing you continuance of health, and prosperity for your journal.

CYRUS ADLER.

PHILADELPHIA, FEBRUARY 6, 1929.

"UNCOMPROMISING IN ITS POLICY"

From Mr. CHAS. E. BLOCH, New York

I note that in April ISRAEL'S MESSENGER will celebrate its twenty-fifth anniversary. The undersigned has been a reader of it for many years, almost since its inception. I have found it always outspoken, unafraid and virile in its editorials, and uncompromising in its policy. Judgment and care used in its selection of its material and in its mechanical make-up. It is not only an interesting journal but attractive in its appearance. The quarter century of its existence, the very fact that it still thrives, is evidence of its success and the appreciated service it renders to our people. I earnestly wish you and it continued success and prosperity.

CHAS. E. BLOCH.

NEW YORK, 4th January, 1929.
31 *West* 31st *Street.*

"SLAVES IN FREEDOM"

By Rabbi LOUIS I. NEWMAN, Temple Emanu-El, San Francisco.

ACHAD HA-AM, the distinguished Hebrew philosopher, speaks in one of his essays of Jews in Western lands as "Slaves in Freedom." At Passover time we remember this statement with particular poignancy. We are witnessing a gradual diminishment of hardship for the Jews in the Occident. Pogroms occurred a decade ago, but they are only tragic memories to-day. Anti-Semitism is with us yet, but Pro-Semitism is increasing as its antidote. Prosperity smiles upon the Jew. YESHURUN is waxing fat. But Yeshurun also kicks. Rabbi LOUIS WITT in his splendid opening address at the recent Convention of the Union of American Hebrew Congregations in San Francisco remarked: "In making it easier to be a Jew, the modern world has made it harder. It is difficult to fight justice. It is unwise to wrestle with an angel." Modern Jewry faces its most menacing challenge. What persecution has been unable to accomplish, good-will may bring to pass. Centuries of oppression have stiffened the fidelity of Israel; one century of beneficence may destroy it. Though the wind forced the traveler to hug his cloak more tightly, the warm rays of the sun compelled him to shed it.

REV. DR. LOUIS I. NEWMAN.

EDMOND FLEG in "The Life of MOSES" has compiled rare and penetrating selections from Rabbinic literature which have clustered about the career of the great Lawgiver. We learn for example: "But the Israelites (in Egypt) were not all slaves. Some added acre to acre, harvest to harvest, traded in copper, in jewels, in porphyry. At ease in their gardens of tumbling waters, in their halls where idols were painted upon the walls, they had for friends the sons of Egypt; like them they went bare-foot and bare-shouldered, with tanned skin; and like them they called themselves, instead of Phanuel, Peniel or Osiel, Meti, Teti or Atoti." Cannot we hear Jews saying: "Why some of my best friends are Egyptians." KORAH called himself "Koracti" to the Egyptians, and with the other assimilationists he said: "If PHARAOH would keep his Hebrew slaves, peradventure his anger will turn against us, and if he would let them go, peradventure he will banish us with them." Here is the classic fear of prosperous Jews that they will have to suffer for the shortcomings of other Jews. It is always the other person who is the offensive type.

Fear is one of the corroding influences in Jewish psychology. Though we are freemen, we are still in psychic exile. LUDWIG LEWISOHN in "The Island Within" has given a scintillating analysis of the inner workings of the Diaspora Jew's mind. A Rabbi spoke on this volume at a Rosh ha-Shanah Service; it was without doubt one of his greatest discourses, but the half-assimilated rebellious Jews in his congregation hated him for disclosing the true nature of their attitude towards themselves as Jews and towards their religion. When we say that the only cure for the mental ill-health of multitudes of Jews in lands of freedom is a return to the island within, they decline to heed our message and oppose us for uttering it. "The fault, dear BRUTUS, is not in our stars, but in ourselves, that we are underlings."

> "They set the slave free, striking off his chains,
> Then he was as much of a slave as ever.
> He was still chained to servility.
> He was still manacled to indolence and sloth,
> He was still bound by fear and superstition,
> By ignorance, suspicion and savagery.
> His slavery was not in the chains,
> But in himself. . . .
> They can only set free men free.
> And there is no need of that:
> Free men set themselves free."

It is through self-discipline, self-denial, rigorous self-education and self-direction that the Jew in lands of ease can fortify and reinforce his Jewish will. By an effort we can rise beyond ourselves; we can become the Greathearts of Israel through struggle and aspiration. Thus we can attain the "healthy nature," coherent, sweetly cooperative, not incoherent, self-distracting and self-destructive. "LO," says the prophet, "I will seek that which is lost, and will bring again that which is broken, and will strengthen that which is sick." "And we shall be called the repairer of the breach, the restorer of paths to dwell in."

ADMIRES COURAGE AND CONSISTENCY

From Dr. ALEXANDER LYONS, Rabbi of the Eighth Avenue Temple, Brroklyn, N. Y.

I am pleased to congratulate ISRAEL'S MESSENGER on the occasion of its 25th anniversary. While I am not in complete sympathy with its views on Traditional Judaism and Jewish Nationalism, it has held my admiration for its courage and consistency. It probably is better suited to Jewish needs in an Oriental environment than would be that phase of Judaism for which I as a Liberal stand in the Occident.

DR. ALEX. LYONS

I believe that there is urgent need of a greater adaptation of Traditional Judaism to present-day conditions and tendencies. Many of our Jewish Traditionalists seem to me to be like Israel departing from Egypt, carrying the bones of a dead JOSEPH with them. I am not opposed to such remnants and reminders of the past unless they are superstitious substitutes for that active spirit of life which has always been fundamental to Jewish history. Extensively in American Jewish Traditionalism is a form of fetichism in which theoretical devotion does service for practical loyalty.

I would like to see an expression of the Jewish spirit as it has appeared traditionally appropriate to a progressive civilization in which everything is subjected to searching and scathing scrutiny. Such an adaptation, however, should be made by a representative Jewish body mustered from the various phases of Jewish thought and life in the world so as to be duly authoritative because representative. Unless this is done we shall develop distinct and in time antagonistic sects in Judaism which will prove mutually destructive.

I am not entirely satisfied with Liberal Judaism as it obtains in American life to-day. In theory it is splendid. In practice it conduces to a religion of convenience instead of conviction. It is fortunate for this phase of Judaism that it is paralleled here and elsewhere with Traditional commitments. These will serve as a breakwater to that tendency of Jewish Liberalism so to spread itself as to result in superficiality at the cost of seriousness and profundity.

I am not wholly in sympathy with the Jewish Traditionalism of ISRAEL'S MESSENGER. I am against any political alignment of the Jewish people. I find the promise of serious danger in the direction of such development. It seems to me that there is sufficient inspiration and unitive compulsion in the spiritual and ethical idealism of Judaism to attract and keep the Jewish people together, apart from any form of political organization. I am strongly for the securance of a Jewish Home-land to which refugees might run as an altar of escape from danger and of opportunity for the realization of their finer possibilities, but I would much rather see a combined and persistent effort of the Jews of the world, together with all liberal-minded non-Jews, to secure such political conditions the world over that persecution for religious differences will cease. As things are at present Jewish Nationalism is a logical reaction to the pretence and inhospitality of our superficial civilization.

This being so, ISRAEL'S MESSENGER has been rendering a valuable service. My prayerful wishes attend its future! May it go on with increasing strength in influencing its many readers towards that finer spirituality of a genuine Jewish identification that shall irradiate in the surrounding world increased light, love and loyalty.

ALEXANDER LYONS,

BROOKLYN, N. Y. January 8, 1929.

[*We refer to the foregoing in our leader elsewhere in this issue.* —*Editor*, ISRAEL'S MESSENGER.]

"NO APPRECIABLE DISTANCE"

From Mr. FELIX N. GERSON, Managing Editor of "The Jewish Exponent"

It gives me pleasure to add my word of congratulation to those what will reach you on the occasion of the twenty-fifth anniversary of ISRAEL'S MESSENGER. May your worthy paper flourish more and more with the passing years.

Philadelphia seems remote, indeed, from Shanghai, but there is really no appreciable distance between the spiritual purposes and activities of one Jewish Editor and another, no matter how far apart their material existences may seem.

With cordial good wishes, I am, Sincerely yours,

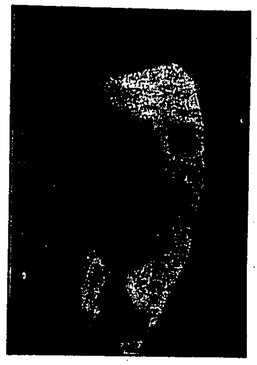
FELIX N. GERSON.

PHILADELPHIA, 8th February, 1929.
NEW YORK, 17 February 1929. 38-40 *West 32nd Street.*

"WITH FAITH AND HOPEFULNESS IN OUR FUTURE"

From Rabbi Dr. ISRAEL HERBERT LEVINTHAL, L. H. D., Rabbi, The Brooklyn Jewish Center.

I was happy to learn of the approaching celebration marking the twenty-fifth anniversary of the MESSENGER'S existence. In the Hebrew language, *B'loshon Gimatria* (*i.e.*, taking the numerical value of the letters), the word *koh* signifies the number twenty-five. Thinking of these twenty-five years of service rendered by the MESSENGER to our Faith and our People, I would say: כה תברכן *Koh Ts Barchun*, "These twenty-five were years in which you have blessed the Household of Israel." By your staunch defense of our traditional Judaism, by your enthusiastic support of the national ideal in Israel, you have been a blessed influence, not alone in your community, but far and wide where're your voice has reached.



RABBI ISRAEL H. LEVINTHAL

You have pleaded for the old values in our faith, and yet have never shut your eyes to the true demands of our own age. Like the sons of Kehath, who in the march of the wilderness carried on their shoulders the holy Ark, and who, according to the Rabbis, marched forward but with their faces turned backward to the Ark, so you, too have marched forward, recognizing the progress of the new age, but you have never turned your back to the *Aron Kodesh*—to the Jewish Past. With reverence for our past, with a keen understanding of present needs and with faith and hopefulness in our future, this has indeed been the guiding motto of the MESSENGER'S blessed career.

A hearty ישר כחך to you, and may the MESSENGER grow מחיל אל חיל from strength to strength.

ISRAEL H. LEVINTHAL.

BROOKLYN, NEW YORK, 22nd January, 1929.
667-691 *Eastern Parkway.*

"LIKE FRESH WATER IN A SANDY DESERT"

From Mr. ISAAC ROSENGARTEN, Editor of "The Jewish Forum",

The twenty-fifth anniversary of ISRAEL'S MESSENGER is indeed a landmark in Jewish journalism. Considering the jelly-fish back-bone which to a large extent goes under the heading of Jewish publications, your "Fearless Exponent of Traditional Judaism and Jewish Nationalism" is like fresh spring water in a sandy desert.

While the dignity of a literary periodical like *The Jewish Forum* requires an impersonal treatment of Jewish questions, generally hitting straight from the shoulder as you do, no doubt often has its benefits in correcting public errors that afflict the Jewish community. Your comment on American Jewish life from so great a distance lends the stamp of sincerity and impartiality to your editorial opinion. And considering the few protagonists of orthodox Judaism, you are to be doubly commended for being able to "stand alone" in your battle for truth and Jewish ideals.

Of course, from our point of view, feeling the need for more intensive mental concentration on a clear understanding of Judaism and Jewish problems, we should like to encourage the devotion of more space proportionately to articles rather than to what is often an excessive amount to detail not of sufficiently general interest. We must have more than the usual regard for the permanent educational value of information imparted, notwithstanding the lack of inclination on the part of a majority of unthinking Jews to continue the chain our forefathers transmitted to us of regularity and intensiveness of study.

Your efforts in this direction have been noteworthy, too, and in many respects ISRAEL'S MESSENGER should serve as an inspiration to many of our contemporaries throughout English reading Jewry.

With best wishes for your next twenty-five years of service to the cause of Jewish journalism, believe me to be.—Very sincerely yours,

ISAAC ROSENGARTEN.

"WORTHY OF EMANATING FROM ZION"

From Rabbi MORRIS LICHTENSTEIN, Leader and Founder Of Society of Jewish Science.

RABBI MORRIS LICHTENSTEIN

I wish to congratulate you on the occasion of the twenty-fifth anniversary of the founding of ISRAEL'S MESSENGER. You are in the Far East and therefore perhaps unaware of the fine influence your paper brings to us here in the West. Your militant attitude in defence of everything Jewish and spiritnal, your valiant support of the Zionistic Cause, as well as your powerful attack upon everything that savors of assimilation, serves us here, in America, as a good model for imitation. A Messenger such as yours is worthy of emanating from Zion.

With many blessings and good wishes.

MORRIS LICHTENSTEIN.

NEW YORK, 28th January, 1929.
100 West 72nd street.

"THE BEARER OF A TORCHLIGHT"

From PHILIP SLOMOVITZ, Managing Editor "Detroit Jewish Chronicle"

When the story of Anglo-Jewish journalism is written, a place of honour and prominence will be occupied by our contemporary in the Far East, ISRAEL'S MESSENGER of Shanghai, China, which will celebrate in April, its twenty-fifth anniversary.

MR. PHILIP SLOMOVITZ.

Mr. N. E. B. EZRA, the founder and editor of this publication, has already from the very first day of the foundation of his periodical attracted attention in the Jewish world for his fearlessness as a journalist and his devotion to the Jewish causes he set out to champion. The consistency with which Mr. EZRA has advocated the ideals of the Zionist movement and of the Jewish National Fund, and the courage he has displayed in championing these two causes in the days when they were very unpopular, places the editor of ISRAEL'S MESSENGER in the foremost ranks of the pioneers in the Jewish nationalist movement.

There are two legends on the front cover of every issue of ISRAEL'S MESSENGER, each of which reveals another important angle of the worth of this monthly to Jewry. One of these is the quotation from the fifty-second chapter of ISAIAH, and the other is the paper's statement of policy. The latter reads:

Official organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China. A Jewish paper devoted to the interest of Jews and Judaism in the Far East.

This brief description of its policies, however, cannot satisfy those Jews who have studied and watched this periodical, and who have as a result learned to love and admire its editor. Not only Zionism, and the Jewish National Fund, but everything Jewish has been championed by ISRAEL'S MESSENGER. Furthermore, ISRAEL'S MESSENGER has been the bearer of a torchlight which has illumined the way of those Jews settled in the Far East who would, without this paper, have been lost in darkness and in ignorance about their brethren throughout the world.

The quotation from ISAIAH, 52:7, which ISRAEL'S MESSENGER takes for its slogan, reads:

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.

Newspapermen have always pointed to this sentence from ISAIAH as one of the earliest reference to the newspaper. ISRAEL'S MESSENGER has made this sentence live in a newspaper sense. It has translated for its readers a quarter of a century of Jewish history, marked by periods of greatest joy as well as greatest sorrow, and is to-day, with its brethren throughout the world preparing for the "MESSENGER that publisheth peace and good tidings." But if it has not been able, always, to bring to its readers good tidings, it has had the honour of battling for its people's happiness.

It is a genuine pleasure to be able to greet ISRAEL'S MESSENGER and its editor and founder, Mr. EZRA, on their anniversary. Those who know the paper and the editor, through the paper, surely will join in sincere wishes for a long and happy life for both.

PHILIP SLOMOVITZ.

DETROIT, *Mich.*, 1 FEBRUARY, 1929.

"IN FULL SYMPATHY TO MAINTAIN JEWISH TRADITIONS"

From Mr. L. H. FRISCH, Editor of "The American Jewish World"

We are enclosing herewith the editorial page of our February 8 issue in which we commented on your forthcoming twenty-fifth anniversary.

We are sure that it will occasion considerable surprise among our readers to find that in far-off China there has been published for the past twenty-five years a Jewish-English periodical of such excellence as yours, fighting fearlessly and ceaselessly for Judaism in all its phases. While the American Jewish world is not an exponent of traditional Judaism, we are in full sympathy with the effort to maintain our traditions in their trust and most constructive sense and especially as expressed in the work for the reconstruction of our old-new land-Zion.

We are looking forward with a great deal of interest to your "jubilee" number and wish you the greatest success in your work with the hope that you will continue to grow from strength to strength as the years go on.

L. H. FRISCH

MINNEAPOLIS, MINN. 8th February, 1929.

[ENCLOSURE]

A CHINESE-JEWISH ANNIVERSARY

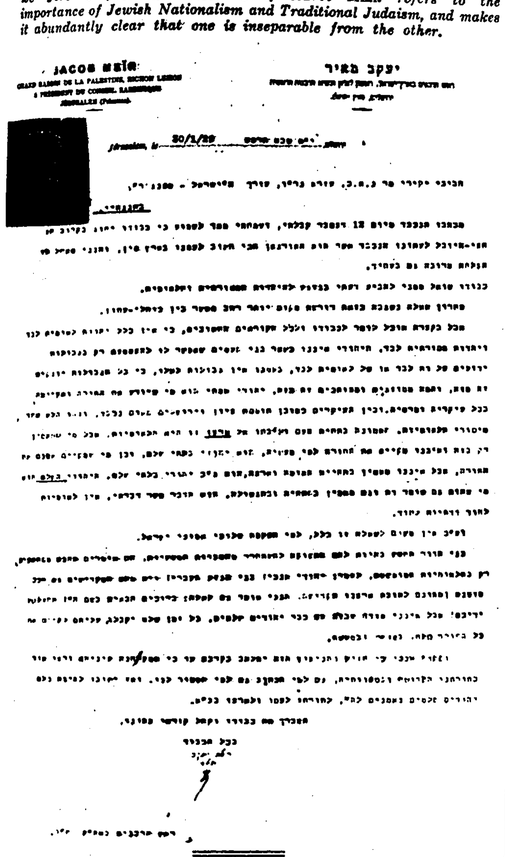
When one thinks of Chinese-Jewish contacts one pictures them as very ancient or very recent. That there had been Jewish settlements in China long ago, is a well-known fact. But these settlements were so ancient that they have long since disappeared. The only relics left of them are those embodied in travel accounts centuries old or in rituals stored away in libraries, such as those recently acquired by the Hebrew Union College Library in Cincinnati, or the cornerstone of the ancient synagogue which is now preserved as a historic memento in a museum. Or if we think of Chinese-Jewish contacts closer to our own time it is in terms of post-war Russian-Jewish refugees, most of them concentrated at Harbin, a settlement so recent that we imagine it to be still lacking real organization. Yet even in that far-off section of the Far East there is a growing Jewish settlement gradually expressing itself in a bustling communal life, whose activities and institutions are beginning to resemble the larger and older Occidental Jewries. One can hardly realize that twenty-five years ago a Jewish-English periodical was established in Shanghai which has become a force for good in uniting the Jews of that part of the world, marshaling their resources for communal organization, serving as a vigorous mouth-piece for a worthy, loyal Jewish life. That periodical, "ISRAEL'S MESSENGER," whose Hebrew name, "Mebasser Yisrael," is emblazoned on its cover in type no less prominent than the English, is the proud creation of Mr. N. E. B. EZRA.

Mr. EZRA wields a facile and powerful pen, and not only does he publish and edit his ISRAEL'S MESSENGER, but manages to find time for frequent contributions also to English Jewish periodicals in many parts of the world. It is due to his zeal and vision that his periodical has become so useful to its constituents, and so interesting to the many journalists in other lands who have had the opportunity to peruse its columns. As the Jewish population in the Far East grows, it will find ISRAEL'S MESSENGER of increasing value and will recognize itself more and more indebted to the foresight of Mr. EZRA.

On the occasion of its twenty-fifth anniversary which it is about to celebrate, we extend to our esteemed contemporary in the Far East and to its ambitious founder-editor the very best wishes and the sincere congratulations of the *American Jewish World*, the poineer Jewish journal of the Northwest.

MESSAGE FROM CHIEF RABBI JACOB MEIR

His Eminence JACOB MEIR, *Chief Rabbi of Sephardim Jewry in Eres Yisrael has sent us a striking message in Hebrew, of which we give a facsimile below. Chief Rabbi* MEIR *refers to the importance of Jewish Nationalism and Traditional Judaism, and makes it abundantly clear that one is inseparable from the other.*



"EXPONENT OF JEWS AND JUDAISM"

From Mr. SELIM S. HADDY

MR. SELIM S. HADDY
ADEN, (*Br. Arabia*)

In response to your invitation to contribute a few lines regarding the policy of ISRAEL'S MESSENGER on its forthcoming celebration of twenty-five years of journalism, I am pleased to say that I look upon it as an out-and-out exponent of Jews and Judaism. It is a publication which ought to find a place in every Jewish home in the East and West, and if something could be done in the way of reducing the subscription fee to those who are unable to subscribe in full, I am sure to secure a wide support for ISRAEL'S MESSENGER in Aden. I am firmly of the opinion that *M'Basser Yisrael* is going to play a leading rôle in the future of Jewish journalism, and we are preparing ourselves to adopt its slogan of Traditional Judaism and Jewish Nationalism. May ISRAEL'S MESSENGER continue to go from strength to strength under its able Editor is the fervent prayer of

24th February, 1929. SELIM S. HADDY.

SIR DAVID EZRA LAUDS "ISRAEL'S MESSENGER"

SIR DAVID EZRA, K.B.E., *who sends us a characteristic message for our semi-jubilee edition, is the lay head of Caltutta Jewry, the wealthiest and the most prominent community in India.* SIR DAVID *is well-known for his staunch interest in the affairs of his community and his keenness in fostering Jewish educational movements. Calcutta Jewry in particular owe much to him.* SIR DAVID *is ardently supported in his humanitarian work by* LADY EZRA *and both travel extensively. It is not unlikely that they will visit the Far East in the not distant future where they have relatives and hosts of*

SIR DAVID EZRA, K.B.E.

admirers. SIR DAVID'S *suggestion in regard to the future make up of* ISRAEL'S MESSENGER *will receive our best attention. We love to go forward. We love to see things through the same anglo of view as that of our readers' in order that we may be able to launch the reform that is needed to make* ISRAEL'S MESSENGER *the one hundred percent. Jewish International Monthly. We thank* SIR DAVID *for his appreciation of* ISRAEL'S MESSENGER'S *record of services and his greetings which run thus:—*

CALCUTTA, 21st January, 1929.
3 Kyd Street.

"DEAR SIR,—I will avail myself of the opportunity given me by your letter inviting opinions on the character of your esteemed publication, by remarking on two points. One on its form and one on its contents, which would make them more perfect.

"The Hebrew expressions and phrases are giving a gracefulness to them, but they might be printed in Hebrew script. Then, *a monthly* in Shanghai holds with our dispersed brotherhood the same position as a *weekly* in Europe or America, and is required to contain the news about the heart of Jewry, which is Eastern Europe.

"Your staunchness as a champion of Traditional Judaism deserves the fullest praise.

With best wishes for חצי יובל שנים תבע"ל and for continued success.—Yours faithfully.

DAVID EZRA.

"THE VITALITY OF JEWISH LIFE"

From Dr. M. D. EDER

In Jewry's centres it is no light task to carry on through many years a Journal that shall represent Jewish aspiration and Jewish achievement in its noblest and sincerest forms. To have succeeded as you have done, in making ISRAEL'S MESSENGER a real organ of Jewish life and expression at that remote Eastern circumference of Jewry shows not only the vitality of Jewish life but also the great energy, devotion and ability of its editor and founder. Long life to ISRAEL'S MESSENGER and its editor. Yours in Zion,

M. D. EDER.

LONDON, 12th February, 1929. 16 Nottingham Place, W. I.

SUPPORT OUR ADVERTISERS.

"A MERIT NOT TO BE FORGOTTEN".

From the Very Rev. Dr. Haham MOSES GASTER, Ph.D., Chief Rabbi of the Sephardin Jewry in the British Empire and Beyond.

The moving message from the venerable HAHAM DR. MOSES GASTER *recalls memories of the past quarter century when political Zionism was struggling for a place under the sun. Our veteran leader bore the brunt of the battle and burden and carried his people from victory to victory. Twenty-five years ago, Zionism was an unpopular movement; it was fashionable to be known as an anti; there were not even pseudo-Zionists to kow tow to it, nor even a pseudo-Chief to extol the virtues of its leaders and call upon them to "Stand Firm!" It was under such trying and tiring circumstances that* DR. GASTER *had led the movement and his name and fame was great in the Rabbinical world to stamp Zionism as Kasher, and not as an exponent of irreligiousness. Who can forget* GASTER? *If we can forget* HERZL *we can equally orget* GASTER. *These two great souls had illumined our lives. "The most significant feature in the history of an epoch," said* CARLYLE, *"is the manner it has of welcoming a great man." Jewry honours to-day its leaders, and* GASTER *occupies a foremost place in her affection. O, if we could gather the speeches delivered by the* HAHAM *on various occasions at the Congresses, pulpits and platforms what spiritual treasures we would secure within the compass of a book! That he did win many hearts and inspire many souls for the Zionist ideal, at a time when Jewish life was on the verge of bankruptcy, goes without saying. If we were to take away such names as* GASTER, HERZL, NORDAU, MARMOREK, WOLFSSOHN, TSCHELNOW *et al. from the Hall of Famd, there would remain a huge lump of dough without the slightest resilliency in it. We honour* GASTER *for his yeoman services to Jewry. We owe much to him. We cannot publish his message to us without recalling his great achievements in the rank of his people. We hope we may yet see him one day reoccupying his position in the leadership of the movement to which he had rendered immortal services in the past, one which the genius of history would delight to recall. The message follows—*

DEAR MR. EZRA,—Circumstances over which I have no control have prevented me from writing to you as early as I would have wished. I wanted indeed to write to you quickly, for I wanted to be in good time, and I trust that even now I am not too late, to congratulate you on the twenty-fifth anniversary, of your MESSENGER. You have every reason to be proud of your achievement. Anyone connected with the press knows the great difficulties which an editor has to encounter. It is a question of principles, of character, of determination, and strict adherence to a line of conduct which one has laid down for oneself. It is not an easy task in the changing vicissitudes of life. Different circumstances often cause a change of view, and it requires profound insight and great courage not to swerve from the right line. You have been a strict adherent to, and a powerful advocate of our conservative Judaism. You have upheld it with strength and determination throughout all those years of ease and stress. You have also kept the flag of Zion flying, not only now, when many who opposed the Movement at the beginning have become adherents, but in those times when Zionism was looked at askance by those who claimed to be the leaders in our midst. I am referring of course to the fundamental principles of Zionism, and to that programme which HERZL had laid down, and with which I have identified myself from the very beginning. It was then when we proclaimed to our people the hope of ressurrection, and stirred the consciousness of our people, by pointing to the Holy Land as the old and the new home for a free Israel. It is therefore to be reckoned on to you as a merit not to be forgotten that as far back as those now almost forgotten days and forgotten ideals, you were a champion for the great cause. You may occasionally have spoken too strongly on one question or another, and perhaps hit your antagonists with less mercy than was anticipated. Still, it is better for a man to fight for his convictions than to yield to compromises which can only end in discomfiture.

HAHAM DR. M. GASTER

With these remembrances of the past, I wish you to be strong and courageous, and help us all to inherit the land which the Lord God of our fathers gave us. Go forward with this thy strength, and agreeable to your name, EZRA, may the Lord be עִמָּךְ

With repeated best wishes, Yours sincerely,

M. GASTER.

LONDON, 4th March, 1929. 193 Maida Vale, W. 9.

"ISRAEL'S MESSENGER" DONS THE ROBE OF A FIGHTER".

From Mr. CHARLES S. GUBBAY.

The twenty-fifth anniversary, of a Jewish paper in the Far East is an event unique in itself. The twenty-fifth anniversary of ISRAEL'S MESSENGER is an event which excites our admiration and evokes our sincerest congratulations. It is an event which must must arouse in Mr. N. E. B. EZRA, the Founder Editor, of ISRAEL'S MESSENGER, a joyous and justifiable pride. We join with him in the celebration of the Jubilee of his journal; we offer him our heartiest congratulations and send him our very best wishes.

Whether we agree or disagree with the views enunciated in ISRAEL'S MESSENGER we admire the enthusiasm which enabled him to publish his journal for the last quarter of a century. We can conceive of no motive-power other than enthusiasm for this achievement. Whether we share the views ennuciated in ISRAEL'S MESSENGER or not we cannot but admire the stubborn fights Mr. EZRA puts up in every issue of his paper in defence of Traditional Judaism. It is inevitable that Mr. EZRA'S standpoint and defense of the causes he so ardently espouses cannot be shared by every reader of ISRAEL'S MESSENGER in our community; his views must surely come into conflict with the views held by either one section or another of our community. But no matter what section we belong to, whether we label ourselves orthodox, semi-orthodox or even liberal, if there are any in Shanghai who flies the banner of liberal Judaism, his devotion, his enthusiasm and his love for Traditional Judaism and Jewish Nationalism none will deny.

Mr. EZRA in his choice of a name for his paper was inspired by the verse from ISAIAH inscribed on the cover of ISRAEL'S MESSENGER. *The Messenger* of twenty-five years ago, must have been the "Messenger, of good tidings that publisheth peace, that announceth tidings of happiness." *The Messenger* of to-day no longer publisheth peace," it no longer "announceth tidings of happiness." *The Messenger* of to-day is "A Fearless Exponent of Traditional Judaism and Jewish Nationalism." *The Messenger* of to-day no longer derives its inspiration from ISAIAH, 52—7; the source of its inspiration to-day is the eighth verse of that same chapter:

> "Hark, thy watchmen! they lift up the voice,
> Together do they sing;
> For they shall see, eye to eye,
> The Lord returning to Zion".

ISRAEL'S MESSENGER in adopting the role of "A Fearless Exponent of Traditional Judaism and Jewish Nationalism" has adopted the role of the "Watchman" who lifts up his voice to insist that we shall all see "eye to eye" with him. Consequently, instead of peace we have now passion, intolerance and acrimony. The role of "A Fearless exponent of Traditional Judaism" is not consonant with the rôle of the Messenger of peace. It is the role of a fighter, the rôle of the crusader, its symbol is the sword and not the olive branch. Jewish Nationalism stands on a different plane and it is unfortunate that Mr. EZRA has coupled Jewish Nationalism with Traditional Judaism. Theoretically it is true the one is the complement of the other, but, practically Traditional Judaism has, and to some extent up to now, opposed Jewish Nationalism. Jewish Nationalism was neither inspired nor promoted by Traditional Judaism. Jewish Nationalism or Zionism counts among its adherents Jews of all shades of opnions. Jewish Nationalism and Traditional Judaism are not one and the same thing. They are apart and must remain apart. All Jews are not Zionists, neither all Jews are Traditionalists. It is impossible to convert all Jews to Zionism as to convert all Jews into Traditionalism. *Shalom!* Peace!

C. S. GUBBAY.

SHANGHAI, 22nd March, 1929.

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Mr. LLOYD GEORGE, EX-PRIME MINISTER OF GREAT BRITAIN SAYS:—

"I have always taken a deep interest in, and felt a profound admiration for, the Jewish community.

"The work of the Federation of Jewish Relief Organizations in relieving afflicted Jews must have the support and sympathy of all humane men of whatever creed.

"I wish you all success in the great and urgent task which you have in hand, and trust that your appeal will meet with the generous response it deserves."

Contributions may be forwarded to Rabbi M. Z. ASHKENAZI, or the office of ISRAEL'S MESSENGER, and will be gratefully acknowledged in this Journal.

This advertisement is donated by Mr. D. G. M. Aronovsky.

ALTARS AND SANCTUARIES

By Rabbi ABRAHAM BENGIS, Editor "The Jewish Monitor,"
Ft. Worth, Texas

The Jewish people have been pioneer builders of altars and sanctuaries. Even in the tribal stage of our history, we already find the first Jew, who discovered the idea of godliness, "building an altar to the Lord." (Gen 12.9) The tradition was carried on by his son (Gen 26.25). Thus from the very beginning our people have been builders of altars. "And he builded there an altar to the Lord and called upon the name of the Lord." This has been the keynote of our history, the principle upon which Jewish life was founded. In all our wanderings, wherever we came, our first concern was "building an altar to the Lord." Material establishment and personal security were secondary matters. The important thing was the *spiritual foundation, the* tower of strength in the Jewish scheme of existence.

When Jacob goes out into the world and erects his altar upon foreign soil, we read the significant words "He called the name

RABBI ABRAHAM BENGIS

of that place Beth El: but the name of that city was called Luz at the first." This has been characteristic of our altar building. With our coming and with our spiritual ideals, we have changed not only the names of places but the very atmosphere. We have brought to the nations of the world a higher meaning and conception of life—a new aspect of civilization. The magic touch of the Jew transformed the obscure Luz into Beth El, a glorious "House of God."

With the beginning of our national history it is natural that this spiritual impulse should find expression in the building of the first congregational sanctuary, the Tabernacle. This mishkan was built when our people were in the wilderness, having as yet no land, no solid foundation upon which to establish a national life. Yet they already built their sanctuary. This is the secret of Jewish existence and survival. The continuity of our history has ever been this golden chain of Jewish tradition, the building of altars and sanctuaries. The rabbis ask the logical question "Where did our people obtain the necessary materials with which to build a sanctuary in the wilderness?" This is beautifully answered by the Midrash that "Jacob foresaw by divine vision that his children would be destined to build a sanctuary in the wilderness; he commanded his sons to bring cedars from Lebanon, plant them in Egypt, and take them with them when they should go forth to freedom." And when the great moment of liberation came, while so many were diligently engaged in "borrowing gold and silver" from the Egyptians, the faithful few who had not forgotten the patriarch's command, but who had throughout the trying years tenderly nourished and devotedly guarded the cherished Jewish traditions of the past, lovingly burdened themselves with the "Cedars of Lebanon" and joyously marched forth with the material for the Jewish sanctuary. This process is repeated in all our wanderings. Not all can be pioneers. Not all can withstand the material temptations and the lure of gold and of silver. The builders of Jewish altars and the architects of Jewish sanctuaries are those who have vision and perseverance, the brave carriers of the ancient cedars of Lebanon.

That the Jews of Shanghai have remained true to this tradition is to their credit and honour. In far away China they have brought Jewish ideals and Jewish aspirations. The "ner tamid" in the Jewish sanctuary of Shanghai burns brilliantly. The spiritual life of the community is a tribute to its sturdy and valiant pioneers. And the banner bearer of this brave army of halussim has been ISRAEL' MESSENGER which for a quarter of a century has been the "amud hoaysh," the pillar of fire, blazing the trail, and showing, the way. ISRAEL'S MESSENGER has been the veritable "kol mebasser" the voice of the messenger of glad tidings, joyously announcing the geulah, fearlessly championing the Jewish cause, urging on its halussim and rebuking its meraglim.

The energetic and scholarly editor of ISRAEL'S MESSENGER should rejoice on this occasion that his has been the privileged task of transplanting and sustaining the cedars of Lebanon on the soil of Shanghai. Our cordial felicitations are extended to him. Our continued best wishes for the power and success of ISRAEL'S MESSENGER. We also greet the Jews of Shanghai on this momentous occasion. It is really their celebration. We are confident that they will observe it fittingly and that they will continue the Jewish tradition, so gloriously begun, of building alters and sanctuaries, thereby strenghthening Jewish life, inspiring Jewish hope and insuring an honourable Jewish future.

Rabbi NATHAN LEVINE of Brisbane, and Mr. HARRY LEVIN of Jerusalem, must forgive us if we are obliged to hold over their messages till our next issue, as they reached us too late for publication in this edition.

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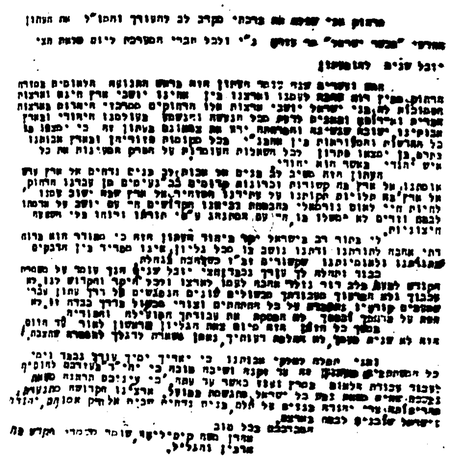
MESSAGE FROM CHIEF RABBI KISELEFF

Chief Rabbi KISELEFF'S message expresses optimism regarding the future of Jewry and we are sure it will be read with vivid interest by our readers:—



"A CLOSE TIE AMONG OUR PEOPLE."

From Dr. BORIS D. BOGEN, Editor "The B'nai B'rith Magazine."

Some time ago our publication received a notice of the jubilee of ISRAEL'S MESSENGER. I am taking this opportunity to send you our congratulations and express our appreciation of the work of your monthly.

It is always a pleasure to receive ISRAEL'S MESSENGER and find such a close tie among our people throughout the world. China seems to us quite removed in distance and reading your Magazine our hearts can throb with our co-religionists in the distant land.

We observe that you strictly follow the motto of your publication and fully appreciate the definite stand you take in Jewish matters. It is difficult for us to evaluate to what extent your publication reaches the entire population, but we are sure that you are closely watching the local demands and are serving a very laudable cause.

Wishing you continued success in your noble undertaking, I am, sincerely yours,

BORIS D. BOGEN.

CINCINNATI, 28th February, 1929.

BOOKS ON SALE
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Aspects of Judaism, By Rabbi Salis Daiches, ...	$4.00
Peace of Mind, By Rabbi Morris Lichtenstein	7.00
Steering or Drifting—Which? By Rabbi I. H. Levinthal	7.00
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Pharisaism, By T. H. Hereford	6.00
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The Legacy of Israel	9.00
The Unknown Sanctuary, By Aimé Palliere	4.00

"JUDAISM CAN THRIVE IN EVERY LAND"

From Rabbi Dr. MAX DROB, Congregation Bnai Yeshurun, Philadelphia.

When a journal, like ISRAEL'S MESSENGER celebrates its twenty-fifth anniversary, congratulations, in the first place, are due to its founder and editor. He is to be felicitated on his great achievement in steering so clear a course in a sea of conflicting views of Judaism. He is to be commended for remaining the "fearless exponent of Traditional Judaism and Jewish Nationalism." Congratulations are also due the Shanghai Jewish community that it has realized the worth of such an organ and has given it unstinting support. Shanghai Jewry is indeed deserving of congrtulations that thru ISRAEL'S MESSENGER its ideals and aspirations have been made known to the outside world. Congratulations are however above all due to Judaism and the Jewish people that for twenty-five years they have found so loyal and fearless a champion of their cause. It is journals like ISRAEL'S MESSENGER that convince us that Traditional Judaism is a plant that can thrive in every land and in every clime. They assure us that the truths we promulgate are universal and that the Judaism we preach can just as easily be preach in far-off China as in the ghettos of Europe. They bring to the leaders of Israel the comforting realization that time cannot dim the light of Judaism, nor distance dissipate its central thought.

RABBI MAX DROB

Then again Judaism and the Jewish people are to be congratulated that for twenty-five years ISRAEL'S MESSENGER has been spreading a knowledge and an appreciation of things Jewish. To my way of thinking, that is the highest praise that can be bestowed on a journal. For I consider ignorance our greatest danger. If I am at all fearful of the future of Judaism, it is because unfortunately there has arisen a laity which is ignorant of the Torah. You have no idea how difficult it is for a rabbi to speak to laymen who cannot even understand the Hebrew he quotes, who cannot distinguish between the right and the wrong view of Judaism. If we must lose the argument for Traditional Judaism, let us at least lose before laymen who can judge between the wrong, who can recognize the difference between real Judaism and pseudo-Judaism. We cannot and dare not trust the fate of Judaism to people who have their religious knowledge in their rabbi's name. It is bad enough when men have their religion in their wives' name, it is a thousand times worse when they say "I really do not know anything about Judaism, that is not my business. We have a rabbi, he ought to know Judaism. He ought to know what is right and what is wrong." An ignorant laity it is that makes it possible for so many false doctrines. Such leaders would never be countenanced by a laity that knows the Torah, that knows the Talmud, and therefore understands the difference between the true and the false. A journal like ISRAEL'S MESSENGER can be most useful in creating a learned laity. It can establish the model of what the Jewish laity should be—men and women who are not blind followers, but disciples who can see the path they are taking. With such a laity, the rabbi could again become what he was in olden times, the leader amongst his peers. He could again appeal to the intellect and to the scholarship of his congregation, and not merely to their whims and fancies, and certainly not to their hankerings after style or social advancement. ISRAEL'S MESSENGER has served Judaism well and is therefore deserving of continued life and prosperity. May it ever remain what it set out to be "the fearless exponent of Traditional Judaism and Jewish Nationalism."

MAX DROB.

PHILADELPHIA, Pa. 27th February, 1929.

FAREWELL MESSAGE FROM Prof. H. P. SHASTRI

TO SHANGHAI JEWRY: Brethren!

As one who has loved you and made some valued friends amidst you, I must say that you are an ideal community. It must be your sacred duty to keep the torch of your great faith and Zionism burning, and bring up your children as true Jews, impregnated with the spirit of your prophets.

May God give you peace.

20th March, 1929.

PASSOVER GREETING TO ISRAEL'S MESSENGER

From the Rev. Dr. STEPHEN S. WISE, New York

I accept with real satisfaction the invitation of ISRAEL'S MESSENGER to send a word of greeting for the Passover season, in connection with which a special issue of the MESSENGER is to be published.

DR. S. S. WISE.

Perhaps no festival of the year is more significant or sacred than the Passover. For the Passover is not only the symbol of human liberation, but a ceaseless reminder to the Jew that the only liberation worthy of the name is self-liberation within a divine regime. Liberation never comes from without, —Always from within. Too long have we and our fathers imagined that others might emancipate us. PINSKER was right—the only way out of bondage is through auto-emancipation.

The two great needs of Jewish life are—that the Jew reconstitute a Jewish life utterly free from anti-Jewish pressure in the land through which the Jew gave his best to humanity and in which the Jew may safely be trusted once again to become the bringer of precious tidings to the human race. And the other not less imperious need of the Jew is that he free himself, that is to say, liberate himself from all that is base and unworthy and unclean and then in truth will Israel become a Messenger unto the peoples worthy of his message, equal to his heritage, true to his divine vocation.

May God give it that this Passover usher in such a year, *m'abdut l'herut.*

"AGGRESSIVE IN THE STATEMENT OF ITS VIEWS"

From Dr. DAVID DE SOLA POOL, Rabbi Spanish and Portuguese Synagogue Shearith Israel, New York.

ISRAEL'S MESSENGER lives up to its announced programme of being "A fearless exponent of traditional Judaism and Jewish nationalism." It is aggressive in the statement of its views, and in criticising the flabbiness of reform and the spinelessness of assimilation. Serving Jewish communities which are comparatively remote from great centres of Jewish life and learning, it fills an essential function in stimulating strong Jewish feeling, and encouraging Jewish loyalty in communities where there is not the strength which comes from numbers and from great Jewish institutions.

DR. D. DE SOLA POOL

It is an achievement to have maintained ISRAEL'S MESSENGER single handedly for twenty-five years under such conditions. May you be privileged to continue to direct your fine Jewish educational magazine for many years to come.

DAVID DE SOLA POOL.

NEW YORK, 14th January, 1929.

READS "ISRAEL'S MESSENGER" WITH INTEREST

From Mr. J. A. B. EZRA, New York.

MR. J. A. B. EZRA

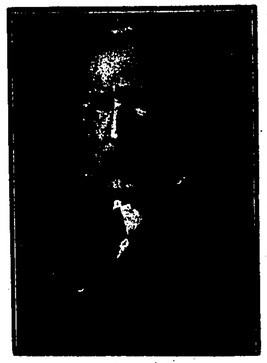
I have great pleasure in offering you my hearty congratulations on the occasion of your 'silver wedding,' and to express my appreciation in the way the journal is edited. I was with my appreciation in the way the MESSENGER was born, and I may say frankly that I did not expect it to reach the age of 25. That it did, is due immeasurably to the zeal you have displayed in upholding the flag in the interests of Jews and Judaism in the Far East. I read ISRAEL'S MESSENGER with great interest and look forward to it with eagerness and impatience every month. May you continue to edit it for many more years to come.

J. A. B. EZRA.

NEW YORK, 15 FEBRUARY 1929.
245 Fifth Avenue.

"VALUABLE FACTOR IN ZIONISM"

From Mr. LOUIS LIPSKY, President of the Zionist Organization of America.



MR. LOUIS LIPSKY

I want to express my congratulations to you upon the celebration of the silver jubilee of ISRAEL'S MESSENGER, of which you are the editor and founder.

ISRAEL'S MESSENGER is a most interesting and valuable factor in the development of Zionst knowledge and thought. Through this publication you have rendered great service to the development of the Zionist movement, You have made the publication a forum for the discussion of all Zionist issues in an intellingent and convincing manner.

I hope that ISRAEL'S MESSENGER will continue to grow, and strengthen its position in your part of the word.—Very cordially yours,

LOUIS LIPSKY,
President.

NEW YORK, January 7, 1929.
111 Fifth Avenue.

"CONTINUE TO SERVE THE NATIONAL CAUSE."

From Dr. A. KAUFMAN, President Zionist Organization

DR. A. KAUFMAN.

Please accept my sincere felicitations and warm greetings on the occasion of the Silver Jubilee of praiseworthy activities of your journal ISRAEL'S MESSENGER. The 25 years of existence in the Far East, of a Jewish national organ is a great credit to its leader and a sign of his great devotion to the cause of Jewish National renaissance. Continue to serve the great national cause, hold up proudly and high the banner of revival of our people in the land of their past and brilliant future. Great honour and praise to the untiring founder-editor Mr. N. E. B. EZRA.

A. KAUFMAN.

HARBIN, 20th March, 1929.
22, Birzshewaja Str.

"MIRRORING JEWISH LIFE IN THE FAR EAST"

From Mr. DAVID N. MOSESSOHN, Editor, "The JEWISH TRIBUNE", New York

It is with much pleasure that I learn that ISRAEL'S MESSENGER is soon to celebrate its twenty-fifth anniversary. You are doing much for Israel. Yours, too, is the unique privilege, as the first Jewish paper in China, of being a pioneer constructive force. For American Jewry, your paper, mirroring Jewish life in the Far East, holds especial interest. The Jewish community of China is growing and China, itself, seemingly is in the birth throes of a new and greater period. The value of ISRAEL'S MESSENGER great as it is, is thus a prophecy of even more significant achievement. I have watched with interest the crispness and fearlessness with which you handle all issues affecting Judaism. I wish that more of our own American editors would exemplify something of this independence. *The Jewish Tribune* takes, perhaps, an especial pride in ISRAEL'S MESSENGER. It has been my habit to regard you as one of the disciples of my late sainted father. As such, it is with especial pleasure that I greet ISRAEL'S MESSENGER on its twenty-fifth anniversary. God speed you that you may long continue as a fearless exponent of all that is best in Judaism. With best personal wishes,

MR. D. N. MOSESSOHN.

DAVID N. MOSESSOHN.

NEW YORK, *17th January, 1929.*

"THE OLDEST ZIONIST PAPER IN THE ENGLISH LANGUAGE"

From Mr. ELIAS M. EPSTEIN, Jerusalem (Land of Israel)

I really did not know that ISRAEL'S MESSENGER was already 25 years old. It must be the oldest Zionist paper in the English language, I think, and congratulate you on reaching this auspicious event.

You ask me for suggestions in regard to the programme of the paper. It seems to me, to express my opinion candidly, as you request, that in the two immediate functions of the Zionist movement the paper is not helping as much as it might and as is certainly necessary.

I believe that the immediate tasks of Zionists are: (1): To attract to us those Jews still outside our Movement, who are still the large majority. To do this our propaganda must be governed by the fact that they have not had the advantage of our nationalist education and consequently do not understand or appreciate the factors which gave Zionism birth and were responsible for its early development. Moreover a new generation has grown up since the Movement was started—a World War has intervened with its many changes in thought and attitude. We must adapt our appeal to the psychology of those who are still non-Zionists—otherwise they will fail to grasp our meaning. This does not mean any modification of principle on our part, but it does mean that perhaps the language in which we present those principles must be modified. 25 years is a long period and although principles do not change in that time, the form in which they can be popularised is liable to change. (2). The second task is to bring Eres Israel itself nearer to both Zionists and prospective Zionists. Since before the war when Zionism was mainly a propagandistic movement, we have achieved enormous accomplishments in the practical realm of Geulath Haares Weyishuba. In this tremendous work, its many facets from the cultural side represented by the University and the Hebrew educational system, to the economic, represented by the Banks and development companies, from the agricultural, represented by our settlements, to the commercial, represented by our urban development, we have a range of works to our credit of which too little is known abroad. I believe that if we give more space to the story of what is going on in Jewish Palestine, we shall on the one hand deepen the faith and increase the effort of those who are already Zionists and undoubtedly we shall also attract nearer the Non-Zionists.

In both the above respects I think ISRAEL'S MESSENGER can do much more than hitherto and I think it is on these lines that it should begin its second quarter-century.—With Zion's greetings.

ELIAS M. EPSTEIN.

JERUSALEM (*Land of Israel.*), 15th January, 1929.

READS "ISRAEL'S MESSENGER" AS HE READS HIS DAILY PRAYERS

From Mr. JOSEPH FARACHE, Madrid (Spain)

From this country where once the potent and brilliant echo of Jewish civilization illuminated the whole world and where to-day, unfortunately, not a shadow of sympathy exists towards the Jews, it is a great pleasure for me to congratulate you on the occasion of the 25th anniversary of ISRAEL'S MESSENGER, the most remarkable, extraordinary, beautiful, pure and fearless exponent of Jewish feelings.

I believe no other Jewish independent publication defends so brilliantly Zionism as ISRAEL'S MESSENGER does. What is Judaism without Zionism? *Adonai b'Siyon gadol w'ram hoo al kol ha amin.* You may believe me I read ISRAEL'S MESSENGER with the same seriousness and devotion as I read my daily prayers and pray to the God of Israel He may grant you many, many years of life for the sake of your family and glory of Israel.

JOSEPH FARACHE.

MADRID, 29th January, 1929. *52 Alberto Aguiler.*

"INDOMITABLE AND UNCOMPROMISING"

From Mr. J. ALEXANDER, Secretary of the South African Zionist Federation.

Please accept my warmest felicitations on your forthcoming Silver Jubilee. Founded in the year of THEODOR HERZL'S death, your journal has worthily and gallantly held aloft the banner which he unfurled.

Its indomitable and uncompromising stand for the twin principles of traditional Judaism and Jewish nationalism may, at times, have been something less than palatable to the more weak-kneed amongst Far Eastern Jewry; but this is but an added compliment to its staunchness and steadfastness, and is in any case outweighed a thousandfold by the salutary influence which its manly and full-blooded attitude towards Jewish affairs has exercised upon its readers.

As a regular reader of ISRAEL'S MESSENGER for the last ten years, I find in its columns that authentic expression of a sturdy and self-reliant Jewish consciousness which is the surest safeguard for the future of our race and of its immemorial ideals; and I am happy to feel that in far Shanghai there lives that same virility of Jewish outlook which is the secret of the success of the Zionist Movement in my own South Africa.

In you and your journal I hail valiant soldiers in the front line of the Jewish national ranks. May you go on and prosper! *Hazak, hazak Wenithazak.*—With Zion's greetings.

J. ALEXANDER.

JOHANNESBURGH: January, 1929.

"WORTHILY FULFILLING AND UPHOLDING ITS MOTTO"

From Mr. S. ROKHSAR, President Zionist Association of Persia.

I have great pleasure in stating that, to my personal opinion, as well as every member of the "Comite' Central de l'Organisation Sioniste en Perse" your publication is actually and worthily fulfilling and upholding its motto, viz: "A fearless Exponent of Traditional Judaism and Jewish Nationalism." We fully agree with your editorial views and sincerely believe that ISRAEL'S MESSENGER is one of the best Jewish National Publications.

We heartily congratulate you and the Shanghai Zionist Association for the twenty-fifth anniversary of ISRAEL'S MESSENGER and hope that you will succeed in making it a "One hundred per cent International Jewish Monthly."

S. ROKHSAR,
President Comite' Central de l'Organisation Sioniste en Perse."
TEHERAN, 28th January, 1929

"TRADITIONAL JUDAISM AND JEWISH NATIONALISM"

By ISIDOR WISE, Honorary Managing Editor, *The American Israelite*, Cincinnati

"'Tis with our judgments as with our watches, none
Go just alike, yet each believes his own.—POPE.

To attempt a definite expression of opinion on "Traditional Judaism and Jewish Nationalism," as understood in Shanghai, without a clear understanding of the psychology and environment of the proponents of these tenets in that specific locality, would be little less than presumptions. In America we are accustomed to couple these terms mainly with Zionism, usually with Palestine. The thought that there can be two loyalties, one in a material and the other in a religious sense, one to the United States and the other to Palestine, has never had a strong hold on the minds of the Jews of America. It is only within the last four decades that these matters have had any but perfunctory consideration in this country. Within a twelve-month the question of Nationalism has become one of material import only so far as Palestine is involved.

MR. ISIDOR WISE

"Historical Judaism" has come to be accepted here as a definition of that Conservative Judaism of which the Jewish Theological Seminary of New York is the chief exponent, while the great new Yeshiba, in the same city, is not only the headquarters but the arbiter of Orthodoxy—Traditional Judaism. There are other Yeshibas, notably the one in the city of Chicago. It is highly significant that in both these Yeshibas a secular college or university education is required. The Chicago Yeshiba graduates only American citizens and American educated students.

Obviously this makes the question of Nationalism in this country a matter of construction from the point of view of the Orthodox authorities. In how far this resembles the viewpoint of the Editor-Publisher and readers of ISRAEL'S MESSENGER I am, of course, unable to say. Nor am I in a position to state if such a construction is compatible with the views of the Jews in the Far East. It would seem that the oriental rather than the occidental views should prevail in Palestine, but at present the western influences appear to be in control and in the ascendency. In my opinion the trend is away from both Traditional Judaism and Jewish Nationalism, in Europe as well as in America.

The Jewish Guardian of London, in a recent issue summed up the matter in this manner, in effect: The new Agency places Palestine on the same economic footing with Russia and the other East European countries, so far as extraneous effort and assistance are concerned and thus strips the Zionist movement of its last vestige of Nationalism.

The Rev. Dr. STEPHEN S. WISE, of New York, on his return from the Berlin Conference, stated that the projected Non-Zionist Agency will give the death-blow to Political Zionism. This assertion, it seems to me, squares to *The Jewish Guardian's* contention.

A re-interpretation of the Bible, in the light of modern thought and progress, is now regarded by the Liberal leaders in Europe and America, as inevitable. Nor is this belief confined to the Jews alone, the more advanced Christian theologians incline in the same direction.

Naturally, it is not for one at this distance to even venture, a guess as to what effect the rapid occidentalization of the Chinese Government will have on the religious thought of the Jews, but I make so bold as to hazard the prediction that the reaction will presently be the same in China as in the more westerly lands. For the reasons above set forth, among others, it is my belief that ISRAEL'S MESSENGER, in common with the Jewish Publications in other lands, will, in due time, revise its attitude on Traditional Judaism and Jewish Nationalism to conform to changed conditions and views, and thus, ultimately, re-idealize Palestine as ERETZ ISRAEL HA-KEDOSHAH,

ISIDOR WISE.

CINCINNATI, O., 17th January, 1929.

[We comment on the above in our leading Notes elsewhere in this issue.—Editor, ISRAEL'S MESSENGER.*]*

A CORDIAL MESSAGE

We are pleased to publish a more personal message from our valued colleague, MR. ISIDOR WISE, *who has recently assumed charge of his influential weekly in succession to his brother* MR. LEO WISE, *with whom we had the pleasure of corresponding for a number of years.* MR. ISIDOR WISE *writes:*

It is a real pleasure to felicitate you on the quarter-century, the silver anniversary of your esteemed publication, ISRAEL'S MESSENGER. In a very short time after your twenty-fifth birthday *The American Iraelite* will celebrate its seventy-fifth. The two papers form a strange contrast. *The Israelite* began publication only sixty-five years after the institution of the United States Government, a trifle more than three centuries after the Pilgrim fathers had landed on Plymouth Rock. How many centuries old was China when ISRAEL'S MESSENGER, when it comes to a matter of the founding of Republics, may boast that it was in existence, not sixty-five years later, but nearly a quarter century before the Chinese Republic. May ISRAEL'S MESSENGER continue to live and thrive to celebrate its centenary in a modern happy, peaceful and prosperous Republic.

Whatever difference of opinion may exist as to the aims and policies of ISRAEL'S MESSENGER there is no doubt as to its virility, its singleness of purpose and its devotion to its ideals. Elsewhere I have tried to explain that, in my opinion, your valued publication will presently come to the support of a general movement that will include Palestine with other lands in a plan of economic rehabilitation, and at the same time preserve the sanctity and traditions of the Holy Land.

With assurance of great personal regard and hearty congratulations, and the prayerful wish that you may continue for many years to spread the light of our common heritage, fearlessly and impartially, as you have been doing in the past, I have the honour to be,—Cordially and sincerely yours,

ISIDOR WISE,

Honorary Managing Editor, THE AMERICAN ISRAELITE.

PREDICTS A CHANGE IN OUR EDITORIAL POLICY

From the Rev. Dr. ISAAC LANDMAN, Editor of "The American Hebrew," New York

DEAR MR. EZRA,—Although you and I differ radically on the propositions which animate your editorial policy, yet I cannot refrain, on the occasion of the twenty-fifth anniversary of the founding of ISRAEL'S MESSENGER, from sending you a word of congraulations and a message expressing my hope that your good work in your own cause may continue.

As "a fearless exponent of traditional Judaism and Jewish Nationalism," you certainly have proved faithful to your slogan. Traditional Judaism may be exactly what the Jews of China require to maintain their faith. Jewish Nationalism may be the dream which will continue to inspire the readers to whom you address yourself. I am quite confident that should the new generation of Chinese Jews seek reforms in our traditional observance and should they be thrilled with the prophetic ideal of universalism rather than nationalism, that your editorial policy will change accordingly.

In America, as you probably know, the hostilities between traditional Judaism and liberal Judaism of a generation ago are quite passe. Only two weeks ago one of the leading traditional synagogues of New York City introduced Sunday morning services. As to Jewish nationalism—the so-called Pact of Glory between the Zionists and non-Zionists holds forth great promise for the economic and cultural rehabilitation of Palestine. It also makes practically certain that the nationalist ideal of Zionism will be limited only to members of the Zionist Organization who, as the finger points, will remain a minority sect in Judaism and in Jewish life—and, if my opinion is correct, even in Palestine itself.

Wishing ISRAEL'S MESSENGER continued success and with regards to you personally,—Cordially yours,

ISAAC LANDMAN.

NEW YORK, 31st January, 1929. 71 *West* 47th *Street.*

[Our reply to the above interesting communication will be found in our Editorial page elsewhere in this issue.—Editor, ISRAEL'S MESSENGER.*]*

"ABOVE THE MASS OF NEUTRALS"

From Rabbi Dr. JULIUS J. PRICE, Ph.D., New York

[MINISTER OF THE SINAI CONGREGATION OF THE BRONX.]

I want to congratulate you most heartily on the completion of twenty-five years of fearless and ardent work in behalf of Jewry. Your paper has always tried to be above the mass of neutrals that live in a gilded mediocrity not only with regard to the working allowances of their faith, but also in their puerile abdications of Eres Yisrael.

REV. DR. J. J. PRICE

As a rule in the irritating profusion "of present day greatness" we have become accustomed to gestures of rhetoric, windy orations, starchy dogmas and a sort of liberal laziness that has only produced the ghastly relaxations and the watery humanitarianism we so often hear all around us. But, nevertheless, age or reiteration do not make falsehood out of truth and though small voices may at times be raised to megaphone pitch, in the end we sadly but wisely learn that even ethical idealism unsupported by a sincere religious consciousness is almost as certain to issue in despair as is unjustified pride.

And so I wish you, my dear Mr. EZRA, that the good God spare you for many, many years so that the damaging speculations and incurable frivolity that is so often expressed with regard to Israel and its homeland may continue to have the stalwart champion in you that it has had these many years. With kindest personal regards.

JULIUS J. PRICE.

NEW YORK, January 12, 1929.

APPRECIATION AND CANDID CRITICISM

From the Rev. Dr. EDWARD N. CALISCH, Richmond, Virginia.

I have your letter of December 12th telling me that your good paper, ISRAEL'S MESSENGER will celebrate its silver anniversary in April, and that you desire from me a candid and honest opinion as to how the paper is carrying out its task of being the exponent of "Traditional Judaism and Jewish Nationalism."

DR. E. N. CALISCH.

I desire first to express to you my admiration for your sincerity, your courage, your learning and the literary ability with which you conduct your paper. I read it always with interest and with pleasure.

From the view point of its purpose of being a fearless exponent of Jewish tradition and nationalism I have no criticism to make. You certainly set about your duty in a fine manner. I would venture the opinion, however, that possibly even so noble a purpose may defeat itself by a surfeit of the fare which it provides. It is possible that even the most enthusiastic traditionalist and nationalist might some times weary of the same menu, and occasionally enjoy a variety of material offered. I would imagine that if more of your space than you now allow, would be devoted to topics of general Jewish interest, it is possible that it would not only be attractive to your readers, but also enhance the value of your specific undertaking.

Of course, you know that as far as your point of view is concerned, I just simply cannot see it. I give you full latitude to hold your opinion, but in all sincerity I believe that by your extreme position you are doing eventual harm rather than benefit to Judaism. The Jewish Agency is now an accomplished fact. There are some ardent Zionists who claim that this spells the death blow of political and nationalistic Zionism. If this be true, if its own friends are correct in their diagnosis, then in my opinion it is the best thing that has happened to Israel. For myself, I am prepared under this new interpretation to lend my earnest support to the physical and economic rehabilitation of Palestine and to endeavor to build up Eres Israel as a homeland where Jews, who so wish, may go and find for themselves a home where "every man may sit under his own vine and fig tree with none to make him afraid." The problem as to what shall be or who shall be the political government of the land—that is in the lap of the future and is to be decided eventually by those on the spot. Whether it shall remain under the British mandate, whether it shall attain dominion status, or whether it shall be an independent sovereign state, will be eventually decided by conditions and elements at present not discernible to us. Let us leave that to the future and to the supreme arbitration of the Ruler of all the world.

Again expressing my heartfelt congratulations on your silver anniversary and with the prayer that you and your journal may advance "from strength to strength" for many years to come.

EDWARD N. CALISCH.

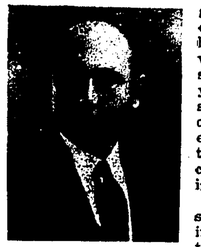
RICHMOND, Vir, 16th January, 1929.

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

"MESSAGE OF A UNIVERSAL ISRAEL"

From the Rev. Dr. ISRAEL GOLDSTEIN, Rabbi Congregation B'Nai Yeshurun, New York

It gives me pleasure to join the friends and well-wishers of ISRAEL'S MESSENGER, felicitating you upon the twenty-firth anniversary of your publication.



DR. ISRAEL GOLDSTEIN

ISRAEL'S MESSENGER is a welcome guest in my home. Coming from a distant quarter of the Jewish world, it brings a message of Universal Israel, whose sons and daughters, though spread to the far corners of the earth, yet feel the bond of a common heritage and a common destiny. The ideal of Zionism which ISRAEL'S MESSENGER espouses, gives strength and character to its columns, and links it with the constructive and forward-looking forces in Jewish life.

In response to your request for suggestions as to possible improvement in your publication, may I suggest that a page of Jewish current events dealing with the important happenings of international Jewish interest which take place in the course of the preceeding month, would be a valuable addition. May I also suggest the introduction of special feature articles to be contributed by foreign authors dealing with Jewish problems. I do not recall whether you devote any space to reviews of books of Jewish interest which ought to have a place in every Jewish monthly.

I am sure that ISRAEL'S MESSENGER is a messenger of good tidings to Israel, and I conclude with the hope that its message may grow in power and scope.

ISRAEL GOLDSTEIN.

NEW YORK, 24th January, 1929. 270 *West* 89th *Street.*

"INSPIRING LOYALTY TO THE BEST TRADITIONS OF JUDAISM"

From Mr. MORRIS STRAUSS, Managing Editor, "The Indiana Jewish Chronicle", Indianapolis, Ind.

It affords me great pleasure to send you a word of greeting and commendation on the twenty-fifth anniversary of your paper. I have always looked forward with much interest to receiving it from so distant a land where brethren dwell.

The Shanghai Israelite impresses me as a vigorously edited Jewish journal, inspiring loyalty to the best traditions of our people. I have felt highly complimented when you saw fit to re-print some of my editorials. Jews of China, detached as they are from the rest of the Jewish world, should feel extremely fortunate in having so capable a spokesman and disseminator as yours. You deserve their whole-hearted support.

Hoping to have the pleasure and privilege of felicitating you and your paper on the occasion of its golden jubilee, I remain,—Sincerely yours,

MORRIS STRAUSS,

Managing Editor, THE INDIANA JEWISH CHRONICLE.

INDIANAPOLIS, *Ind.* 5th FEBRUARY, 1929.

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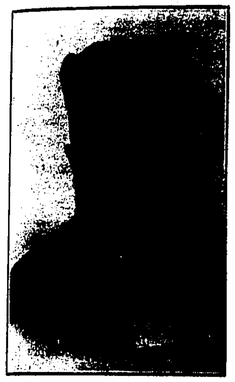
THE FUNCTION "ISRAEL'S MESSENGER"

By RABBI S. GAGUINE.
[Ab Beth-din of the Sephardi Community, London.]

It is with feelings of inexpressible gratification that I tender you, Mr. EDITOR, and your numerous readers, my sincere and heartfelt felicitations on ISRAEL'S MESSENGER attaining the 25th anniversary of its advent. Throughout the quarter of a century of its useful career, the journal has fully fulfilled the intentions and promises of its founder, namely, to fearlessly advance and support orthodox Judaism, and to strive to unite its votaries. In the middle of the last century, an Anglo-Jewish savant defined the functions of the Jewish Press in the following salutary words:



RABBI S. GAGUINE

"To maintain before the world the interests of our brethren, to maintain before the world the truth of the Message of Israel.....this is the aim, this must be the only object of any utterance that professes to represent the quiet, strong, irresistible, immortal thought, which we call, for want of a better name, Judaism; but which is, in truth the dominant idea that bears the impress of the only revelation of the will and code of Heaven which, ever since the world began, descended on mankind."

To my mind, ISRAEL'S MESSENGER has lived up to this ideal and achieved this aim. It has striven and succeeded to carry out this object. It has presented the Jew in his true noble character, and the truths of Judaism in their original undiluted form. It has done much to foster the feeling of true brotherhood amongst all sections of Jewry, and a love for learning, the strength, glory and pride of our ancient race. Yea, it has indeed fulfilled and upheld its motto, namely, "A fearless Exponent of Traditional Judaism and Jewish Nationalism," and thus made the Jew and his creed to be respected by all.

Such a record of journalism merits the genuine gratitude of every Jew who has his religion and race at heart. I, therefore, in conjunction with the innumerable other readers send you my heartfelt congratulations on having reached the semi-jubilee of the publication of ISRAEL'S MESSENGER and fervently pray that "It may proceed from strength to strength as time goes on; so that generations yet unborn will spring up and bless the memory of the founder and conductor of ISRAEL'S MESSENGER.

As to the future of the paper: having established it on a firm basis, and having secured for it a unique position in Anglo-Jewry, I would earnestly advise you now to enlarge its sphere and widen its activities. Let ISRAEL'S MESSENGER no longer remain simply an exponent of orthodox Judaism, but let it be its mouthpiece and harbinger. Judaism is a living creed, and as such it must continually progress, and when necessary a readjustment of a ritual or religions principle, without actually violating a divine precept may and should be sanctioned by a properly established Court of Rabbis, and thus disarm and avert attacks on our sacred heritage by false teachers in our camp. HILLEL the Elder was the first to realize this truth and to act accordingly. When he found, owing to the exigencies of his times, that a readjustment of a custom or even a law was needful, he did not hesitate to accomplish such an act, in order to insure the weal of the people generally.

Let it now be the privilege of ISRAEL'S MESSENGER to be the true messenger of Israel and Judaism; let it spread abroad the divine message of unity and peace, hope and happiness, light and Heavenly sunshine throughout the world's Jewry. To achieve this ideal, ISRAEL'S MESSENGER must use its powerful influence among its readers for the establishment of a Synod of Eminent Rabbis, its locale shall be Jerusalem.

The first work of the said Synod shall be to unify:

I. The Holy Language; there shall be one expression and pronunciation among all Jews, no matter in what part of the globe they may be domiciled.
II. The Prayer Book, so that there shall no longer be a Minhag Sephard, Minhag Ashkenaz or any other Minhag, but a Minhag Israel; and
III. The "Shulchan Aruch" eliminating all disputations and giving a clear decision of the law מצות ומעשות

in all matters appertaining to Jewish life; and then in our days shall be fulfilled the prophecy of ZEPHANIAH:—For then will I turn to the people a pure language; that they may all call upon the name of the Lord; to serve Him with one consent. The Synod will also give their serious attention to the important religious and ritual questions when and as they arise, *e.g.* the problems of the day, namely, "Get" and "Haliza," which at the present moment press so grievously on many of our sisters in faith. And as Judaism is a "Fountain of Living Waters," fresh problems are sure to arise as time goes on; the Synod will thus become a permanent Institution in Israel, and then in the words of Holy Writ: "From Zion shall the Law go forth, and the Word of the Lord from Jerusalem."

"INTERPRETS THE NOBLE IDEALS OF JUDAISM"

From RABBI J. SHACHTER, Belfast (Ireland)

I heartily embrace the opportunity afforded me, to offer you my sincere congratulations and good wishes on the occasion of the semi-jubilee celebration of ISRAEL'S MESSENGER.

RABBI J. SHACHTER

Though my privilege to enjoy its perusal is for hardly more than a year yet, but following most attentively the policy which directs the paper, I am happy to state that Jewry has in you one of the staunchest defenders of true and unadulterated Judaism—a torchbearer of Jewish Nationalism, emanating from the original sources of our ancient traditions.

We, of the Western European countries cannot but rejoice the significant event, when a journal, which has as its object to interpret the noble ideals of Judaism to its readers, has reached its twenty-fifth anniversary. It is an event which must not be overlooked. Especially at the present critical age we are experiencing concerning religious belief, the message ISRAEL'S MESSENGER brings us is most opportune.

Orthodox Judaism has again become the object of inimical attacks which tend to undermine the precious and most valuable traditions which have inspired our ancestors for scores of centuries. The rebellion against these imperishable foundations of our pure religion leads, in some places, to an inevitable spiritual decay, so that those ethical principles which have kept us alive and have given us the normal heart-beat of a cultured nation and the natural pulsation of a living people, are voluntarily ignored. The strong currents of time powerfully sweep away our coming generation. They are misled by the false prophets of the day—the sweet and persuasive talkers—who without reasoning but only for their convenience, mock and scoff at all those Jewish principles and morals that were, and are, and will ever be ruling the human conduct. Our young become year in, year out puzzled concerning the attachment to the oldest surviving institutions of our religion; the indestructible pillars upon which were built up the strong moral characters of our innumerable martyrs and heroes;—as the observance of the Sabbath, the dietary laws, experiencing a phase in Jewish history when "Jewish Priests" keep bringing in strange fires into our holy tabernacles, which tend to devour all those practices which have endowed our fathers and forefathers of old with an indomitable courage of steadfastness. Being enthusiastic believers in the Prophetic Judaism, they aim to destory the Talmudic Literature; especially the so called Jewish practices, substituting it with a mere phraseology. To them, what was created by HILLEL BEN ZACCAI, JUDAH HANASSI down to the Gaon of Wilna was nothing but Ghetto Judaism. To them, traditional home-life is nothing but kitchen Judaism. They endeavour to blot out every sign of Jewish life, not only from the individual home but also from the so-called "Temple" where non-Jewish priests feel themselves at home when invited to address the congregation. At such a period in Jewish history, the completion of twenty-five years of your guardianship over the Jewish traditional possession should be hailed by Jewry at large. I can safely echo the sentiments of all loyal and faithful co-religionists, in expressing the deepest appreciation of the great services you are rendering in the realm of Judaism.

May the Almighty, who caused you to reach this stage, continue to be with you and enable you to carry on your good work for many years to come, so that צלת והדרך your glory should always be. ורכב

J. SHACHTER.

BELFAST, 18th January, 1929.

"MUST UPHOLD THE FLAG UNTIL ISRAEL BECOMES A NATION ONCE AGAIN", SAYS COL. WEDGWOOD

We are in receipt of a heartening message from the famous author of "The Seventh Dominion," COL. JOSIAH C. WEDGWOOD, M.P., D.S.O., which we publish below. We need hardly say that we appreciate the air of optimism which runs through his epistle, and would draw the attention of our readers to his *concluding line and ask them to realise that we have, happily, some very good loyal Christian friends who support us in our great undertaking, and who understand what Zionism stands for, what it has achieved and what it will achieve. If patience is genius, then our people have proved to be such in more ways than one, since we had not wavered in clinging to the hope of our national restoration, no matter how cruel were the days and years and centuries, through which we had passed, and how cruelly we were driven from our national moorings.* COL. WEDGWOOD *has administered, to our mind, an indirect rebuke to some of those who have adopted a new theology, a theology of despair and surrender, for counselling us to haul down our national flag and commit national suicide. We welcome the brief message and give it a place of honour in this our silver-jubilee edition:—*

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

"LONDON, 5th January, 1929. *"House of Commons.*

"DEAR MR. EZRA,—I gladly write to congratulate you on the jubilee of ISRAEL'S MESSENGER. Whenever I look through it I find the Zionist case stated as clearly as it is in London or New York. You keep the flag flying bravely and honourably, and I know you will go on doing so till Israel becomes "a Nation once again."—Yours very sincerely,

"JOSIAH C. WEDGWOOD."

"LEFT NO ROOM FOR COMPROMISE ON ESSENTIALS"

From Mr. PAUL GOODMAN, London (England)

The twenty-fifth anniversary of ISRAEL'S MESSENGER should, in the first place, be regarded as a tribute to the idealism and tenacity of purpose of the Founder and Editor, who, for a quarter of a century has held aloft the banner of the Jew in so remote a part of the Galuth. I realise the tribulations of the Editor whose sole support is only too often his own grim determination to carry on, and it is obvious to the practised eye that this has been the fate of the Editor also ISRAEL'S MESSENGER, to whom not only my cordial congratulations but also my best wishes for the future are now tendered.

But the mission of ISRAEL'S MESSENGER is clearly not a personal one. Beyond all praise, this paper has kept up the claims and ideals of Traditional Judaism and Jewish Nationalism in a manner which never left any doubt as to whether ISRAEL'S MESSENGER stood for God or for Baal. It has always taken a decided attitude on the great questions agitating the mind of the Jewry of this generation, and has happily combined those fundamental principles on the maintenance of which the destiny of Israel hangs in the balance. The temper in which ISRAEL'S MESSENGER has been edited has, in the spirit of ELIJAH the prophet, certainly left no room for compromise on essentials.

It is entirely due to ISRAEL'S MESSENGER that the outlying remnant of Israel in the land of Sinim has been kept in touch with the Jewish Dispersion generally. If it had not been for this journal, we in Europe and in America, would have known hardly anything, except by mere hearsay, about the small, scattered communities that have arisen on the Chinese shores of the Pacific Ocean, and, on the other hand, these groups would have been almost entirely cut off from the main stream of Jewish life. It was the good fortune of those communities to have found in ISRAEL'S MESSENGER an intermediary between themselves and an interpreter between them and the great Jewish world. It was still more fortunate that this publication has stood unswervingly in sturdy defence of Jewish Tradition and in the enthusiastic appeal for the Restoration of Israel to Eres Israel.

The battle on both these fronts has not yet been won entirely. The most deadly enemy of the Jewish people is Indifferentism. This negative attitude, probably not less prevalent in the immediate sphere of influence of ISRAEL'S MESSENGER than in other parts, is particularly a grave danger whereas in the Far East, the old and the new have not yet blended harmoniously, and where teachers and guides are too few to be able to exercise an effective leadership in religious and educational directions.

In the highest interests of Judaism generally, it is devoutly to be hoped that the Jewish communities which ISRAEL'S MESSENGER has served so faithfully for quarter of a century will realise the debt they owe to this valiant champion of the inspiring memories and associations of the past, and still more, of a future when "the latter glory of this house shall be greater than the former," as was in ancient days declared by the Lord of hosts.

LONDON, 7th FEBRUARY, 1929. PAUL GOODMAN.

"HEBREW AS A LIVING LANGUAGE"

From Rev. J. K. GOLDBLOOM, London (England)

It is with great pleasure that I respond to your request to send you a few words of greeting in connection with the celebration of the twenty-fifth anniversary of ISRAEL'S MESSENGER.

REV. J. K. GOLDBLOOM

I have always been deeply impressed by the courageous stand which, under your editorship, ISRAEL'S MESSENGER has taken in support of the Zionist Movement and of Jewish Nationalism in general. I admire now, as I have so often admired in the past, the fearlessness with which you hold aloft the banner of the Jewish National Cause in the face of all opposition.

You ask me for suggestions as to new features in you excellent Journal, and I gladly seize the opportunity you give me for some friendly criticism. I feel that your Journal ought to give much more space than it has hitherto done to the encouragement of Jewish Culture, and particularly of Hebrew Education. Without a healthy young generation we shall not build a National Home worthy of our hopes and dreams. We must no longer be content with giving our young people only the older form of religious education,—a knowledge of portions of the Bible and parts of the Talmud. We must teach our children Hebrew as a living language; we must make them conscious of the Jewish renaissance; we must make them realize that they must live Jewish lives in the fullest sense of the word, and must link themselves up with the life which is being lived in Eres Israel to-day.

I am happy to say that in this direction the English Zionist Federation has already made a good beginning. An Education Scheme has been launched, which is meeting with encouraging success, and which it is hoped will make our Movement in England one which will be permeated by a real love for Jewish Culture, in the best and fullest sense of the word.

I feel sure that if, with the same courage with which you have hitherto appealed to the non-Zionists on behalf of our Movement, you will now send out a clarion call for the cause of Hebrew Education, you will be rendering yet another splendid service for our People.

With all my most cordial wishes for the continued success of your Journal,—Believe me to be,—Yours very truly,

J. K. GOLDBLOOM.

LONDON, 31st January, 1929. *75 Great Russell St. W.C.1*

REMEMBER THE JEWISH NATIONAL FUND AND THE PALESTINE FOUNDATION FUND IN YOUR LAST WILL AND TESTAMENT.

"VICTORY, THE DAY DAWNS!"

From The Very Rev. Prof. Dr. J. L. LANDAU, M.A., Ph.D., Chief Rabbi of South African Jewry.

There is a touch of genuine pathos in DR. LANDAU'S *message, which should find a responsive echo in every human heart. The* WISE KING *said, "Every man knoweth the plague of his own heart." Every community, every group or party in every generation has been rewarded with some sort of kindness, or unkind experience in life. "For non-conformity," says* EMERSON, *"the world whips us with its displeasure." And yet the man who stands alone on the watch-tower facing the fury of his comrades is not without some kind of compensation after the end of his struggle.* DR. LANDAU *foresees victory for the man who stands fearlessly for the truth and right regardless of consequences. Such was the spirit of the ancient prophets of Israel. Such was the spirit of* IBSEN *who declared, "The strongest man is he who stands most alone," and for a cause!* DR. LANDAU'S *message has in it that spirit of optimism which comes to every man who waits and who does not despair of the triumph of right over might. Our tower may be lonesome but we want to assure the eminent* CHIEF RABBI *of South African Jewry that the "friendship of souls does not consist in the proximity of persons." There are some local friends of ours who are as remote from us, as the distant moon is. In truth we are told there is often more communion with the distant than the near.* DR. LANDAU'S *message conveys to us a great lesson, the import of which will not be lost sight of. His words are weighed in gold and not in silver, because as the Mishna says, "Hazahab koney eith hakesef w'ha kesef eino koney eith hazahab:—*

"Watchman, what of the night? The watchman replies: The morning dawns, though the night still lingers."

MY DEAR MR. EZRA,—Only he who has been placed alone on a distant lonely tower, exposed to the severity of the elements, to the hostile fury of the enemy, and to the pangs of isolation, can fully appreciate the painful feelings of another placed in a similar position.

CHIEF RABBI LANDAU

Well, my dear Mr. EZRA, I, having spent twenty-five years of service in the distant South of the African Continent, in a Community consisting of scattered fugitives of Russian, Polish, Lithuanian, and other members of European Jewry, am quite able to realise the difficult and enormous task you had undertaken twenty-five years ago, when you, intrepidly and resolutely established your journal ISRAEL'S MESSENGER, there in the Far East, like a high lonely tower, from which you valiantly fought the battle of the Lord. That you in the course of twenty-five years, which your journal will complete in April next, have been able to popularise our Jewish national and religious ideals, to such an extent as to gain an army of adherents, who now champion your cause; that you have succeeded in spreading those ideals not only among our own brethren but also among the high and noble representatives of the Governments of the Far East; that you have enjoyed the privilege of seeing the seed sown in your lonley furrow rise and burst into blessed blossom; must now fill your heart with a moral happiness that surely the richest reward a man in your position can expect.

The fact that you can now after twenty-five years of most trying and exacting work signal from the top of your watch-tower the message: "Victory! The day dawns! The sun of national redemption is rising though still enveloped in mists!" must fill your heart with feelings which no tongue, however eloquent, can adequately express.

J. L. LANDAU.

JOHANNESBURG, 11th January, 1929.
University of the Witwatersrand.

"FROM STRENGTH TO STRENGTH FOR JUDAISM AND ZIONISM"

From Mr. DAVID DAINOW, Editor, "The Zionist Record"

I have been an interested reader for many years of ISRAEL'S MESSENGER and have also had the privilege, for a short period, of being its London correspondent. It has been a marvel to me that a journal of this kind—with its hundred percent. Jewish spirit—could flourish so far away from the centres of Jewish activity. I have always felt that the founder and editor had within his being the flame of Judaism which refuses to be put out. Were he to be residing in Timbuctoo, he would also, in some miraculous way, erect a monument of faith in our national pride.

MR. DAVID DAINOW

Congratulations must be extended to the Jewish population of China in possessing so splendid a specimen of the national Jew as MR. N. E. B. EZRA. There can be no doubt that were it not for his enthusiasm and loyalty, it would not be possible for the journal to have survived for so many years and be recognised to-day throughout the world as one of the most fearless exponents of Traditional Judaism and Jewish Natinalism.

I am editing a journal which has just celebrated its twentieth anniversary, and which circulates from the Cape to the Zambesi and is read by Jews living not only in the vast Union of South Africa, but in South West Africa, Rhodesia, Tanganyika, Belgian Congo etc. On behalf of this scattered Jewish population, I extend greetings to ISRAEL'S MESSENGER on the occasion of its twenty-fifth anniversary and trust that it will go from strength to strength in the cause of Judaism and Zionism.

DAVID DAINOW.
Editor, The Zionist Record.
The Weekly Organ Of South African Jewry.

JOHANNESBURG, *9th January, 1929.*

MR. M. SPEELMAN DECORATED

At an impressive ceremony in the Koukaza Gardens on the 11th ultimo, MR. M. SPEELMAN was presented with the Croix de la Legion d'Honneur awarded to him by the French Government.

[Photo by Service Photographique Police Francaise.

During the month of March, 400 Jews will leave Poland for Palestine. During the past year the number of Jews who emigrated from Poland to Palestine was 770.

"SEEDS SOWN BY 'ISRAEL'S MESSENGER' BLOSSOMING AND PRODUCING FRUITS"

From Mr. PERCY P. BAKER, London (England)

I desire to offer you my most sincere congratulations on the completion of your quarter of a century's most useful and beneficial work in the interest of Jewry in general, and of Jewry in the Far East in particular. Before the advent of ISRAEL'S MESSENGER, the knowledge in the West of the life and activity of the Jewish community in the East was a matter of guess work to those who were interested. The appearance of ISRAEL'S MESSENGER, enlightened us on matters that appeared dim and vague.

MR. PERCY P. BAKER.

ISRAEL'S MESSENGER, brought us the news that unbeknown to us, Jewish hearts and Jewish minds in the Far East were imbued with the same Jewish ideals, Jewish hopes and aspirations as those which governed the lives of Jews in the Western Hemisphere. I believe I am correct in saying that HERZL'S call 30 years ago was the great urge which compelled you to launch ISRAEL'S MESSENGER, and as an old Zionist, who had had priviliege of sitting at the feet of that great leader, I am particularly gratified that you have succeeded so well in furthering the great Jewish National Idea in your part of the world. The practical results shown by the Jewish community in Shanghai and the Far East, during the period of the existence of ISRAEL'S MESSENGER, is proof positive that seeds sown by your MESSENGER are coming up full of blossom and producing fruits. ISRAEL'S MESSENGER, has helped to rouse Zionist consciousness, and to create a spirit of Jewish Nationalism for which the movement owes you a debt of gratitude.

ISRAEL'S MESSENGER, has carefully watched the great traditions which have been handed down to us from time immemorial, and though I do not always agree with the very severe chastisement often administered on the transgressor, I, nevertheless, as a broad-minded Jew, fully appreciate the spirit which prompts you. There are but few Jewish periodicals which can look back upon a span of 25 years, and congratulations are most certainly due to you for having succeeded in weathering a period of storm and stress.

I sincerely wish and hope that ISRAEL'S MESSENGER, will continue to carry on the spirit which has ruled its pages in the past, that its influence will extend from year to year, and that it will remain the sentinel of all those great religious and national traditions which have made the Jewish people the admiration of all fairminded and level headed men and women. All power to your elbow.

PERCY P. BAKER.

LONDON, 14th January, 1929.
229, *Willesden Lane*, N. W. 2.

"INDEPENDENT EXPRESSION OF VIEWS"

From Mr. ISRAEL COHEN, London.

In sending us a message, Mr. ISRAEL COHEN prefaces it with the following notes:—

"I much regret that it has been impossible to obtain messages either from Dr. WEIZMANN *or* Mr. SOKOLOW. *Ever since* Dr. WEIZMANN'S *return to London from Berlin he has been away from the Office, as he has been medically ordered to undergo a rest cure and is forbidden to deal with any correspondence. As for* Mr. SOKOLOW, *his stay in Berlin was unfortunately prolonged by the death there of his eldest son, and he returned to London only a few days before he had to leave again for America. In this brief interval he was so busily engaged with various matters both official and personal, that it was quite impossible to get him to send you his greetings, although you may rest assured that you have his good wishes."*

I have much pleasure in offering you my heartiest congratulations on the twenty-fifth anniversary of the establishment of ISRAEL'S MESSENGER.

I have followed the career of your paper throughout its existence with unfailing interest, and have always found it bright and stimulating. Although far removed from the main centres of Jewish life, you have been able to give your journal the breadth of outlook that is usually expected only in the case of one published in a large Jewish community. ISRAEL'S MESSENGER has therefore been always welcomed not only by the Jews of the Far and the Middle East, for whom it is primarily issued, but also by those in all other parts of the world, who know how to value staunch adherence to the Jewish national idea and independent expression of views. The fights that you have fought with antagonists in England or America whom you have never seen have been watched with the keenest interest by all who share in your zeal for the triumph of the Zionist cause.

May you be spared to wield your doughty pen, and may ISRAEL'S MESSENGER continue to carry its heartening message, for many years to come. With Zion's greetings and kind regards, Yours sincerely,

ISRAEL COHEN.

LONDON, 24th February, 1929.
77 Great Russell Street, W. C. I.

"AWAKENING AN INTEREST IN ZIONISM"

From Mr. A. J. FREIMAN, President of the Canadian Zionist Federation

On the occasion of the twenty-fifth anniversary of the publication of ISRAEL'S MESSENGER it gives me great pleasure to extend you my best wishes, and at the same time to express my appreciation of the splendid work your paper has done and is doing for our common cause, Zionism. Jewry in China is indeed fortunate in having such a splendid publication in their midst. I find your editorials well considered, and with your timely articles on Zionism you are awakening and keeping active an interest and enthusiasm for our cause which is extremely valuable.

MR. A. J. FREIMAN.

You have my heartiest congratulations on your achievements and my best wishes for continued success in the future. I hope that ISRAEL'S MESSENGER will grow in strength and influence, for without the aid of our press I realize that we could not progress as we are doing to-day.—Sincerely yours.

A. J. FREIMAN.

OTTAWA, 13th February, 1929.

"STRUCK BY THE WIT AND VERVE OF ISRAEL'S MALACH"

From Miss REGINA MIRIAM BLOCH, LONDON

It gives me a peculiar pleasure to congratulate you upon your twenty-fifth anniversary as the very word 'Jubilee" is of Hebrew origin and is thus apposite in more ways than one. I am always struck by the wit and verve of ISRAEL'S *Malach*. Like the seraph, he is a composite creature composed of fire and ice and bears GABRIEL'S sword, guarding the Eden of our glory but driving the unworthy from its sacred precincts. I also appreciate the Editorial range of learning and the high quality of epigram and apt quotation so often revealed in your comments. If I may make a suggestion I would vote for a few literary articles, a woman's page and a children's section to enlarge your scope. May you go from strength to strength!

MISS R. M. BLOCH

REGINA MIRIAM BLOCH.

LONDON *11th January, 1929.*
88, Duke's Avenue, Chiswick, W. 4.

MASS'A PRICE 55 cents per 1b. See advertisement on the last page of the cover in this issue.

"STAUNCH, CONSISTENT AND VIGOROUS ADVOCATE OF PALESTINE"

From Judge CHARLES S. LOBINGIER, Washington, D. C.

I have no hesitation in expressing my sincere belief that your "publication is worthily fulfilling and upholding the motto on its title page." As a non-Jew, I am not competent to say what should be its attitude regarding questions which arise entirely within the camp of Israel; but I consider Zionism a movement which deserves the support of all lovers of progress outside of that camp. For Zionism means ultimately a restored, beautified and enlightening Palestine in whose lustre all the world will share. It is because ISRAEL'S MESSENGER has been a staunch, consistent and vigorous advocate of such a Palestine that I read it with profit and pleasure. I know that it must bear a similar message to those of like views whom it reaches in its journeys around the world. Zionism had few open adherents when ISRAEL'S MESSENGER began its advocacy; but now, in this country at least, even non-Zionists are rallying to the support of the project for creating such a Palestine as I have indicated.

JUDGE CHARLES S. LOBINGIER

I am sure also that ISRAEL'S MESSENGER must have done much to promote the solidarity and self-consciousness of the Jewish community in Shanghai and the rest of China and to make it more widely respected. I note, e.g., that one of your correspondents of last spring, who has always concealed the fact that he was married to a Jewess, now professes to welcome Jews and even to compliment a non-Jew by professing to believe him a Jew.

I, therefore, congratulate ISRAEL'S MESSENGER and its editor, on reaching its silver anniversary and I hope to have a similar privilege at its next, one. It is pleasant to be remembered by you in that connection just as it was pleasant to hear recently from SIR ELLY KADOORIE and other friends in China. I take advantage of your columns, in behalf of Mrs. LOBINGIER and myself, to acknowledge their kind message. We shall never forget our friends on the other side of the Pacific.

CHARLES S. LOBINGIER.

WASHINGTON, D. C. 19th January, 1929. *Department of Justice.*

TRADITIONAL JEWISH COMMENTARY ON HEBREW SCRIPTURES

The first appearance of a Jewish traditional interpretation of the Bible in the English language, has been made possible through the efforts of Rabbi Herbert S. Goldstein. Rabbi Goldstein has just completed the initial volume of the series of these interpretations, which is entitled, "Bible Comments for Home Reading." Heretofore, there has been no English rendition of the comments of the Rabbis of the Talmud, on the Bible. This work, which is being published by the Hebrew Publishing Company, is planned to fill a long felt want both for Christian and Jewish readers and is epoch making because no authoritative Jewish commentary on holy scriptures has ever been presented in the vernacular before.

RABBI H. S. GOLDSTEIN

Dr. Goldstein is the Rabbi of the Institutional Synagogue, assistant-professor of Homiletics of the Rabbi Isaac Elchanan Theological Seminary and president of the Union of Orthodox Jewish Congregations of America. He is one of the editors of "Who's Who in American Jewry," and is the author of "Comments on the Ethics of the Fathers," "Praise for Right-cousness" as well as editor of "Forty Years of Sttruggle for a Principle."

PLAYING THE "BRIDGE GAME"

From Mr. BAHMIN SION, Baars (Mesopotamia)

"Honour to those whose words or deeds
Thus help us in our daily needs;
And by their overflow
Raise us from what is low!" LONGFELLOW.

I am in receipt of your esteemed letter, in which you ask my opinion about your valued paper. I wondered for a moment and went a little astray in the matter. Then, I said, our modern EZRA, is asking me whether we believe in his "Book." Our old "Ezra, the Scribe," did not ask such a question neither to his pupils nor to his followers; he only urged them for their National Home and the Torah. They believed that, whatever he said was the whole truth and nothing but the Truth. As you are from the same mould as that of EZRA the Scribe, working with the same spirit, therefore whatever you will say is the whole truth and nothing but the truth.

MR. RAHMIN SION.

Let me please, for the moment empty a little part of my heart and mind and think of you. Really, I am filled with appreciation. When I first heard of your name I began to play the "Bridge Game" with your initials, to make them suitable to your deeds. I have tried many until I succeeded. Look, it is interesting. NEB EZRA is not correct; I put the ב after נ and א after the ב and make it read *nebi-Ezra*.

Henceforth, I will describe you as such since it is more correct than N. E. B. EZRA. When I want to handle your paper to any Jew, I address him in this way: Here you are, brother, this is *N'bi Ezra's* message, *calling* to every one of you with his *shofar*, his feet high upon the top of the mountain, saying: "The Lord thy God sayeth unto you: the time has come, it is not far, that the promised Messiah, will be sent to Israel. Prepare thyself and be holy. Push Dr. *WEIZMANN* by his back, follow him and tell him that we are with you, with you!" If this is what you are, my dear *N'bi Ezra*, then I have no desire to criticize you. When you are combined with your paper, taking you as a whole, we get on with one of the ideal men of our generation.

Another thing I would like to see in your journal, and I think most of your readers will agree with me. Since ABRAHAM, we have had many heroes. All of them were painted by famous artists. If you can produce only one picture in each number, and if the picture can be copied with colours as in the original, it can be framed, if required, then I assure you, there will remain nothing for your paper not to boast of: either in Jewish traditions, in Jewish Nationalism or in Jewish Art!

RAHMIN SION.

BASRA, 22nd January, 1929. 3|35 Seef Street.

"AN HONOURABLE PAST"

From Mr. ALEXANDER BRIN, Editor of "The Jewish Advocate," Boston, Mass.

The occasion of the Silver Jubilee of ISRAEL'S MESSENGER prompts me to send you my heartfelt felicitations and good wishes. I wish to give sincere expression to an honourable past that stretches back upwards of a quarter of a century, a vigorous present that your publication presents, and a healthy progress you so well deserve. To all who share the honour and responsibility of conducting ISRAEL'S MESSENGER, I offer my hearty congratulations. I certainly appreciate the magnitude of the work that goes into every issue of your publication. Our sincerest congratulations and best wishes for a long and active career for ISRAEL'S MESSENGER.

ALEXANDER BRIN.

BOSTON, MASS. 14th January, 1929.

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"ACTIVE AND USEFUL LIFE"

From Mr. LEONARD STEIN, Political Secretary of the World Zionist Organization, London

I am very happy to learn that ISRAEL'S MESSENGER is about to celebrate the twenty-fifth anniversary of its foundation, and I should like to offer you my heartfelt congratulations and good wishes. ISRAEL'S MESSENGER, in its twenty-five years of active and useful life, has won for itself a reputation of which its founder and Editor has every reason to be proud, and I trust that it may continue in the future to make a not less effective appeal to an ever-widening circle of readers.

MR. LEONARD STEIN

You are good enough to ask me whether I have any suggestions to make for still further increasing the utility of ISRAEL'S MESSENGER. As a regular and appreciative reader, I have followed it closely for some time past, and I can only say that I think it cannot do better than continue on the sound lines on which you have conducted it from the start with so much distinction.

With renewed congratulations and all good wishes,

LEONARD STEIN.

LONDON, *14th, January, 1929.*

"CRY ALOUD AND SPARE NOT"

From Mr. I. SUNLIGHT, Manchester

It gives me pleasure indeed to write to you and to thank you for your kind letter. I seem to have the feeling of writing to a personal friend whom I have known for a long time, notwithstanding the fact that I never had the pleasure of meeting you, and that thousands of miles are separating us one from the other. But, as you rightly remarked, "The relationship of souls knows no distance." We are drawn to one another by the spiritual bond of the great ideal which both of us share in common. You, like myself, adhere to the sound maxim of blending the ideal with the practical, recognizing that this is the right process for obtaining the best results in whatever sphere of work one may be engaged. I can take it for granted then that this was your guiding principle when you first started your publication twenty-five years ago, and I am, moreover, fully convinced that it is greatly owing to your strict adherence to this course that you have succeeded in raising ISRAEL'S MESSENGER to such a high standard of excellence.

MR. I. SUNLIGHT

As it will shortly be celebrating its semi-Jubilee I wish to congratulate you upon the proud position ISRAEL'S MESSENGER has attained among the great family of Jewish journals. For twenty-five years ISRAEL'S *MESSENGER* has been proclaiming the glorious message of Israel's Hope and Truth. Faithfully and fearlessly it has carried out the fundamental principles which ISRAEL'S MESSENGER laid down as the aim and object of its existence. Traditional Judaism and Jewish Nationalism were the two main arteries through which the spiritual life-blood of your great organ was circulating. You, Mr. EZRA, its eminent Editor, can review the twenty-five years of useful activities with genuine pride and satisfaction. ISRAEL'S MESSENGER is your own child—you have begotten it. You have constantly and persistently watched over it with the utmost care and devotion. No doubt you have had your trying and anxious times. Evil spirits are ever ready to attack the child in its infancy, when its power of resistance is weak. That ISRAEL'S MESSENGER was able to emerge unscathed from any hostile influence it may have encountered, and to have grown up strong and healthy to the age of maturity is the best proof of the great vitality it possessed since the day it first saw the light.

My message to you is,—Cry aloud and spare not. You may be far removed geographically from the great centres of Jewish settlements, yet the message of truth, though sent out by a voice crying in the wilderness, will never return void, but will surely travel far and wide until sooner or later it reaches the heart of man in every part of the world.

May this, my message, along with the numerous other message you will receive, spur you on to continue the good work you have so successfully and zealously carried on for the long period of twenty-five years.

Please accept my sincerest wishes and heartiest congratulations on the occasion of the 25th anniversary of ISRAEL'S MESSENGER and it is my earnest prayer that you may be spared to reach the day when you will have the joy of celebrating the Jubilee of your great paper.—With kindest regards and Zionist greetings.

I. SUNLIGHT.

MANCHESTER, *10th January, 1929.*
Broughton Park, 15 Hanover Gardens.

"LOYALTY TO JEWISH TRADITIONS AND JEWISH NATIONALISM"

From Dr. SELIG BRODETSKY, M.A., B. Sc., Ph. D.

[Professor of Applied Mathematics at Leeds University and Member of the Executive Committee of the World Zionist Organization.]

I have for several years been a constant reader of ISRAEL'S MESSENGER, and it was a great source of joy to me to hear from you that you will be celebrating the 25th anniversary of this Journal in April, 1929. I desire to extend to you my very sincerest congratulations on this most auspicious occasion. The object of your Journal is to be a fearless exponent of traditional Judaism and Jewish nationalism. This is a noteworthy object, which I would strongly commend to all who have any doubts about the possibility of combining loyalty to Jewish traditions with a complete devotion to the aims of Jewish nationalism. The Zionist Movement is the realisation of Israel's claim to four thousand years of continuous history, and your fearless exposition of the sacred traditions of the Jewish faith and the equally sacred ideals of the Zionist Movement have ensured you a place among the true benefactors of our people.

DR. SELIG BRODETSKY

What I have particularly admired in ISRAEL'S MESSENGER has been the courageous manner in which you have dealt with ignorance, cowardice and misrepresentation in connection with our Movement. It is one of the characteristics of Zionism that it unbends the crooked Ghetto back, and gives to the Jew a courage of hope in the place of that courage of despair which we have all learnt to admire in our unfortunate forefathers in persecution and torture. Jews no longer speak with bated breath of their ideals, desires or political fortunes. We stand upright and face the world as equals, and it is this attitude of courage which has given to Zionism the romance that attracts the finest flower of Jewish Youth. As an exponent of this indomitable conviction, you stand out in Jewry, and I would do wrong if I did not on this occasion express to you the gratitude of all Zionists for this service that you have rendered the Cause.

You ask me for comments and suggestions in connection with possible reforms in ISRAEL'S MESSENGER. If I may venture to take advantage of this invitation, I would suggest that you devote less of your space to individual anti-Zionists, whose influence in Jewry is negligible, and whose importance you exaggerate by the excess of attention that you devote to them. The space thus saved could with benefit be allocated to articles about outstanding events in Jewish history, to clear statements of Zionist policy, to accounts of eminent personalities in Jewish history and in Jewish life. This would serve particularly to attract the thoughtful youth to our Movement, and I throw out the suggestion in the hope that you will not consider it impertinent on my part to do so.

I again express my very heartiest congratulations and good wishes to you and to ISRAEL'S MESSENGER, and beg to remain,—With Zionist Greetings,—Yours sincerely,

SELIG BRODETSKY.

LONDON, 25th January, 1929.
77 Great Russell Street, W.C.1.

SUPPORT OUR ADVERTISERS!

"ALWAYS SOUNDED THE CLARION CALL"

From Rabbi I. J. YOFFEY, Manchester

It gives me very great pleasure indeed to offer you my heartiest congratulations on the occasion of the celebration of the Semi-Jubilee Anniversary of your esteemed and invaluable paper. Every time I read your paper I become more and more impressed with its excellence, and I feel that it has fully earned the right to be called *Israel's Messenger*, for it conveys the true message essential for the spiritual and religious preservation of our people at the present day, the twin ideals of Nationalism and Religion.

RABBI I. J. YOFFEY

It is the solemn duty of all those papers whose aim is the maintenance of religious and national Judaism to devote their columns to three fundamental problems, Traditional Judaism, Education, and Zionism. In dealing with Traditional Judaism they must repeatedly drive home to their readers, as forcibly as they possibly can, the fact that the reform movement since its inception and in all its various phases has undermined the very foundations upon which our religion is based. The aim of the reform movement was to base Judaism upon a few prayers and abstract ideas, eliminating altogether the authority of the Talmud, which has supplied our people for centuries with their spiritual nourishment. The founders of the reform movement pretended that their only object was to remove from Judaism all excrescences and extraneous matters which had grown round it during the course of centuries, but with the essentials of Judaism, they said, they had no desire to tamper. They remind me of the story of the man who had a tame bear. One scorching day he was out with the bear, and after a while becoming very weary he lay down under a tree to rest, and fell asleep; but flies began to settle on his face and disturbed him. The bear blew them away time and time again, but they returned immediately. This exasperated him so much that he picked up a big heavy stone and hurled it at them. True, he succeeded in this way in killing some of the flies, but at the same time he also broke his master's head. So with reform Judaism, the cure is infinitely more harmful than the alleged disease.

With regard to the second point, Education, it is the duty of all Jewish papers to be constantly on the alert with their suggestions and criticisms, so that Jewish education may not degenerate as it has done in any western Jewish communities. Our wonderful and extensive Jewish literature is becoming a closed book to the younger generation. Jewish education has degenerated so much that in many places it consists of one or two hours' teaching of so-called "religion" on the Sabbath day. This is a state of affairs which we must combat with all our might, for it must inevitably lead to religious and national suicide.

Zionism has proved in recent years a very potent force for the reclamation of many of our brethren of whom we had begun to despair. Slowly but surely they were drifting away from us, when lo and behold! there was sounded the trumpet call of our National Revival, with the result that they are now returning to the fold in ever-increasing numbers. As soon as the happy time arrives when all shades of opinion in Jewry, including the ultra-orthodox, will rally round the national flag, then Zionism will undoubtedly prove to be the true and complete solution of all our problems, spiritual, national, and economic.

ISRAEL'S MESSENGER, my dear Mr. EZRA, has always sounded the clarion call so that even those who were deaf could hear the vivifying message of Zionism and the Jewish Renaissance, and many have been roused from their lethargy. Your paper has always been a dauntless champion of Orthodoxy and Nationalism. The seed which you have sown has not only borne good fruit in the past, but its good effects I feel convinced will be discernible to an even greater extent in the future. I earnestly wish that you may long live to continue your excellent work, and that your paper will go from strength to strength, so that its influence may reach beyond the boundaries of China itself.

I. J. YOFFEY.

MANCHESTER, 29th January, 1929.

[We refer to the foregoing in our Editorial Notes in this issue. —Editor ISRAEL'S MESSENGER.*]*

CONVINCED "ISRAEL'S MESSENGER" IS RENDERING GREAT SERVICE

From Rabbi SALIS S. DAICHES, A.M. PH.D. Edinburgh (Scotland)

DEAR MR. EZRA,—I have great pleasure in conveying to you as Editor of ISRAEL'S MESSENGER my sincere congratulations on the twenty-fifth anniversary of the founding of your excellent journal and I wish you "many happy returns of the day."

RABBI SALIS S. DAICHES

As you know, I am a regular reader of ISRAEL'S MESSENGER, and have for many years followed its development and perused its columns with keen and substantial interest. I am convinced that you are rendering a great service, not only to the Jews of the Far East but to the Jewish people at large by the publication of your magazine, which has for a quarter of a century been spreading the message of Israel's unity and his faith in Israel's coming restoration in a remarkably impressive and inspiring manner.

The admiration for your work must be greatly enhanced by the knowledge that you are carrying it on single-handed, and that the paper is almost entirely the product of your own genius, your own enterprise, your own convictions, your own intense Jewishness. Your facile pen, your great versatility, your Hebrew learning and your familiarity with all that is best in modern literature render the perusal of your leading notes and articles most beneficial, instructive and edifying, and I need scarcely say that your consistent and courageous fight against the various kinds of pseudo-Judaism and assimilationist propaganda has my heartiest approval and sincerest admiration.

The date of the celebration of your semi-jubilee has a special interest for me, as I myself shall be completing in April twenty five years of my ministry, and shall then be passing an important landmark in my career at the same time, and perhaps with the same gratitude I hope, as you will be passing the quarter of century of your activity as an Editor. I pray that God may spare you to continue your literary work for at least another quarter of a century, and that I may be privileged to congratulate you on the full Jubilee of ISRAEL'S MESSENGER when the cause we have at heart will have triumphed completely and your paper will be among the important public organs that will announce the good tidings, that will publish peace, proclaim salvation and will say unto Zion "Thy God reigneth."

With renewed felicitations and cordial greetings.

SALIS S. DAICHES.

EDINBURGH, January 23rd, 1929.

"THE BRAVE FIGHT AGAINST THE LEFT WING OF JUDAISM"

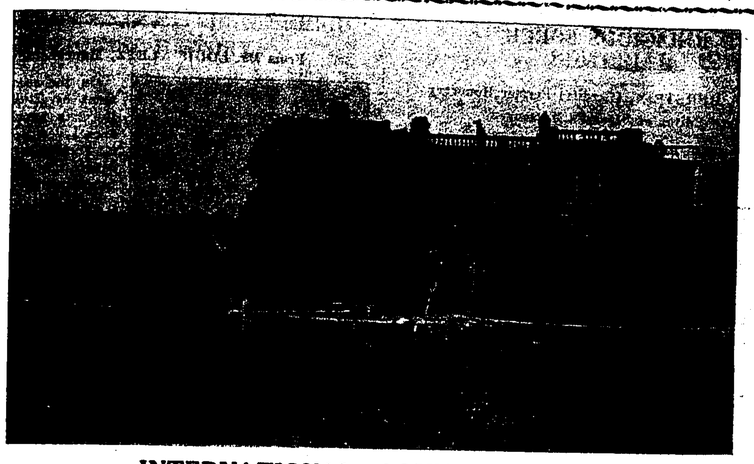
From Mr. ADOLPH GABLE, Cardiff, S. W. (Englnnd)

In view of your approaching celebration of twenty-five years of journalistic work in China, I beg to tender you a tribute of appreciation for being "A fearless exponent of Traditional Judaism and Jewish Nationalism." There is no doubt that your great circle of readers, not only in the Far East, but all over the globe, owe you a great debt of gratitude for the brave fight with your noble pen against the left wing of Judaism, especially with that particular *hoot hamshalash*, the three Ms (MONTEFIORE, MATTUCK and MAGNUS).

I wish ISRAEL'S MESSENGER and you Mr. EDITOR, under whose aegis it has attained such an influential position, many, many more years of increased power and prosperity. Long may it continue to uphold the principles of Israel's unity as it has done so firmly and fearlessly hitherto.

ADOLPH GABLE.

CARDIFF, 24th JANUARY, 1929.



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"A JOURNAL OF GREAT EDUCATIONAL AND RELIGIOUS FORCE"

From Mr. N. S. BURSTEIN, (Cardiff) Former Honorary Associate Editor of "Israel's Messenger"

MR. N. S. BURSTEIN

To one who has carefully and with loving watchfulness followed the progress of your journal, to one who prides himself that he was helpful—almost from its very inception in your hard, but soulful task of bringing ISRAEL'S MESSENGER to its present high place in the world's Jewish journalism, the Silver Anniversary of its founding is a real source of rejoicing. I have before me a copy of ISRAEL'S MESSENGER dated April 3rd, 1908, in which you wrote: "We have the pleasure of announcing that Mr. N. S. BURSTEIN of Cardiff, has accepted the position of Associate-Honorary Editor of ISRAEL'S MESSENGER, and we trust that our readers will appreciate the endeavour that the appointment denotes on the part of the management to make the paper more interesting and to keep it abroast of the times." For about four years, I gave my voluntary services as co-editor, and have sent occasional contributions ever since.

Twenty years ago, the idea of a University in Jerusalem was considered a mere chimera. All the more, I am happy to think now that in that very number of ISRAEL'S MESSENGER, (April 3rd, 1908), my notes already contained the seed of the thought, in pleading such as these: "A Jewish University, or better to call it a Jewish Temple, in a real Jewish atmosphere, where one would be permitted to study, to learn and raise his voice; where the heart could be free and the Jewish intellect true to what it knows! Is not that in itself a great idea?....." And again "A Jewish University in Jerusalem, in the broadest sense of the term, would mean a luminary in time of peace and a searchlight in time of trouble. Like a two-armed lever, it would help to lift the dignity of Jewry among themselves and their moral, spiritual and political status in the eyes of the world....." Now that the University in Jerusalem is an accomplished fact, I sincerely hope and pray that all these predictions made by me so long ago, in ISRAEL'S MESSENGER, may soon be realised to the full.

One more Note of mine in that number, which I think it is relevant to quote now, runs as follows: "Propaganda work is sadly overlooked by most Zionist bodies. Propaganda means—get the people! And power, influence and property will follow as a matter of course. The aim and object of ISRAEL'S MESSENGER is, above all, to infuse the hearts and minds of the Jewish people with enthusiasm for national aspirations. Zionism is the central flame of ISRAEL'S MESSENGER, and the promotion of culture and the fostering of our psychological tenets are its auxiliary forces. Grand principles to work for, and to which we can boldly invite the co-operation of all its readers. There are various ways and means by which one can help on propaganda, but that which is within the reach of all, is to try to spread the circulation of ISRAEL'S MESSENGER as far and wide as possible among our people."

This was my message addressed to our people, through the pages of ISRAEL'S MESSENGER twenty years ago, and I still see the need of repeating the same message at its Silver-Jubilee. Surely, there are many good, thinking Jews in China, Japan and the other countries of the world, who, like myself, regard the primary purpose of ISRAEL'S MESSENGER as that of strengthening Judaism. They can see, no doubt, better than I can from such a distance, how such a journal can be of great educational and religious force, making itself felt in innumerable Jewish homes which are touched little, if at all, by Synagogues, preachers or Rabbis. They can see how it can stir up interest in Jewish communal causes and awaken and maintain an intelligent interest in Judaism generally, at the same time dissipating prejudice against our people, in favour of harmony and brotherly love. It is to be hoped that these earnestly thinking Jews will come forward and help, morally, materially and spiritually, so that ISRAEL'S MESSENGER will be able to double and treble its usefulness in the future. Nothing can help us to win our way better than co-operation in our common interest!

With reiterated heartiest congratulation on your twenty-five years' devoted and significant service in the cause of our holy religion, morality and national aspirations, and with the wish and prayer that greater and greater success may attend your efforts in the future, I remain, as ever, Your faithful friend and co-worker,

N. S. BURSTEIN.

CARDIFF, 20th February, 1929. 135 *Albary Road, Penylan.*

"TWO NOBLE IDEALS"

From Mr. LOUIS KLETZ, Manchester (England)

MR. LOUIS KLETZ

On the occasion of the attainment by ISRAEL'S MESSENGER of the 25th anniversary of its existence I desire to tender to you as its Founder and Editor my hearty congratulations on a most notable achievement.

"Traditional Judaism" and "Jewish Nationalism"—the two noble ideals which you have chosen as your motto have no truer or more powerful champion than ISRAEL'S MESSENGER and it is my sincere hope that its well-merited influence will continue to grow from strength to strength.

LOUIS KLETZ.

MANCHESTER, 31st January, 1929.
"Brantwood," Oak Drive, Fallowfield.

"THE JEW MUST BE THE EMBLEM OF RELIGIOUS TOLERATION"

From Rev. I. LIVINGSTONE, London (England)

I send you very hearty congratulations on the 25th anniversary of ISRAEL'S MESSENGER and the best of good wishes for its future.

You ask for frank opinion as to your Editorial views, and invite me to say candidly whether I agree with your policy. You are certainly doing a service by the publication of articles which may strengthen Jewish consciousness, bnt I do not think that continuous abuse of those who favour "Reform" or "Liberal" Judaism will help in this direction.

I am with you wholeheartedly in your efforts to propagate the ideals of Judaism and Zionism among our brethren in the Far East, but I do not think that you will achieve much good by incessantly denouncing those whose Judaism is of a reformed type.

All forms of life are full of variety, and there is surely room for variations within each type of race or faith. Let us by all means strive to show Reformers that they are in error or that they are unwise, but let us at the same time exercise the virtue of tolerance towards them and ready and willing to welcome their co-operation and to unite with them in the spirit of true brotherhood for the sake of the sacred ideals which are common to all Jews, for if, as TOLSTOI pointed out, "the Jew is the emblem of religious toleration," such toleration should surely commence at home.

I hope that you will not object to these sentiments. They are sent—at your request—in good faith and with my heartiest good wishes.—Yours very faithfully,

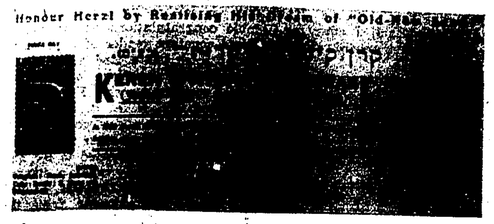
I. LIVINGSTONE.

LONDON, 22nd JANUARY, 1929.
15, Golders Gardens, Golders Green, N.W.11.

[We comment on the above in our Leading Notes.—Editor, ISRAEL'S MESSENGER.*]*

"A QUARTER-CENTURY LONG PERIOD IN ZIONIST HISTORY"

From Mr. M. USSISHKIN, Chairman of Board of Directors of the Jewish National Fund



MR. M. USSISHKIN

DEAR MR. EZRA,—The appearance of the 25th Anniversary Number of a Zionist paper is a felicitous occasion and we congratulate you on the attainment of this milestone in the career of ISRAEL'S MESSENGER.

A quarter-century is a long period in Zionist history, one which has seen the advance of the Movement from the beginnings of its practical work to the position it now holds; and a publication which has been active during this period has had a unique opportunity of stimulating and consolidating Jewish national feeling and activity. We trust that in its activity of promoting the best interests of the Zionist Cause ISRAEL'S MESSENGER may long continue its already mellow existence.

In that activity of promoting the Zionist Cause, the interests of *Geulath Haaretz*—Redemption of the Soil—occupy basic importance. When ISRAEL'S MESSENGER was founded the Jewish National Fund, too, was an infant, little more than two years old. Since then, however, it has attained an eminence from which it dominates the entire upbuilding. Its possessions—that is, the inalienable possessions of the whole Jewish People—amount to over 250,000 dunams (ca. 63,000 acres); it has had to ameliorate much of this area, has planted over half-a-million trees, provided water installations to a cost of over £50,000, and, till 1920, defrayed the cost of all Zionist colonisation in Palestine.

The land it acquires serves all purposes, rural and urban. Only lately it has rooted Jewish National interest to the extent of 33,000 dunams in one of the most vital areas in Palestine—Haifa Bay. The acquisition for the Jewish People has meant the assumption by the J. N. F. of added financial obligations. But this was unavoidable for the area was of too vital importance to allow the possibility of its falling into other than Jewish national possession. The full significance of this acquisition will be realised in the coming year, when Haifa assumes its place as one of the leading centres of the whole Near and Middle East. Now our friends are making special efforts so that the Fund may meet its commitments. This area is that of which our revered leader THEODORE HERZL, dreamed in his "Old-New Land" and in this the 25th year of his passing, the dream is beginning to become a reality.

Your 25th anniversary coincides with the observance of the 25th anniversary of HERZL'S passing. It would be a fitting tribute, we think, to link your celebration with the beginning of the consummation of HERZL'S dream, the national acquisition of Haifa Bay. The conclusion of the first 25 years of ISRAEL'S MESSENGER is a long stride forward in its history. Its endeavours to further the march of Zionist progress towards the complete Redemption of our Land and People has the best wishes of the Jewish National Fund.—With Zion's greetings,—Your faithfully,

M. USSISHKIN.

JERUSALEM, (*Land of Israel*), 30th JANUARY, 1929.

READS WITH METICULOUS CARE OUR EDITORIAL VIEWS

From BENSION M. OUZIEL, Chief Rabbi of Tel-Abib Jewry

CHIEF RABBI BENSION M. OUZIEL

DEAR MR. EZRA,—It affords me untold pleasure in congratulating you on the celebration of the jubilee of your monthly journal ISRAEL'S MESSENGER. I have followed with intense interest the growth of this intensely Jewish paper, read with meticulous care the editorial views contained therein, and I may unhesitatingly say, that the title of your paper is most admirably suited to show the world that ISRAEL'S MESSENGER as the mouthpiece of Jewry has succeeded in awakening Jews of all denominations to realise their great role in humanity's progress, put them on the *qui vive* as to their spiritual and national regeneration, and broadcast the clarion call to Jews to upbuild their national homeland.

There are many other items of interest which appeal to the average reader. Many times have I read with interest articles from the great Rabbis and writers from abroad, and their messages have left some impression on me. After recognizing the great role you have played for our rejuvenated Nation, I would like to make some suggestion as to the improvement of your journal. I would like to see a Hebrew Supplement added if possible, in order to widen the scope of ISRAEL'S MESSENGER. Of course, I fully realize the difficulties of such an enterprise, but it is a departure worth striving for.

I am doing my utmost to awaken the minds of our Sephardim youths to learning of our Torah and to prepare some students in the Yeshiba attached to our Synagogue 'Ohel Moed' which is now under construction. This yeshiba will be known by the name of *Pirke Kehuna*. In concludsion, may I hope that our efforts in our respective spheres will meet with full success for the benefit of Sephardic Jewry and for the glory of our Torah and Eres Israel?

BENSION M. OUZIEL.

TEL-ABIB, 29th JANUARY, 1929.

"THE RESPONSIBILITY OF A JEWISH PAPER IS GREAT"

From DR. HUGO BERGMANN, Librarian, Jewish National and University Library

On the occasion of the twentyfifth anniversary of your esteemed journal, I should like to express my sympathy and good wishes; many you continue in the future to be, in the words of the heading of your paper "A fearless exponent of traditional Judaism and Jewish nationalism."

The task and the responsibility of a Jewish paper are great; especially so in a country with a small Jewish community. Your organ should continue to be the link between the Jewish community in China, the other Jewish communities all over the world, and the Land of Israel and the process of its upbuilding as well.

We highly appreciate what has been done by your esteemed journal in informing your readers of the development of our institution. You have never failed to tell your readers of what has been done by the cultural institutions in Palestine, while never neglecting an opportunity to remind them to do what was in their power to help that development.

We hope that in the future you shall continue to be such an invaluable link. A Jewish National Library of the whole Jewish people all over the world cannot be complete unless all Jewish communities give it their help, each one in its sphere. We sincerely hope that the Jewish community in China shall, through the influence of your esteemed paper, contribute in the future, as in the past, its share towards the upbuilding of the National Library, so that its life shall never fail to be expressed in the library by its literary products. With our best wishes, I am, Dear Sir, Yours very truly,

DR. HUGO BERGMANN.

JERUSALEM, (*Land of Israel*), 25 January, 1929.

PRAISE AND CRITICISM

From Mr. MICHAEL HAI, Nagasaki (Japan)

Your letter presents no small difficulty in the attempt to answer pointed questions embracing as they do a wide range of views. It is with diffidence that I submit the following observations. As a rallying centre of energy, ISRAEL'S MESSENGER stands second to none in its endeavour to bring the dispersed sheep of Israel to realize that the long sought home for repatriation is now in the making, and everyone should lend a hand to the work. Its appeal went far and wide—here it brought ready response, there it met with cool reception but only to redouble its energy in making its voice more effectively heard. Its progress has sometimes been impeded from more than one quarter by movements, so-called anti-Zionists and in this its rage roared and thundered. In vain did it picture the miserable conditions of the less fortunate Jews living in lands where no equality of rights are enjoyed and whose sufferings demanded speedy rehabilitation. Locally it has urged on the learning of the ancestral language and religion and helped on many educational and charitable works. Its aim for the uplift of Judaism is conceded to be of the highest to be conceived of. Can it be equally said of its stand as a fearless exponent of that aim, as above criticism?

MR. MICHAEL HAI

Judaism as a race from one original stock irrespective of nationality is one thing, and as composed of different nationalities, is quite another. By virtue of this distinction, a like treatment will not apply to all questions concerning Judaism as a whole. As a race, descendants from the same ancestors we are in duty bound to assist one another, and any movement in that direction to rouse the spirit of kinship is highly commendable. But if through being of different nationalities on the one hand, and of different culture through advancement of science on the other, Jews have differentiated in their custom and mode of thinking, is it wise to urge traditional views? In matter of race we are one. In religion, basic principles have to be considered and details not consonant with the advance of the age should not be stressed as of primary importance. For all religions lead to the same goal, the paths which constitute the different forms of religions leading to the same goal are various. If in the opinion of some, some paths are more appropriate to tread and therefore easier of access to the goal, in *the form of suggestion* and not criticism, at least not of the harsh kind, should be the method employed for bringing home that point.

On the other hand any movement trying to hinder the repatriations of the Jews must be fought tooth and nail and in this ISRAEL'S MESSENGER is rightly to be applauded for its vehement criticisms. For this concerns the welfare if not of co-religionists, but at least of a section of humanity which has for ages been subjected to all sorts of indignities and now demands a means of relief. No reason can be sound enough to carry conviction to the contrary.

With these few remarks I wish ISRAEL'S MESSENGER a long continuance of its career and every success in its pursuit of its sublime object.

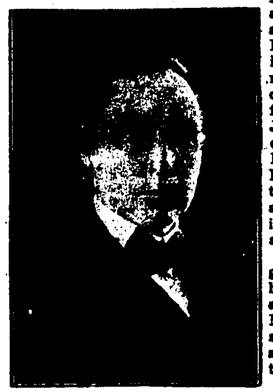
MICHAEL HAI.

NAGASAKI, 21st February, 1929.

"SACRED FLAME OF JUDAISM IS KEPT ALIVE"

From Mr. PERCY J. MARKS, President of Union of Sydney Zionists.

It is indeed a noteworthy fact in the history of Jewry in Shanghai that ISRAEL'S MESSENGER is celebrating its twenty-fifth anniversary, and I offer my humble congratulations on the attainment of such a record. I have been a constant reader of its columns for some years, and also had the additional privilege of knowing and meeting its able Founder and Editor, Mr. N. E. B. EZRA, when in Shanghai a few years ago. I recall with pleasure the many courtesies he extended to me, and found personally what a staunch Jew and Zionist he was, as was only to be expected from the Editor of the MESSENGER. What I admire both in the man and the newspaper, is the unflinching and undeviating attitude adopted in support of Traditional Judaism and the cause of Zionism.



MR. PERCY J. MARKS

While no doubt offence is given to some, yet the result is beneficial to Jewry. It is by advocacy such as ISRAEL'S MESSENGER adopts that the sacred flame of Judaism is kept alive and flourishing in these distant parts.

While perhaps not approving of everything the Editor writes, yet one can only praise him for the great zeal he displays, and recognise how in the face of innumerable difficulties he has made ISRAEL'S MESSENGER a newspaper of world-wide interest and of literary merit, and a "Fearless exponent of Traditional Judaism and Jewish Nationalism."

I join with readers from all parts of the world in congratulating the Editor, and wishing him and his excellent paper a greater and more successful career in the future.

PERCY J. MARKS,
Late President, Union of Sydney Zionists.

SYDNEY, 23rd January, 1929.

"A TORCH WHOSE GLOW IS SEEN BY THE WHOLE WORLD"

From Mr. M. A. LIEBERMAN, Managing Editor of the "Australian Jewish Chronicle," Sydney.

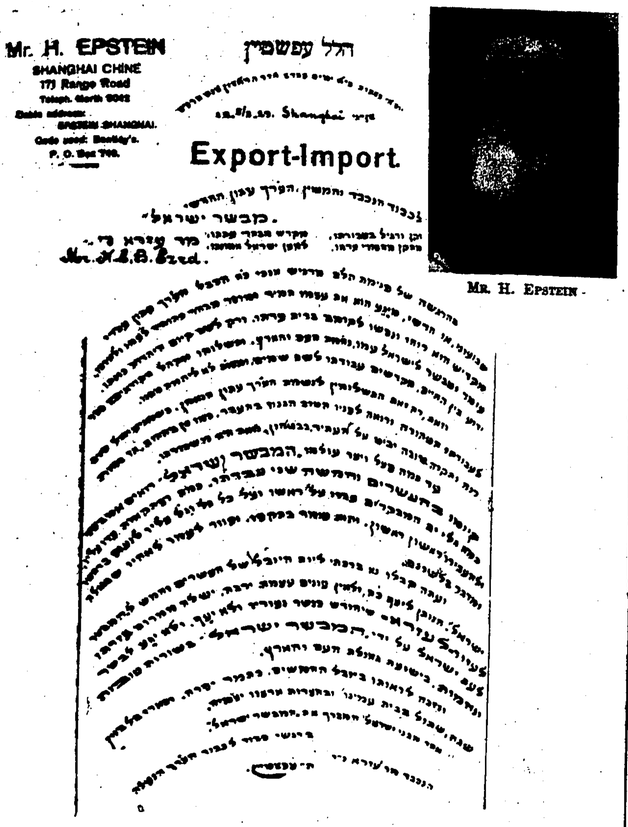
The approach of the twenty-fifth anniversary of ISRAEL'S MESSENGER prompts us to offer our warm congratulations and an expression of profound admiration for the work it has accomplished. The difficulties of Jewish journalism are naturally well known to us, and it is therefore, to us almost astounding to witness the success you have succeeded in Jewishly speaking, an outlying part of the world. Chiefly our admiration is the fact that you have lighted not merely a candle for local illumination, but a torch whose glow is seen by the whole world. There is no feebleness in the quality of your columns, they are stamped with positive opinion and a fiery zeal for Jewish Causes. It is such journals that are wanted in a world in which too many are content to be mere readers; journals that awaken and lead a real Jewish opinion on matters of public moment. The success of Jewish Causes that you have fostered is part of your reward, probably the greatest part for the energy that has made ISRAEL'S MESSENGER a publication of not merely local, but world importance.

Please accept our congratulations upon your past achievement, and our wishes for even greater success in the future.

M. A. LIEBERMAN.

SYDNEY, 3rd January, 1929. 14, Spring Street.

LAUDS "ISRAEL'S MESSENGER" IN HEBREW



MR. H. EPSTEIN

GREETINGS

Mr. D. S. SASSOON whose greeting we publish below is a scion of a noble family, which upholds worthily the traditions of Judaism. He is a son of the late Mr. S. D. SASSOON and Mrs. FLORA SASSOON, a lady Talmudist of note. A bright scholar, a gifted writer, he dedicates his pen for the furtherance of Jewish lore and the perpetuation of Jewish history and tradition. His greeting follows:—

"I am pleased to hear that ISRAEL'S MESSENGER will shortly celebrate its twenty-five anniversary, and I send you hearty congratulations." "D. S. SASSOON.
"LONDON, 29th January, 1929 32, Burton Street, W. I."

Mr. R. M. JOSEPH whose felicitation we publish below is a noted member of our local community. His recent generous contribution of $35,000.00 for an endowment fund to the local Jewish school in memory of his brother EDWARD, is within the recollection of our readers. Mr. JOSEPH has undiminished faith in the educational values and advantages to our children, and as such he is an asset to the community. His message follows:—

"I am pleased to learn of the forthcoming twenty-fifth anniversary of ISRAEL'S MESSENGER and I wish to express my heartiest congratulations to you and wish you all success in the future." "R. M. JOSEPH."
"SHANGHAI, 15th February, 1929 *Sassoon House.*"

WEDDING BELLS

The marriage of Miss Rachel Ashkenazi, of Shanghai, to Mr. H. Komissaroff, of Harbin, was celebrated at the latter city on Sunday, 24th March, and was attended by a large gathering of relatives, friends and well-wishers. Concurrently with the wedding at Harbin, a reception was held in Shanghai at the residence of Rabbi Ashkenazi where scores of people came to offer their felicitations to Mr. and Mrs. Shneyor Salmon Ashkenazi, the parents of the bride, on the happy occasion. More than 20 telegrams of congratulations were despatched that day by members of the Jewish Community of Shanghai to Harbin to the newly married couple.

TWO VERSES

It is for the first time that we are giving prominence to two verses replete with wit and humour, from the pen of a well-known poetess, Miss REGINA MIRIAM BLOCH *of London. Miss* BLOCH'S *replies to* MR. EWER'S *couplet and to the verse by* BELLOC *are both amusing and highly disquieting. They should silence once and for all the noisy effusions of two notorious anti-Semites of the age. The verses follow:—*

A REPLY TO MR. EWAR—WHO WROTE THE FAMOUS COUPLET

'How odd
Of God
To choose
the Jews.'

"At Israel's well
One EWER fell.
Said Truth to Zion's bride: I think
this little EWER had a kink,
And thus, he could not hold the draught
At which his own Messiah quaffed.
Alas! I fear this faulty jug
Was but intended for a mug."

REGINA MIRIAM BLOCH.
London, England.

"A BALLADE OF THE HEAVENLY TWINS"

By REGINA MIRIAM BLOCH, London, England

"It seems no purpose to protest,
It is not manners to halloo
About the way the thing was messed—
And vaguely call a man a Jew"

From "Sonnets and Verses"
by H. Belloc, 1923.

BELLOC and Rotund CHESTERTON
Were on the road to heaven.
They met a comrade woe-begone,
But passed him with a sneven:

"You are a Jew!" and hastened by,
Drawing their robes together,
Lest he should sully the blue sky
And spoil the goodly weather.

BELLOC and ruddy CHESTERTON
Bode so long at Peter's Gate,
That HILLAIRE cried: "G. K. begone
And ask PETRUS why we wait."

The saint looked down the Golden Street
And said: "Yea, 'tis hard on you,
But Christ is always joyed to meet
As of old, some fellow Jew.

"When Jews knock at the sacred door,
Christ greets them as a brother,
And feels a little child once more
In Zion with his mother."

Saint PETER wiped away a tear,
He shut the silver grating
And murmured: Welloway, Oh dear!
Sorry to keep you waiting."

MENASSEH MEYER OF SINGAPORE KNIGHTED

Among the list of honours made public last month by His Majesty KING GEORGE (whom we must congratulate on his recovery from illness), the name of Mr. MENASSEH MEYER of Singapore figured prominently, having been created a Knight Bachelor for public services and benevolence. Sir MENASSEH MEYER is a man of rare personality. He belongs to the old guard, noted for his faithful and ardent championship of his people and religion. As the lay head of the Singapore Jewish community, he is venerated by the latter who look upon him as a leader worthy of their respect and confidence. As President of the Zionist Association in Singapore, he has contributed much of his time and money in furthering the ideals of the movement in Straits Settlements. His elevation to knighthood will be hailed with great joy by all those who respect and honour the man for his sterling worth. A perfect gentleman, pleasing and pleasant, modest and shy to a degree of self-effacement, yet a zealous worker and a reliable and a dependable pillar of the community. Great is he in his love for the Torah and Aboda, and great is he in his outlook upon Jewish life. Belonging to the old school of thought, Sir MENASSEH has his own way of perpetuating Judaism. Blessed with wealth he has built a magnificent Synagogue in Singapore at his own expense. Blessed with foresight he has founded Talmud Torah classes, believing firmly that what was good fifty years ago, should be good fifty years hence. We still live in the twilight of the past. Curriculums long since antiquated, methods long since proven untenable, still sway us and hold us in bondage. Therein lie the tragedy of the situation. Our great men must radically change their outlook if they wish to see a new generation of loyal Jews ready to make sacrifices and contributions for Judaism. We must not stand still. We must create new outlets for the energies of our youths. We must not forget that the higher we climb on the rungs of life's ladder, the larger will our religious problems loom before our vision. For this reason, we consider it our duty to dwell upon this question when congratulating SIR MENASSEH MEYER on his elevation to knighthood. We are sure this mark of honour conferred upon him by the Ruler of Great Britain, will cause much satisfaction and joy in Jewish, as well as non-Jewish circles. SIR MENASSEH MEYER is a devout orthodox Jew. He is a great *gamran* and a pillar of Traditional Judaism and Jewish Nationalism. He has subsidised a number of Hebrew publications which were published over a decade ago; in one of which it was our pleasure to read his discourse on the occasion of the inaugural ceremony of the dedication of Hesed-El Synagogue founded by him in Singapore. Sir MENASSAH MEYER'S popularity was made abundantly manifest when he was overwhelmed with congratulations from far and near on the day Reuter carried the news of his decoration by KING GEORGE. The poet in writing of ABOUBEN ADHEM use the words "may his tribe increase"; in felicitating SIR MEANASSEH MEYER.—ירום חודו we hope that the like of him may multiply and prosper in Israel! יברכך ד"מציון

SIR MENASSEH MEYER

DR. AND MRS. BENSION'S VISIT TO CALCUTTA

[FROM OUR OWN CORRESPONDENT.]

CALCUTTA, 1st March, 1929.

The visit of Dr. and Mrs. Ariel Benslon to Calcutta, has re-awakened the local Jewish community to the miracle of the new national upbuilding in the Holy Land. The Jewish communities of the East are, unfortunately, less actively interested in Zionism, than are the Jews of the Western world, yet emissaries such as these, could never fail to rouse the latent interest, and succeeded even in arousing a high pitch of enthusiasm, of enthusiasm, of which we should never have believed local people capable. In Dr. Bension, we see not only one of ourselves, but one of our noblest sons, one of the few sons of the East, who is devoting himself to the dissemination of an ideal, to the building up of spiritual rather than of material treasure. Thus, the Geren Hayesod emissary and his charming wife were given a right royal welcome, the best families vieing with each other to do them honour. Furthermore, in spite of the difficult economic situation and despite the fact that the Calcutta community is busy with a collection for the opening of the Girls' Free School, the collection for Keren Hayesod was a gratifying success, for although the time now is much worse than it was when we had the pleasure of welcoming Dr. Goldstein, the last delegate to Calcutta, the receipts for Keren Hayesod, were more than last delegate to Calcutta, the receipts for Keren Hayesod, were more than 50 per cent. in advance of last time, showing to what an extent the delegates were able to awaken the community of Calcutta to its reponsibility towards Erez Israel.

A large meeting, at which all the prominent members of the local community turned out, was held on February 28th. at the beautiful home of Mr. and Mrs. Aaron Curlender (who is the daughter of the late E.M.D. Cohen) Lady Ezra presiding. Dr. Bension, who, on his first visit to Salcutta had not been able to speak English, now surprised the audience with a fluent and well-worded speech in English, in which re depicted, like an artist unrolling a canvas, the progress of Zionist work in Palestine since his first visit in our midst. Mrs. Bension spoke glowingly of events she had personally witnessed and told several true-life stories that touched her hearers by their sincerity and homantic aptitude. Mr. Ezra Arakie, M. A. was called upon by Lady Ezra to move a vote of thanks, which he did in his usually able way.

Mrs. Bension also addressed a psecial ladies' meeting held at the home of Lady Ezra, on behalf o the Women's International Zionist Organization, of which Lady (Herbert) Samuel is President and Mrs. J. H. Hertz (wife of the Chief Rabbi of the British Empire) is Vice-President. A Calcutta group of Wizo was formed under the auspices of Lady Ezra and the Jewish Women's League of Calcutta, with Mrs. Aaron Curlender as special Wizo Representative. Most of the ladies have promised an annual subscription and an adequate sum will be sent annually to help the women and babies of Palestine, who are under the special care of the Wizo.

Two other meetings were addressed by Mrs. Bension, while her good husband devoted himself to the exigencies of the campaign. One was a gathering of the school-children which took place in the Talmud Torah and was ably presided over by that genial spirit of the Elias Meyer Free School, Mr. E. A. Arakie. More than a hundred of the elder children were present and almost as many adults, and all were carried away by Mrs. Bension's plea to the children to be loyal to Jewish history and tradition. She also spoke feelingly of the late Elias Meyer's gift of the school building in which they found themselves. Another meeting was addressed by her in the Girl Guides' Ass'n. It was of the Jewish Study Circle, agroup of young people under the able leadership of Miss Rahma Luddy, who preside. The speaker outlined the role of the Jewish youth in the present unfolding of Jewish history, and was followed with the closest attention by her interested audience.

It is unnecessary to repeat that the Jewish community of Calcutta has been not only enthused but actually awakened by these two emissaries who are so unselfishly devoting themselves to the National Cause and it is hoped that Zionist interest will be maintained. Mr. E. A. Arakie, who gave up all his time to help the delegates in the campaign, has very kindly consented to act as Commissioner for Keren Hayesod in Calcutta, an honourary position, which he will fill with his usual whole-hearted devotion to Jewish interest.

The delegates were given a fine send-off from Calcutta, where they have endeared themselves to the community and made many friends, who showered them with parting gifts.

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"BROTHERLY LOVE AND SERVICE TO MANKIND"

From Dr. FANNY READING, President of The Council of Jewish Women of New South Wales.

I wish to offer my sincere congratulations and those of the Association of which I have the honour to be President of the Council of Jewish Women of New South Wales, on the 25th anniversary of your very valuable paper.

MRS. FANNY READING.

I have read your journal during the past two years and have been amazed with the remarkable learning, candidness and fearlessness which breathes through every page of it. It would be a great credit to any community and Shanghai has indeed been most fortunate in being the proud possessor of such a monthly publication. To you Mr. EDITOR and FOUNDER, the Jewish public owe a huge debt of gratitude for having placed such a very fine contribution to Jewish literature and Jewish nationalism before it for a quarter of a century.

Your editorials are masterly productions. Altogether your paper has been of great service to our people; every line is characteristic of all for which Judaism stands, brotherly love and service to mankind.

Wishing you ever continued success in the future of ISRAEL'S MESSENGER, Believe me, Yours faithfully,

FANNY READING

SYDNEY, 6th February, 1929.
33 Darlington Road, Darlinghurst.

"IMPORTANT FACTOR IN THE STRENGTHENING OF JEWISH CONSCIOUSNESS"

From Mr. M. ETTINGER, LL.B., General Secretary, Australian Zionist Federation

I am greatly delighted to be given an opportunity to write these few lines on the occasion of the 25th. anniversary of ISRAEL'S MESSENGER. There is no doubt that the most important factor leading towards the achievment of our aspirations both with regard to Palestine, and with regard to the strengthening of Jewish consciousness, and Jewish spirit in all parts of the Diaspora is the Jewish press. The establishment of Dr. HERZL'S *Die Welt* was the beginning of a new era in Jewish history to the same extent as the convening of the first Zionist Congress.

Since those days, every Jewish Community in the world worthy of consideration, publishes a periodical or periodicals devoted to Jewish interests. Only those publications which have a definite policy with regard to the Jewish future, and such policy can only be one which considers Palestine as the centre of our aspirations, are of value and of historical importance.

It is hard enough to run a Jewish paper in a large Community and in surroundings suitable for Jewish activities. Running such a paper in China is an achievement which deserves admiration. Such a paper and its editors are pioneers in the true sense of the word.

You are asking me to express an opinion as to your editorial policy. I sincerely believe that the only man able to express such an opinion is the Editor of ISRAEL'S MESSENGER. Years of experience and immediate and constant contact with your public have framed your policy. It would be futile to give any advice when one is not sufficiently acquainted with local conditions.

There are various ways for getting our fellow Jews to understand and appreciate the importance of the present juncture in Jewish life and the necessity of making the best possible use of the present opportunities for creating a Jewish Palestine. Some believe in the necessity of an aggresive policy exposing all those who are not fulfilling their duty towards their people. Others believe in a policy of conciliation under the banner of unity.—In my opinion there is no conflict between the two. Where unity is possible without sacrificing any of our ideals or activities, we Zionists who believe in *K'al*-Israel are always endeavouring to maintain a united front. This explains the Jewish Agency as understood by our great leader, Dr. WEIZMANN. Wherever we meet lack of understanding urging upon treason to Judaism, we have to combat it.

May ISRAEL'S MESSENGER continue its fruitful activities. May it awaken ever increasing sacrifices for Palestine. May it help to fill the hearts of every Jew in the Far East with a pioneering spirit. It is our duty either to enter the ranks of tho conquering Eres-Israel by their labour, or of those who by their constant willing and generous sacrifices help to develop the work in Palestine through the Keren Hayesod, and the Jewish National Fund.

May ISRAEL'S MESSENGER help to secure thousands where to-day only guineas or pounds are made available for Zion. HAZAK!

M. ETTINGER.

MELBOURNE, 16th January, 1929.
440 *Little Collins St.*

PRAISE AND CRITICISM OFFERED

From Mr. I. M. GOODMAN, Editor "Ivri Onouchi",

Permit me to tender my sincere congratulations on your celebration of the twenty-fifth anniversary of ISRAEL'S MESSENGER. Your publication well merits the motto on your title-page "A Fearless Exponent of Traditional Judaism and Jewish Nationalism." May ISRAEL'S MESSENGER go on from strength to strength, spreading the Jewish Message to mankind, and assisting in the re-making of Palestine as the Jewish National Home.

My I suggest that in your endeavours to make ISRAEL'S MESSENGER the one hundred per cent. Jewish National Monthly, you include in your policy the same fearless denunciation of Zionists who reject or are indifferent to the Jewish Religion, as you apply to those of our brethren who reject or are indifferent to Zionism? By so doing you will be more closely linking up your joint policy of Traditional Judaism and Jewish Nationalism. The Pork-Pie-Zionist is a greater danger to Jewry than the candid anti-Zionist. May great success attend your work. *Mazzel-Tob and Beracha!*

I. M. GOODMAN.

JOHANNESBURG, *29th December, 1928.*

[We are glad to hear from MR. GOODMAN. *We appreciate his kind words as much as we appreciate his frank opinion about our policy. No doubt, there is truth in what he says. There are certain Zionists who are not observant and attract much attention in certain quarters in consequence. If* MR. GOODMAN *or any other critic can convince us that the moment one becomes a Zionist he becomes a hazir-eating Jew, then we shall pause awhile and find out why Zionism the daughter of Judaism should put a premium on the latter. It is common knowledge that but for Zionism, these "Pork-Pie-Zionists" (who flourish well in the rank of the* MONTEFIORITES*) would have been lost to Judaism and the slender link that connected them with their people would have been severed. No,* MR. GOODMAN, *we are not worried about the "Pork-Pie-Zionists." This is a penalty which we are paying, or must pay in consequence of our Galuth-life, which we hope Zionism will bring to an end sooner than later. Jewish life in Eres Yisrael will be strong and robust: there will grow a new generation of Jewish Jews who will uphold all that is best in Jewish life and thought, and who will be far removed from the influence of assimilation to which they are exposed in the Diaspora. However, we accept the proposal of* MR. GOODMAN, *since it is made in good faith and sincerity on his part and not with a view to pick flaws in the Zionist movement. We are certainly opposed to the "Pork-Pie-Zionist" and the fact that* DR. CLAUDE MONTEFIORE *in his recent brochure had sanctioned nebeloth wutrefoth as a sine qua non for a "Liberal" Jew, impels* ISRAEL'S MESSENGER *to offer a fierce resistence to the Nebi-ey sheker in Israel's camp. We thank* MR. GOODMAN *for kindly drawing our attention to the matter and trust that he, too, will take note of the designs of the leader of the newfangled Judaism in London, and be as fearless in his denunciation of the* MONTEFIORITES *as he is anxious to rebuke Zionism for encouraging (?) the "Pork-Pie-Zionist."*

(Written for the Jubilee Number of ISRAEL'S MESSENGER*)*

A GREAT JEWISH WRITER (ISAAC L. PEREZ)

By Dr. HANS KOHN, Jerusalem (Land of Israel)

The first great artist in Eastern Jewish literature was Isaac L. Perez. A rugged, grapling personality, whose every individual quality assumed a national and universal meaning. As an artist he freed himself from the narrow confines of Eastern-Jewish Haskala literature, redolent of the Yeshiva and the ghetto, and moulded a modern Eastern-Jewish literature.

DR. HANS KOHN

Indigenous though he was to the ghetto and the Haskala, he rose above both. Perez was first and foremost a Jew. For him his people were not sunk in present-day party strife; before his vision floated a finer, sanctified Judaism. He was conscious of the mighty past, of which he was a descendant, and he called for things equally big. For all that, he himself was a child of the modern world, with a clear, dispassionate intellect, a later progeny of the Haskala, a scholar divorced long since from the inner simplicity and unbroken power of belief. But he set up a god for himself—the masses. This inwardly aristocratic being, unintelligible to the masses and living in an entirely different world from theirs, turned into an ardent democrat. The humble folk of the nation live again in his tales—the little souls who would have otherwise received no voice, and not as social types, rather as psychic individualities. No one else has been able to portray them as Perez has done.

But Perez did not live among these people, he merely longed for them; in reality they were as distant from him as the sky, and in his romantic efforts to reach them he came across Hassidism. Perez became its singer. He was captured by the warm, holy atmosphere of the Zaddic's closet, full of simple, believing, loving people, burning with an inward fire, relating about their Zaddik. What first enticed him to Hassidim was his democratic feeling, its love for the masses, for the dull peasant of the isolated Carpathians who possessed nothing beyond nature, and his homely heart. Later he saw deeper; himself a powerful personality, he became entranced by the significance which personality held for Hassidim; here, in the Jewry of the ghetto, he found for the first time spacious, imposing individualities reigning in the hearts of the masses, enwreathed in legends. His reasoning, sceptical, yearning heart came now upon an ecstasy of enthusiasm a gospel of joy to which pusillanimity and doubt were deemed sins against a blessed confidence in the sheltering wing of the chain of all things, which made them links and brothers. When the soul of the broken, intellectual European, Perez, the offspring of the Haskala, stretched out for the full chalice of mysticism offered to his lips and drank in thirsty gulp. For him, though, the wine of ecstasy turned to song.

But above the poet and the thinker was the man. He knew that the struggles of past generations were his own; he felt his ego pulsating in sympathy with their dreams, their desires and actions. Therefrom rose his tale "Between two mountains." It is the clash of two outlooks, both in their way big, both embodied in the best representatives of their respective spheres. An old Melamed is relating about his life: of the greatest thing he ever lived through; of how the famous, learned Rabbi of Brisk, descendant of a long line of proud leaders and scholars, powerfully built, fiery of glance, full of vigour even in his ripe old age, a man to whom homage was paid as to a king—of how the Rabbi went to the Zaddik of Biala, who had once been his best-loved pupil, his pride, and his hope. An entirely different man, this Zaddik—no majestic, awe-inspiring presence, but a man with friendly eyes and pleasant consoling voice, who radiated affection and confidence. Two worlds met, noble each, yet inimical, as they always will be. The Zaddik had found the isolated pinnacles of study whither the Rabbi had led him too far away and icy; one stood on them weak grandchild, yearning for heroic deeds above his power, the tragedy of the lonely man who will deliver society. It is the drama of a man who stands at the dividing ways. The old confidence of believing is extinguished: he no longer feels one in the golden chain of tradition. He is homeless, yet his will bolts up in one more tremendous spurt. Imagining itself strong as God it seeks to uplift the world by the purifying thunder of its own fierce determination. But because of his homelessness he can never more become a link in the golden chain. Doubt hurls him from his heights. In Rab Schloime the human spirit yearns to free itself from the shackles of the everyday to a holier life. An eternal Sabbath is to break in, a time of limitless radiance and joy. The treadmill of the drab weekday is to be destroyed for ever. The neshama yethera, the intoxicated festival-soul, with which man receives the Sabbath, is never to leave him. And Rab Schloime refuses to pronounce the Habdala, the blessing which separates the Sabbath from the first of the weekdays. No more is the world to divide into holiness and unholiness, or what was made one be separated. The light of the Sabbath ecstasy is to burn for ever. And in a magnificent scene Schloime hears the little frozen souls of the Jews: how they implore him for light, and how timid lest the peace of the Sabbath be lifted and suffering and human judgment commence afresh, the kingdom of justice in place of the rule of mercy. A pity, a universal love grips Schloime: he won't allow the everyday to come along with its judgments! Eternal Sabbath is to reign. No more sinfullness, no petty bartering and running about. Repose, as of an eternal holy day. And if the world collapses through it! "But we, the Sabbath-loving Jews with the neshama yethera will walk on her ruins. . . . To Him, to Him! Singing and dancing we'll go to Him! . . . . our souls aflame, the clouds split asunder for us, the gates of heaven flung open." . . . . Thus the descendant, who has fallen out of the golden chain reaching from Baal Shem, sings in his ecstasy his song of power, which was beyond his power, the song of his ancestors who were stronger and greater.

Such a world had opened out to the wise, seeing eyes of the sceptic and mystic Perez. Our world gave him the sad knowledge of the nothingness at the bottom of all life. Is there anything more comfortless than knowing there are only two in the small town who believe in the Messias—the fool, and the boy who would like to believe, but to whom the belief remains a dream of childhood, spoilt really long since dead, yet they run hither and thither, trading like living beings; you see the different types on the brink of life, perhaps already beyond it, sinister dreamers of another world, who gain symbolic life in Perez's tales. And beyond all this knowledge there existed in Perez a longing for strong, true life: he shuddered at the surging life around him, that was not lived; at the people, who need not die because they had never lived.

What the contemporary Jewish world gained from him, that world of suffering and fear, was the solace of ecstasy, the sunniness of enthusiasm, the festival hour of love. Perez bore the spring in him. It was no spring which flowered before him singing and dancing on the ruins of the world. It was a spring which carried in it the prescience of autumn, that knew it followed close on the winter period of want, and would end in a fall of leaves. A man who stood on the dividing line. It is necessary to say that Perez loved the philosophy of Bergson, and recognised in him

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OUR BOOKSHELF

THE JEWISH YEAR BOOK 1929, 5689-90, Edited by Rev. S. LEVY, M.A., and published by the "Jewish Chronicle," 2, Finsbury Square, E.C.2. London. Price 4/-.

We welcome the above fine compilation which should interest our readers everywhere. The publication contains a mine of information which is not only useful for reference but helpful to gauge the rapid progress of a great centre of Judaism in England. The communal directory covers a wide range of Jewish communal leaders and thinkers, embracing India, China, South Africa, Canada, Australia, and Palestine. The pages devoted to Books of Reference should be helpful to all who are in search of classic works and the Editor Mr. LEVY should be congratulated on his excellent choice in placing before the readers such a great treasure of Jewish lore [illegible] in English to Jewish students everywhere. The Jewish Year Book is a *vade mecum* in this office. We cannot do without it. We consult it very often and secure therefrom such informations as would have been quite hopeless and impossible to find otherwise. We have no hesitation in commending it to our readers. The price of two shillings is surprisingly cheap.

LEADERS OF HASSIDISM, By Dr. S. A. HORODEZKY, with a Foreword by the Haham Dr. M. GASTER. Published by "Hasefer," 14 Bury Street, Gt. Russell Street, W.C.1. London.

The foregoing is a fascinating work treating on a fascinating subject. The first chapter opens with a remarkable biographical sketch of Rabbi ISRAEL BAAL-SHEMTOB, and other great luminaries among the leaders of Hassidim. The preface by the Haham Dr. GASTER is a treat in itself. The book is very attractively printed and should be read extensively. The price is not mentioned in the publication, but readers may write direct to the publishers.

REPORT ON VISIT TO PALESTINE (April 1928) By Sir JOHN RUBSELL, F.R.S. Published by the Zionist Organization, London. Price 3d.

All those who seek first hand information about the progress made in Eres Yisrael should procure a copy of the above brochure and read the remarkable views of the author. His Impressions of the Jewish Colonies are highly encouraging. They bring nearer to our door the future prospects of Judea's development and the grim determination of our people to rescue our ancient soil from the blight of the ages. The concluding words of SIR JOHN RUSSELL are worth reproducing. Says he:—

"The Jewish organisations that have fostered the colonisation can congratulate themselves on having re-established their people on the plains and valleys of Palestine. As the result of their efforts the land has been reclaimed and improved, and methods have been devised and are constantly being improved for cultivating it to the best advantage. All this has been done with the minimum of suffering to the colonists and their children, and in consequence a race of young people is springing up inspired by the high purpose of making a Hebrew nation that shall be free from the ills of the lands from where they came. The ideals of youth may seem fantastic to other people, but the best service that can be rendered to the young community in Palestine is to foster the spirit that can bring forth and cherish an ideal, while showing the way to the material prosperity which is essential for the fullest development of a nation."

SIR JOHN'S message is bound to create great enthusiasm in Zionist circles, for his views are weighty and important to inspire great confidence in the "great adventure," *pace* LORD BALFOUR, to which *Kol Yisrael* are committed. We advise our readers to order the pamphlet from the World Zionist Organization, whom nwe congratulate for issuing it to the world that is beginning to show scepticism regarding Jewish determination to end their homelessness and re-establish their nationhood in the land of their hopes and dreams.

BRISBANE TALMUD TORAH.—SECOND ANNUAL REPORT

In far-off Brisbane the flag of the Talmud Torah flies high. Its Minister Rev. NATHAN LEVINE, H.C.F. has made his Ministry a great success during his brief tenure of office. The chief attention given by him in reviving the Hebrew classes has in it much to commend itself. The future mainstay of our religion lies in our youth who must be well fortified with the truth of their religion, without which they are bound to linger and draw water not from the pure fountain of Judaism but from broken cisterns of no value. The annual report before us speaks for itself. It contains a record of good work of which Brisbane Jewry must be proud. It is the duty of every progressive community to choose adept leaders to minister to their spiritual needs. Reliance upon "adventurers" who cling tenaciously to their post must assuredly lead to disaster and ruin. Let us rise up and put our house in order. Let us do so at least for the sake of the *Tinok shel beth rabban*. Many precious flowers have decayed and were ruined—*rabbin halalim hipeela*—simply because we were not energetic enough to provide them with sound education. Our responsibility is great and our plea is a great one.

HUMANISM AND JUDAISM. By Dr. MENDEL HIRSCH, Translated by J. GILBERT. Price one shilling. Address 54, Chatsworth Road, London.

The foregoing publication is a work of great value to the reader. The author is the son of the renowned champion of Traditional Judaism, Rabbi SAMSON RAPHAEL HIRSCH, of revered memory. Dr. MENDEL HIRSCH was Principal of the Israelite Religious Community Schools, Frankfort-on-Main, and held a distinguished position worthy of his brilliant genius. The little volume before us contains the cream and the quintessence of Jewish baachings, which every Israelite who wants to understand his religion and the great ethical force of Judaism, must read and study for himself. The translator Mr. GILBERT has rendered a real service to Judaism by making accessible such a brilliant treaties and placing in the hands of all English-speaking Jews, a worthy monument of the spiritual legacy of the late Dr. HIRSCH. We observe with pleasure that the author has defended Judaism from the charge of narrowness. We find him busy in rebutting these charges and confounding the critics. It would be worth giving certain passages for the edification of our readers:—

"The same characteristic of universality is also clearly expressed in rabbinical commentaries upon certain passages in the Bible concerning the just and good, which are decidedly against the idea of national exclusiveness. Thus on Isaiah, XXVI. 2: "Open ye the gates"—not that Priests, Levites and Israel may enter but that a rigations farthful people may enter." And on Psalms cxviii., 20: This is the gate to God"—does not refer to Priests, Levites and Israel, but it says:—"the righteous shall enter." Again in Psalms XXXIII., 1: "Rejoice"—not Priests, Levites and Israel, but: "Rejoice in God, ye righteous," and lastly, on Psalms CXXV., 4: "De good"—not unto the Priests, Levites and Israel, but—"Do good, oh God, unto those that be good" (Torath Cohanim on Leviticus XVIII., 5).

We commend the foregoing to our critics, especially the one with whom we had argued in our leader in the last issue of ISRAEL'S MESSENGER. "Huamnism and Judaism" is a weapon in the hand of every Israelite with which to confound the critics who, in their crass ignorance imagine they can over-ride the Nation who have given thom all the noble virtues and ethics of which they are proud. We urge upon our readers to order the book direct from the translator Mr. GILBERT and do some propaganda work for Judaism. It would not be amiss after reading it, to pass it on to our neighbours who are not of our faith, but who require to be enlightened regarding the merit of a religion which was the first to teach and preach the pure essence of an Invisible and Indivisible Deity and the ethical teaching of 'Thou shalt love thy neighbour as thyself.'

"Weedooyim" (Confessions). Letters about Jews and Judaism in the modern Life of Israel. By the Very Rev. Prof. Dr. J. L. LANDAU, Chief Rabbi of South African Jewry. Published by the Hebrew Publishing Co. "Menorah" Berlin-Vienna.

Reviewed by Mr. JACOB L. FRIEND

Many phases of our life resemble that of a besieged fortress. Those who are within long to be without and *vice versa*. Thus we are apt to believe that conditions elsewhere are ideal, whereas those in our midst are invariably bad. The abnormal conditions of Jewish communities in the Diaspora have been a source of worry and scurry to many a Jewish thinker. With the advent of the "Haskala" movement in the latter part of the 19th century it became worse. There is, however, a distinct difference between the shortcomings of the communities of the orthodox type (Eastern European communities, such as Poland, Galicia, etc.) and the modern ones (Western Europe and America). The former are eager to "eat from the tree of knowledge" and spurn the introduction of strange fires. The latter, on the contrary, have had enough of the modern ideas and are longing to the good old days which, with all their faults, were far better than those of to-day.

This difference of views have been embodied in a book entitled "Weedooyim" (Confessions) by the Very Rev. Dr. PROF. J. L. LANDAU, Chief Rabbi of South African Jewry. The work is written in the form of an exchange of letters between the South (the seat of the renowned author) and the North (the seat of the latter's friends in Galicia). The many wounds of Jewish communal life are stripped off their camouflage and laid bare in their ugly reality. The letters from the North complan of the petty intrigues, loss of prestige of the old-fashioned Rabbi and the new current of religious apathy. The complaint is made that the Universities and other advanced institutions for the study of secular knowledge are being crowded and endowed by Jews at the expense of the once popular Yeshiba. The *minhag* of offering the post of a Rabbi to the highest bidder, as is practiced in many Jewish cities, has brought about some dire results. Another sore spot is the education of the rising generation in unhealthy environments. The intermarriages which swallow up thousands of Jewish souls annually also present a problem of no mean magnitude. In a word, there is nothing but woes and woes! The

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CORRESPONDENCE

"FREE LOVE" REPLIES TO MR. FRIEND

Editor, ISRAEL'S MESSENGER.

DEAR SIR.—I have noted with interest Mr. FRIEND'S reply to my previous article appearing in your esteemed paper, and would ask you to kindly allot me space to answer and deal with the remarks, arguments and queries contained therein. Mr. FRIEND jumps at the conclusion and calls attention that ignorance was manifested in my quoting that (1) Rabbi HIRSCH introduced intermarriage in Shanghai and (2) The Ashkenazim will for a certain payment convert a gentile into a Hebrew. This, however, is not the case, and I give below an explanation of the statements in the order named, which could have been obviated if Mr. FRIEND had not been so dense as not to see for himself.

In stating that intermarriage was introduced in Shanghai by the Rabbi I meant to convey that, during the Rabbi's sojourn in our midst, a number of gentiles were converted to our faith for the sole purpose of marriage, and as a man of unquestionable and ideal learning in not hesitating to do this, he has accomplished a great deal towards fostering alliances of this description, and which has had the tendency to effectively shatter the strong barrier and views which existed in the past. Furthermore, it is to be regretted that this has been contagious in that our honourable Hazan ELIAHOO ISAACS has gone so far as to officiate at, and legalize, a marriage of this nature. It is a very rare distance where an Eastern Hebrew would consent to unite parties in this manner, and yet this, as clear as the light, has been done away with, and which fact can be taken as proof that alliances of this nature are legal. This step taken by Mr. ISAACS will be the forerunner of many more alliances of this description, and I hope he will not hesitate to conduct them on the ground of technical points from the Torah.

Re. statement No. 2, this is being dealt with later, and I hope Mr. FRIEND will deduce for himself the meaning which it carries. Mr. FRIEND points out that converting gentiles into the faith of Judaism is in keeping with our law, and yet he contradicts himself by saying "that if the purpose is marriage, etc. . . . . then the law does not recognize same. Further, he goes on to state that if a Beth Din legalized any conversion, it had to be accepted as such, but I would mention that if the purpose is marriage (and the parties happen to be engaged, or an understanding exists between them), and they (the Beth Din) are acquainted with the facts, why do they show a blindness in the matter—is it not money that makes it seem as such to them? The Beth Din which you mention is one that functions for self-gain only, and not for the preservation of the Torah. You state that times have changed, and this proceedure is in keeping with modern customs—I also presume your fictitious Beth Din writes up new laws to conform with the times—how strange—it would then seem the laws are the making of Man and not given to us by our Creator. Furthermore, you state that if conversion was barred, serious consequences would result, but do you not agree that the parties concerned should pay for their indulgences rather than change our Creator's laws to conform with present conditions.? Your presumption that the Sephardim Community has in the past prohibited conversion was due to the lack of an ordained Rabbi to perform such ceremonies and not to encourage Jewish boys from delecting girls outside the pale of their faith is thoroughly incorrect. The fact is that it is not in keeping with our laws, as I have gone to the trouble of having a learned man read them out to me. Therefore, considering what I was told I can say that you have blundered in your quotations from the Torah, and I am sure if you will re-read your quotations, you will find that I am correct. I might also mention that it will be seen what good our religious elders have done for us in the past, and I think that without a Rabbi we are better off in that we remain ignorant and follow the laws, as his wisdom might lead to a certain amount of foolishness. You give your reasons for inter-marriages to-day as the outcome of materialism, luxury and jazz-dancing. What do you actually mean by materialism? Luxury! cause of inter-marriage—is then marrying a gentile a luxury—I consider this totally absurd, but, nevertheless, I want to express my thanks for the timely advice, as I am on the verge of choosing between such and one of my own kind. Jazz-dancing! you imagine, I infer, we choose life-partners from those of opposite faith because they excel us in dancing you are surely under-estimating your neighbours, or it is the probable result off the heat on your system. You might be, for all I know, an old-fashioned person of the 16th. century and do not know what dancing is other than by name, but I would ask you to kindly refrain from placing all and sundry in the same category as yourself.

Your mention of the proposed school is certainly interesting, and I note you are in favour of dances being held—do you intend learning, or are you going to teach? You say something about literature, history and concerts—I hope you are not in charge of any of these sections, as with your scope of thinking, religious beliefs, etc., you might expound theories which our youth will not be able to grasp. You suggest all sort of wonders with which to magnetize the youth—how fine—you a hypnotist? I certainly do respect and consider you a man of great learning and organizing powers, and I hope they will find you a place to suit your density. I can read through the lines your character in its true element, and find that you are a follower of Man, not the Almighty. I do not wish to go in detail on this score, but the fine points exposed by your own countryman on a Saturday morning in the Beth-Aharon Synagogue go a long way to show your sterling qualities. Your theories are all bosh, and you should relieve your mind from so weighty a problem. As a matter of fact I expected to hear from a sensible person with whom views could be exchanged for the benfit of all concerned, and not from one who likes to hear his own voice. What we do need, and badly at that, is a club for the younger set, and if you can expound a few theories, in this respect, why, you are welcome, otherwise you will certainly be a bore. For young men and women, mind, not for old chronies, and without any games where money can be lost or made over the tables, because we have many Race Courses here to take care of our purses.

FREE LOVE.

SHANGHAI, February 15th, 1929.

JUDAISM, ISLAM AND MESSIAHISM

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I wish first of all to thank you for the complimentary copy of your esteemed monthly dated 1st March, 1929.

On page 17 of this number I notice an article entitled *Judaism, Islam and Messiahism* by S. S. LEVY. As his name does not appear in the current *Hong List*, I take it that he is not a resident of Shanghai. May I ask whether his interpretation of Judaism is acceptable to the orthodox? Do good Jews believe that GOD is the offspring of two previous principles, spirit and matter? Do they identify Him with Adam and Haweh, human beings created by Him (Gen. 2:7,22)? Or, on the contrary, do they not worship Him as the Creator of all, of spirit and matter, of life and death, of Adam and Haweh? Blessed be his holy Name! If Mr. Levy tends to allegorize away the central belief of Judaism, is it to be wondered at that he attempts to do the same with Christianity?

Mr. Levy evidently is not acquainted with the Christian Scriptures in the original language. He interprets the name of the mother of Jesus, Mary, as rebellion and contrasts this with the name, Mer-Yam. If he had read Luke 1:27 in Greek, he would have found. (And the name of the virgin was Mariam). This same form of the name was used by the Jews of Alexandria when they translated the Torah into Greek about the year 250 B.C. for the name of the sister of Moses meryam, cf. Exodus 15:20. So Mr. Levy's allegorical interpretation falls rather flat.

Again Mr. Levy is too drastic in his criticisms of the evangelists and their translators, alleging "quotations wrenched from the context and mistranslated." As for wrenching quotations from their context, he is correct; but it should be remembered that such was the general custom among Jewish scholars at that time. For an example of it see *Pirqe Aboth* 3:7 where Rabbi Halaphta quotes Psalm 82:1 to prove that ten men form a congregation. As an example of mistranslation, Mr. Levy cites Psalm 2:12 נשקו בר and asserts that the only possible translation is "Kiss purity" and accuses those who translate it "Kiss the son" of wilfully twisting the meaning. Yet any competent Hebraist knows that BAR is an adjective (pure) while BAR is the noun (purity), cf, 2 Sam 22:21, and also he knows that BAR does mean "son" in Proverbs 31:2. If it certainly means "son" in one place, why may it not mean the same in another? Furthermore, the Syriac version of the Psalms (Peshitta) in a kindred Semitic dialect made in the 2nd Century A.D. translates this phrase "Kiss the son" and this meaning is supported by such distinguished and unprejudiced scholars as Gesenius, Delitzsch, and Peronne. The Targum, the Septuagint, and the Vulgate, on the other hand, translate it as "Receive instruction" as the Hebrew text before them was doubtless slightly different from the Masoretic. But this is sufficient to show that other versions than "Kiss purity" are possible and have been made in good faith.

I hope that these remarks will be received in the same spirit of friendliness in which they are offered. It is through cooperation and candid but kindly criticism on both sides that progress will be made toward a fuller understanding of those Holy Scriptures which are venerated by Christian and Jew alike. And if at any time I can be of service to you or your community, please do not hesitate to command—Yours faithfully,

MONTGOMERY A. THROOP.

SHANGHAI, 9th March, 1929.
St. John's University.

Mr LEVY'S REPLY.

In view of the importance of the controversy, we drew the attention of Mr. LEVY to the foregoing letter and requested him to reply to it in the same issue. Mr. LEVY'S views are published as under:—

1.—There is nothing about allegorizing the Old Testament in my article. In the first two chapters of Genesis, we are introduced to (1) God whom we can conceive of only as a pure Spiritual Being and as the Creator of (2) Nature as a material expression of His Will and lastly of (3) Man. Thus we have God, Nature and Man for a *plain* and *scientific* trinity.

2.—My authority for allegorizing the New Testament is in JOHN first chapter and last verse and also in *internal evidence* which appear to me quite clear. I consider it as the work of Jewish mystics. The several illustrations given by me cannot all be *mere coincidences*, but clear harmony of one united whole. I consider the allegorical as far superior to the literal. I very much regret the mutilation in the printing of my article, but the state of my health does not allow me to supervise everything. A mistake has also crept into the text o fthe article.

If you ask any *Hebrew* scholar as to the meaning of this word BAR which occurs in many places in the Psalms, Prophets and elsewhere in the Bible I am sure he will at once say it conveys the idea of *purity* or pure. Only in *Targum* such for instance as in Daniel it means *son*. If we concede the one solitary instance of Proverbs 31.2., which is so obscure and unconnected with the context, it would provide no warrant to neglect the many others and pin our translation on this irregular and obcure instance, any more than justify a man to leave the light of the broad sunshine and prefer being lighted by one single weak and flickering candle light, unless he has some *bias* for doing so. Besides, we must remember who wrote the second Psalm, to whom, for whom, and where was JESUS then that he should refer to him. Why leave the "Fountain of Living Water and go to dig cisterns?" And if this instance were the only one of mistranslating and twisting, it would have been excusable. But look at the quotations from ISAIAH and others from different texts from the Bible. True, the sages of Israel tried to force out authority from certain quotations. But did they do so to *develop and strengthen the Law or to create a new creed antagonistic and hostile to it?*

3.—How does the Hebrew and Greek Maryam become Mary in English? Are even proper names to be also translated and *mistranslated?* Mr. THROOP is only corroborating my contention to the effect that *Mary should be Maryam* in all the languages that can reproduce, as far as possible, the original sound of her Hebrew proper name. Yeshua and Maryam are not impossible to write in English, so that they should be written as Jesus and Mary. What is the excuse here?

I consider the clergy of Judaism, Christianity and Islam as disciples of our Scribes and Pharisees who in their turn were disciples of the Prophets and Moses. If we chain and fetter our Divine Light of reason and conscience with sect, dogma and selfish rivalry we shall progress but little. Can Rev. Mr. THROOP stand before his Maker and declare upon the purest conscience that Bar in Psalm II means *the* son and it refers to *Jesus?* Divested of Jewish ideas and ideals what would be left in the Church? What objection has Mr. THROOP to my allegory of the New Testament? Is the materialised aspect of it greater than the spiritual one which I offer? To know the Truth is to reach real freedom and power.

I admire the Rev. Mr. THROOP. He seems to be a Hebrew scholar and inclined to be earnest and candid in the service of God, one of Whose Blessed Names is The Truth. If I could leave my room I would have gone to see him. My address is No. 43 Avenue Road. I shall be at his service on any day (Saturdays excepted) between half past nine to twelve in the morning, if he would care to honour me with a visit. A note to that effect will be appreciated.

S. S. LEVY.

SHANGHAI, 21st March, 1929.

DR. AND MRS. ARIEL BENSION VISIT BOMBAY

[FROM OUR CORRESPONDENT]

BOMBAY, 23rd FEBRUARY, 1929.

The Jewish community of Bombay gave a cordial welcome to Dr. and Mrs. ARIEL BENSION, who paid them a visit in the interests of the Keren Hayesod. A few days after their arrival, Mr. and Mrs. ALBERT RAYMOND gave a tea in their honour at their beautiful home on Malabar Hill, where they met with the most prominent Jews of Bombay. After tea, an informal meeting was held, at which Dr. BENSION answered questions put to him about conditions in Palestine. A large public meeting was then arranged and took place on December 13th, in the DAVID SASSOON Synagogue, which was crowded with a large and enthusiastic audience. Dr. BENSION in a long and eloquent speech in English, outlined the entire progress made in Palestine during the functioning of the Keren Hayesod, a speech that showed the great Talmudic knowledge and erudition of the delegate. Mrs. BENSION, with womanly eloquence moved her audience to emotion by her word-pictures, personal experiences made during her visit to Palestine. Mr. ALBERT RAYMOND presided and Mr. MEYER NISSIM read the messages. Much enthusiasm reigned.

Dr. and Mrs. BENSION were also the guest-speakers at a large meeting of the Bene Israel, who were delighted with the visit of the Palestine envoys and crowded to hear them. Dr. JACOB EZEKIEL presided. The guests were garlanded and at a reception held later in their honorr, a group photograph was taken, for which Mrs. BENSION was dressed in *Saree* by the Bene Israel ladies. The meeting was held in the SIR ELLY KADOORIE School of Bombay and Dr. BENSION referred to the generosity of SIR ELLY, who is making the Bene Israel the gift of a magnificent new school of which they are badly in need. He also spoke of the wonderful hospitality of SIR ELLY, which he had had a personal opportunity of witnessing in his palatial home during his last to Shanghai.

Dr. BENSION addressed the Meshed Society (a group of Persian Jews living in Bombay) in Hebrew and roused their enthusiasm to send a substantial donation to the Keren Hayesod, which represented a real sacrifice on their part.

As for the campaign, it was a remarkably successful one, from the point of view of financial results and considering the financial crisis through which Bombay is now passing. The campaign was marked by a spirit of cheerful giving, that shows how deeply is the name of Eres Israel engraved upon the hearts of the Jewish people of India.

Mrs. BENSION was very busy during th visit of the delegate. Although she is not officially a delegate, she cannot sit by idly, but uses her oratorical talents to inspiring young and old. Because of her deep love for children, she addressed the children both of the SIR JACOB SASSOON School and of the SIR ELLY KADOORIE School, giving them an inspiring talk on "The Honour of Being a Jew." She pointed out to them the wonderful treasure the Jew has in his Bible, and traced for them the course of Jewish history from Genesis to the present day. "An inspiration, not only for the young but for all Jews," was the comment of the adults who were so fortunate as to hear her.

As Mrs. BENSION is a member of the Executive of the Women's International Zionist Organization, of which Lady HERBERT SAMUEL is the President, she also held a special meeting for the ladies, in the beautiful home of Mrs. ISAAC DAVID, at which all the most prominent Jewish ladiee were present. After listening to the inspiring words of the speaker, it was decided to form a Ladies' Zionist Society, affiliated with the W.I.Z.O. whose headquarters are in London. Of this group, Mrs. ALBERT RAYMOND is Hon. President, Mrs. I. DAVID, Hon. Treas. and Miss MOSELLE NATHAN is Hon. Secretary.

A Keren Hayesod Committee has also been formed, as follows: Pres. Mr. ALBERT RAYMOND, Vice-Pres. Mr. NISSIM, Joint-Sec. Mr. MEYER DAVID and Mr. ARCHIBALD RAYMOND, Treas. Mr. E. J. RAYMOND, and the Messrs. I. DAVID, S. JUDAH, and E. E. SASSOON. It may truly be said that never, in the history of Bombay Jewry has so much real interest and enthusiasm for the upbuilding of the and enthusiasm for the upbuilding of the present time.

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blame for all this is laid at the door of the ultra-orthodox who present a narrow conception of Judaism. The letters from the South display just as much, if not more, anxiety and despair over the situation. According to its observations the life of the so-called modern communities are rotten to the core. The spiritual leader is nothing but a tool in the hands of the Committee whose knowledge of Judaism is poor and scanty. The children they rear lack Jewish education and are married to *goyim* to the pride of their parents. The Synagogue services are a mere farce, the choir of Christian boys and girls render the "Ribbono shel olam" and other sacred hymns in a blasphemous way to the amusement of those who drive to the places of worship to show off their dresses and top hats. Judaism has been reduced to the mere reading of Kaddish (from an English text, naturally), Yizkor (prayer for the dead, recited parrot-like) and the reading of a few passages from the Almemar for which *mishaberach* is made, and a dry sermon in which the dead man is extolled and his virtues recounted. The various cliques, parties and groups are other causes which create a real "Hillul Hashem." If the Rabbi of the community is weak he is bound to tolerate irregularities and wink at them. The author, Dr. LANDAU does not offer any remedy for the ills from which Jewry in the Diaspora are suffering. He merely presents facts, sad facts which are irrefutable. Perhaps he has in preparation a second volume where the renowned author may contribute a solution to the problems discussed by him. Otherwise, the work would remain a sad chapter in the life of our people in the Diaspora. The book is written in classic Hebrew and is replete with pitations from the Talmud and makes interesting reading. It is handsomely printed and should be widely read by students who are interested in the modern problems of our nation in exile from their homeland.

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the successor of Hassidic ancestors, one who, like him, faltered out in fragments the dream of his essence?

Thus he remained until the end the sage sceptic in whom mysticism was alight. And the ageing poet, conscious of the approach of death, sat long days over "Ecclesiastes" and translated it. And at his work, while his work, while his brothers suffered as never before, and the world resembled an abode of fools and criminals, as never before, death overtook him.

SOCIAL AND PERSONAL

Mr. A. A. SAVUL, Manager of SAVUL & Co. (Proprietor of Flower Brand Tea), is a noted Muslim who has been largely responsible for organizing the tea industry in Shanghai. He arrived in Shanghai four years ago from Marseilles and took great interest in the trade in which his firm is specializing. Last year the latter had exported largely and constituents abroad have shown great confidence in the firm by sending repeat orders. Mr. SAVUL is an intelligent Muslim having studied the Quran in Arabic.

Dr. and Mrs. ARIEL BENSION are expected to arrive here this week. They were in Singapore in the early part of last month as guests or Sir MENASSEH MEYER. Dr. BENSION is travelling as a representative of Keren Hayesed and Keren Kayemeth and during his recent visit to India he was accorded a great welcome by the Jewish Communities of Bombay and Calcutta. Mrs. BENSION is accompanying her husband in an unofficial capacity and her useful work is doing much to make Dr. BENSION'S mission a success. Dr. BENSION will stay here for a while and address a public meeting of which full details will be given in the local press. We extend to Dr. and Mrs. BENSION a hearty BARUCH HABBA!

Mr. CYRIL MOSES having resigned his position as Hon. Librarian of the Ohel Rachel Synagogue, which he had served for five years, Mr. EZEKIEL ELIAS, the Principal of the Hebrew and Religion Classes of the above Synagogue, has kindly consented to serve. Books are given out every Sunday morning between 10 and noon. It is pointed out that owing to lack of funds the library could not be replenished with new books which are urgently required. Contributions for the purpose will be gladly accepted by Mr. ISAAC and duly acknowledged in ISRAEL'S MESSENGER.

Mr. M. POLITI has returned to Calcutta after making a brief stay here.

Mr. JULIAN ABRAHAM sailed for Switzerland last month to recoup his health. His stay in Europe is indefinite.

Mr. EZRA SHAHMOON was a passenger on the *Empress of Russia* last month which sailed for Canada.

The many friends of Mr. D. E. SASSOON will be glad to learn that he has recovered from his serious illness. Mr. SASSOON had an attack of pneumonia and was attended to by Dr. ALEXANDER RENNER, one of the leading physicians in town.

MR. DAVID ARAKIE left for Rangoon last week on a visit to his father.

Mr. and Mrs. T. SAPHIERE announce the birth of a son.

Mr. JACOB NISSIM, a student of the local JEWISH school and of the Tutorial and Technical Institute, sailed for San Francisco on the 24th ultimo, in order to enter the Yale University where he will continue his education.

MR. S. MOOSA who had undergone an operation at the Country Hospital has left the institution. Mr. MOOSA took an active part in the foundation of ISRAEL'S MESSENGER twent-five years ago and his inability to participate in our celebration is much regretted.

General MORRIS A. COHEN, well-known A.D.C. of the late Dr. SUN YAT-SEN, has arrived from Canton on a visit to Nanking. General COHEN recently returned from a trip to England, has been connected with the Government at Canton for many years and is attached at present to General LI CHI-SEN'S staff.

GREETINGS FROM OUR READERS

Please accept my sincere congratulations on the occasion of the celebration of the twenty-fifth anniversary of ISRAEL'S MESSENGER. I look upon the publication as being useful and interesting to the Jews in general. I wish ISRAEL'S MESSENGER continuous strength in the years to come. N. S. LEVY.
SHANGHAI, 12th March, 1929.

I wish to congratulate ISRAEL'S MESSENGER on its twenty-fifth anniversary. I read it with interest and profit.
H. BERMAN.
TSINGTAO, 10th March, 1929.

May we congratuate you on your twenty-fifth anniversary? May your periodical grow and prosper in influence and in material gains. Wishing you great success.—
ISADOR HOROWITZ.
Editor, THE JEWISH PRESS.
MILWAUKEE, *Wis.*, 11th February, 1929.

SORRY!

We offer sincere apologies to Dr. E. N. CALISCH of Richmond, Vir., Mr. LOUIS KLETZ of Manchester and Prof. E. M. EZEKIEL of Bombay, for being unable to find space for their special contributions sent to this Journal. We are indeed obliged to suppress many other articles in this issue as we have already exceeded the limit which we had set down for our Jubilee Edition.

PURIM BALL

The thirteenth annual Purim Ball held on the 27 ultimo, at the Majestic Hotel, was a great success there being over 500 guests present. The affair was given under the auspices of the Hebrew Relief Society and the Women's Benevolent Society and the proceeds will go for the relief of Jewish poor in Shanghai. The ballroom was brilliantly decorated and among the colours the Zionist flag occupied the foremost position. The ball was opened by the orchestra playing the Hatikwah, all those present remained standing, after which Mr. Horace KADOORIE delivered a stirring address depicting the miseries of the indigent Jews in Shanghai, mostly aged and crippled beings, and making a powerful plea to support the ball. He had handed a cheque of $1,000.—on behalf of his father Sir ELLY KADOORIE, K.B.E., to the Fund that was opened for the relief of the local poor Jews. Mr. KADOORIE was given a hearty ovation at the conclusion of his address and greatly commended for the masterly manner in which he had recounted the good work that had been accomplished by the two local Societies in the past. Mr. H. Gensburger acted as host at the ball, while Mr. I. KAMMERLING served as his assistant. These two were assisted by a large and capable joint committee, composed of representative members from the two organizations referred to above responsible for the ball. We understand that a sum of well over $6,000.—would go to replenish the empty coffers of the two relief Societies.

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OUR REPLY TO DR. ISAAC LANDMAN

We appreciate the spirit which prompted the Rev. Dr. ISAAC LANDMAN, Editor of *The American Hebrew*, to congratulate us on our silver-jubilee anniversary which falls this month. In the past and even to-day, we have totally differed from the editorial policy of our contemporary, and on many occasions had crossed swords with the latter. On the other hand, we welcome and even look forward to hearing from those of our friends whose views are opposed to and in disagreement with ours, so that by a systematic means of 'give and take' we may be brought somewhat closer together and thus hasten the realisation of the ideals for which we are striving. As a matter of fact, we are reluctant to argue strongly with DR. LANDMAN, owing to the fact that we are celebrating a *simha* in this issue, and the spirit of controversy may be looked upon as out of place. But we dare not overlook the fact that there are vital principles at stake, and that in the midst of a '*kol sasson w'kol simha*' we are enjoined by a time-hallowed custom to break a glass in order that a jarring note may be struck for obvious reasons. Editor LANDMAN'S plea that the new generation should seek reforms in our traditional observances and be thrilled with the prophetic ideal of universalism rather than nationalism, is too radical in its nature to merit any observance in our age, at least. Why the 'new generation' should discard the traditional aspects of our historic faith if they are strongly fortified with the beauties of their history and religion, passeth our understanding. Happily, the majority of our dispersed nation do not feed their children with the crumbs borrowed from the tables of their neighbours, but go straight to their own fountain from which to drink the pure water of Judaism. As Minister of a radical reformed congregation, Dr. LANDMAN is an ardent advocate of the *Berith hadasha*, which he tries to instil in the minds of the pupils attending his Sunday classes. Children who are reared under such strange environments will certainly hanker after innovations and clamour for the destruction of their landmark. On the other hand, the attempt to prove(?) that the Jewish prophets were opposed to nationalism is too ridiculous for words. We must dismiss it as shadowy and baseless. Whatever may be said or argued about our present-day problems, it must not be understood that we are opposed to any innovations provided, of course, they are based upon our Bible and Rabbinical laws. The danger, however, lies in drawing the line of demarcation. A century ago, the introduction of reform was not intended to be so radical as we see it to-day. 'Revolutionary reforms' have always been destructive. GOETHE sums up in a telling sentence when he says, "I hate revolutions for as much is destroyed by them as is gained." We heartily agree with the sentiment so admirably expressed by the poet-philosopher. Let us next consider Dr. LANDMAN'S second statement. To plead for the prophetic ideal of universalism should not cause us to cavil at the suggestion so boldly put. The idea in itself is a splendid one, but is it practical? We trow not! Judaism is singled out by God as the instrument for spreading His Glory to the four corners of the earth, and as such its votaries are priests serving the Nations, in His Holy Temple. To preserve this priestly community, nationalism is the only medium to be employed to express Jewish spiritual genius which is unique, as history no doubt shows. Take for example the Yangtzse river in China. It is described and known as 'The Yellow River.' Were you only to mention it by its descriptive name, it would cause people to recognize it immediately. But once the yellow waters of the Yangtsze enter the deep blue ocean, entire identity is lost and the waters are known as the 'China Sea.' The inference is obvious. In order to safeguard our individuality, we are entitled to plead before all Jews of whatever denomination we may class them, to consistently and honestly uphold, zealously guard and sacredly cherish the medium by which the 'word of the Lord' may be safely transmitted to the Nations of the earth —the medium which requires national frontiers, age-long customs and traditions to build a fence and safeguard its purity and inherent genius. We plead to-day for nothing more, and nothing less. In conclusion we must express our thanks to Dr. LANDMAN for enabling us to argue with him *b'nahath*, for it is the first time we have come across a radical reformed co-religionist who has given us a chance to 'give and take' with him. Having expressed his appreciation of our humble work in the past, we are constrained to ask, 'What of our future?' To our mind, Jewry is destined to play a greater role 'on a wider stage before a much larger audience and with deeper and more subtle psychological problems to solve,' to use the words of W. MORRIS. Eres Yisrael Jewry will create a new nationalistic centre and their insistence to realize an elevating ideal will command the homage and respect of the world. There will be no more room for acrimony any longer. The voice of discord will be hushed and the cry of Judea for the Judeans will become the watchword of *Kol Ha-olam!*

THE UNKNOWN SANCTUARY

PILGRIMAGE FROM ROME TO ISRAEL, III.

In a generic sense, the WISE KING speaks of wisdom as the sum of all that is good and commendable and righteous. For says he, 'Happy is the man that findeth wisdom.' On another occasion he remarks, 'wisdom giveth life.' Yet another instance is recorded where the WISE KING assures us that 'wisdom of the prudent is to understand the way.' Life is nothing but an expression, a groping to realise and attain wisdom. The ultimate end of life is to know the Truth. Turning to the ancient philosophers we read that CICERO advised that 'Wise men are instructed by reason,' in their march towards the goal. ARISTOPHANES said that 'Wise men, though all laws were abolished, would lead the same lives.' It is in this light that we must strive to understand the promptings that caused AIME PALLIERE to make the memorable pilgrimage in quest of the truth, from Rome to Israel. In a spirit of a deep-rooted sincerity the author of the 'Unknown Sanctuary' determines to know the intimate spirit of Israel and we have him making the solemn pledge:—

"Beloved and ancient race which holds so much of grandeur and of moral wealth side by side with so many defects, some day I shall know some of thy beautiful spirits, true Jews of biblical times, still vibrant with ever renewed youth. I shall understand thee and love thee to the point of being able to say to thee with Ruth, "May the Lord do so to me and more also, of ought but death put thee and me.' But it was on this Day of Atonement that my eyes first beheld thee and that I knew that thou wast ever a people blessed by the Eternal!"

We know that in the world of spirit, Faith and Sincerity are the two levers which can move mountains, and turn rivers from their courses. The sincere man is often surrounded by powers of good which lead and guide him along in the right direction. The whole life of the earnest devotee hinges around a few simple out-of-the-way incidents which completely alter his life. This is exactly what happened to PALLIERE. The Dore Bible and the Yom Kippur incident were the first milestones to hasten about a perception of the first glimmer of the truth. We do not mean to imply that a few incidents of no great momentum would likely influence the truth-seeker. As a matter of fact great changes are taking place all the time in the thoughts and beliefs of the inner man, and the few simple incidents merely serve just as the spark does which ignites a barrel of gunpowder. PALLIERE recognized the powers within which serve to bring about an instant conversion in a mysterious way, for he says:—

"No doubt examples of instantaneous conversions could be cited, which in the twinkling of an eye, projected a human soul into a region of wholly new peace and certitude. But even in these very exceptions, who can tell what were the hidden influences at work, that finally led to the shattering of the inner balance? . . . . . For my part I believe that in every conversion which bears fruit of a moral quality, there is the direct intervention of God, but that does not shut out the progressive and often unconscious preparation which makes the passing to a new life possible. The realm of the spirit has its laws as has the realm of nature."

The foregoing two citations should give us much food for thought. All through the ages we have believed in an invisible Power, which has been personalized and called God, the Supreme Creater. The outward, the visible, is the personal which can easily be cognized by the senses. The personal we are told is a conscious entity which has the power of will which is constantly being used and reaches perfection in the super-man, the prophet, the sage, and leaders of mankind. The other power is that of choice, of discrimination, of selection. There is a great connecting link between the personal and the impersonal, and of the latter, we know that it has INFINITE resources at its command which work in a way entirely unknown to our finite comprehension. The personal can draw inspiration and use the potentialities of Infinity, for this serves to keep him throbbing with vitality. Now man is a two-fold entity. The outward manifestation which consists of bone and flesh and the inner spiritual counterpart which rules, guides, and serves,—the propelling force within. He may be likened to a grim battleship floating on the waters, with by far the largest part under the water. Let us visualize what lies lurking in the half of the vessel under water. We know there are hundreds of men who at one word of command are ready to jump at their appointed posts, that there is a trained organization below which can cope with any untoward incident that may crop up. Man is similarly placed. Within him are many faculties (in Hebrew *kohoth*) which are ready to spring and fill up the breach at any given signal. Thus we can see that 'the true crown of manhood, the final majesty and exalted mystery of creative power' to use the words of PROF. DALLINGER, LL.D., 'is not man's body, but his SOUL.' For as the Holy Writ tells us God breathed in our nostril 'the breath of life,' the essence of which caused us to become 'living souls.'

[*To be continued.*]

* * *

"DAYAN" MONTEFIORE And His "Square Table", III

"There lives more faith in honest doubt,
Believe me, than in half the creeds."—TENNYSON

It is said that 'honest doubt comes from a sincere desire to know the truth; and no doubting is honest which is not marked by this paramount desire.' We are in entire agreement with the writer who happens to be the REV. J. ADAMS. Furthermore, doubt of itself is sterile. It can lead the aspirant nowhere. We may say without our being accused of turning partial, that 'liberal' Jews base their whole outlook of religion, on the dogma of 'doubt and live.' EMERSON had a lot to say about it, and we do not think it would be out of place to quote him liberally. Says he:—

"This, then, is the right ground of the sceptic—this of consideration, of self-containing, not at all of unbelief, not at all of universal denying, or of universal doubting—doubting even that he doubts; least of all, of scoffing and profligate jeering *at all that is stable and good.* These are no more his moods than are those of religion and philosophy. He is the considerer, the prudent, taking in sail, counting stocks, husbanding his means, believing that a man has many enemies than he can afford to be his own; that we cannot give ourselves too many advantages in this unequal conflict, with powers so vast and unweariable ranged on one side, and this conceited popinjay that a man is, bobbing up and down with every danger, on the other. It is a position taken up for better defence, as of safety, and one that can be maintained; and it is one of more opportunity and range; as when we build a house, the rule is, to set it not too high nor too low, under the wind, but out of the dirt."

We would earnestly commend the foregoing stirring words of EMERSON to the attention of the author of 'Some Rough Notes' and may we entertain the hope that he will bring himself to see the incoherency of his thoughts expressed through that medium? Says he:—

"The passion for, and the cultivation of, truth in the service of the God of Truth; the desire for Harmony and unity in the worship of the uniquely one God: such passion, cultivation and desire are the essence of 'liberal Judaism."

We must admit that the sentiments expressed by 'Dayan' MONTEFIORE sound exquisite in our ears and have a distinct flavour of their own. But why does 'Liberal' Judaism persist in hiding 'the skeleton in the cupboard?' What about the love for destruction, for ridicule, for pooh-poohing our ancient laws and customs, ideals and observances, shown by its recalcitrant votaries? And yet says Rev. ADAMS:—

"We need ever to remember that mysteries surround all thinking. If we wait for all these to be explained, doubt will never end, action will never begin. We see only in enigmas here. The light is not clear, nor yet is it dark. Truth is not all known, neither is it wholly wanting. The earth in which we dwell is not all a plain. Thank God for it. There are mountains and valleys, the stormy ocean and the peaceful lake, the rushing torrent and the waters of quickness, the barren waste and pastures of tender grass in and by some of these we may rejoice, find rest, and gain strength; through some of them we must fight our way with tireless energy, disciplined by the conflict: but out of them all enough truth shall come to light our way heavenward, as it grows brighter and brighter into the perfect day."

If such are the promptings of the votaries of 'Liberal' Judaism, then they are entitled to unstinted sympathy and help. They must stop throwing stones into the well from which they draw inspiration, hope and life itself. Torah-true Judaism must forever remain a sea of infinite resources, an inspirational fount, the solution of every problem of life. Note the significance of 'Dayan' MONTEFIORE'S remarks that follow in chapter 2:—

"In the belief that orthodox Judaism, as a religious whole, has broken down, and that only fragments, disparate unharmonized, are left, 'Liberal' Judaism is an attempt to make Judaism a living, working religion, harmonious and consistent in all its parts."

We shall now deal with the foregoing statement. It would seem that 'Dayan' MONTEFIORE by merely writing in such an important vein simply bares his old and tired shoulders Atlas-like to receive the woes and problems of the Jewish world. To make this assurance doubly sure, orthodox Judaism must bear the brunt of his anger, and therefore the woeful plea that it has succumbed before the superiority of a progressive movement. Many such claims, namely, that Judaism has succumbed and gone under, had hithertofore been claimed by the daughter religion prior to 'Dayan' MONTEFIORE'S infamous rejection of orthodoxy. But we can only reply by referring him to PALLIERE'S majestic utterance in 'The Unknown Sanctuary.' Continuing, the 'Dayan' writes,

"It may be asked: 'Why has orthodox Judaism broken down? Or: In which respect has it broken down. It has broken down doctrinally. The newer criticism of the Bible has made the position upon which it rests of a homogenous, Mosaic law untenable. Again it has broken down philosophically. The law is not only not Mosaic, but it is not, in the old, orthodox sense, divine. No book, no code, is in the old, orthodox sense, divine. Again it is not, in the old, orthodox sense, morally and religiously perfect. It contains a mixture of very good and very true: less good and less true, and what is, for us, not good or true at all. Our conceptions of Revelations and of Inspiration in relative to the Pentateuch have moved much beyond the conceptions of Maimonides."

The die is now cast and the Rubicon crossed. The breach is now complete between 'Liberal' sentiments and orthodox observances. Verily, hath YESHURUN waxed fat and kicked with great might. We respected 'Dayan MONTEFIORE, as a scholar, as a saint, and as a man of great learning. But after making the absurd statement cited above, he has come down a peg in our estimation. A random statement, so wantonly made, must be supported by page and paragraph, but we find no authority quoted, leaving alone the august names of a new 'Dayan', an arch-heretic (as he is fond of dubbing himself), a prince of God, a usurper and a disrupter who poses as such. There is one point we would like to thrash out, and that is 'Dayan' MONTEFIORE'S plea that 'no book, no code, is in the old, orthodox sense, divine, or morally and religiously perfect.' First of all let us remember that the revelations made in the Bible and as advocated by our Sages (*Zichronam libracha*) were transmitted by God direct to the Nation through their medium. If we meet with any imperfections it is due to the medium, the instrument which transmitted these *divine* revelations. In his seventh article on 'Judaism, Islam and Messiahism,' our valued contributor made this quite clear in the last issue of ISRAEL'S MESSENGER. When explaining the passage from ISAIAH, 26: 17 and 18, namely, 'Like unto a woman with child that draweth near child birth etc...' we have the following explanation from MR. LEVY:—

"The above is a figurative expression. It refers to the sanctified Mind of Israel, represented by the prophet Isaiah and directed by God, who sometimes takes possession of it and uses it as His mouthpiece, speaking in the first person ..... If the minds of the prophets and the nation of Israel had been perfect the idea of God would have been single, the same and perfect and not various and many in gradual development."

It will thus be seen that the revelations stated in the Bible represent various standards of perfection which may be estimated only by taking into consideration the spiritual progress or grade attained by the prophet or Sage who transmitted his message to the Nation. But that does not depreciate the value of the revelations vouchsafed to Israel in the Bible, but proves that God has always been in constant communication with the latter from its early days. To sum up the subject, it is worthwhile doing so in the words of REV. ADAMS:—

"He is certainly to be pitied who decides that he will decide nothing; who doubts God and His word, and lives as if they were not true, without ever asking whether he himself is true; who is contented without knowing whether he is safe, because he knows not whether he is right; who, amid the storm, can jest and laugh, caring not who is at the helm, heeding not whether the hoarse murmur he hears is the noise of the surf upon the fatal rocks toward which he is surely drifting, or only the freshening breeze that is bringing him into the haven."

[To be Continued.]

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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 FUTURE OF PALESTINE!

An unknown author and thinker once tendered the following counsel to his readers, "Advice must be desired and sought. Let every would-be adviser remember that, however excellent and apropos his counsel may be, if given unasked, it is, with rare exceptions, thrown away. The advice given by the physician and the lawyer is not only sought, *but paid for*, and it is usually more faithfully followed than any other. Whatever is *worth having* is certainly *worth asking for*, and self-respect, as well as good judgment, will withhold it until then." The Future of Palestine is a serious problem which should engage the attention of Jews the world over, regardless of whatever brand they may be. *The Jewish Guardian* had reserved its leading columns for this purpose in an issue just to hand, and as a result MR. L. MAGNUS its Editor was given the opportunity to handle without mittens, or gloves the problem that concerns the future welfare of our dearly beloved homeland. We have in the past, and we hope to continue to do so, always offered advice to our happy-go-lucky contemporary in our columns, hoping all the time that such advice given in good faith would serve to sow the seeds of friendship, commonsense and transparent honesty on virgin soil. We had hoped that we would be instrumental in ushering in the 'years of discretion' in our contemporary's interesting evolution. *The Guardian* in its introductory lines speaks about 'the enlarged Jewish Agency' and of the recent public meeting convened in London in order to 'bless the scheme of a Seventh (Palestine) Dominion League! Without futher earnest consideration our contemporary rules that it (1) deems that scheme futile, and (2) that in employing the word 'failure' in respect to the Zionist Organization it was merely speaking in comparative terms. To quote the salient thoughts of *The Shomer*:—

"If the Zionist Organization had succeeded all along the line in imposing its policy on Palestine, we should not be hearing of alternative policies. But it has not been able to control its own extremists, who, either inside or outside the organization, has founded a corps of 'Revisionists,' constituted as a kind of 'ginger' group with the object of intensifying the nationalism which has prevented the collaboration of many Jewish elements."

We have had in the past as in the present our prophets of woe. We have had our genuine prophets and our false prophets, *Nebey'e emeth wnn bey'e sheker.* To-day at any rate we would rather forget about prophets and seize such profits as may come in our way. MR. MAGNUS' antipathy for Jewish Nationalism is now well-known to the Jewish world, and this has only been unmasked through the efforts of ISRAEL'S MESSENGER. Our contemporaries abroad have paid scant attention to the hide and seek policy of *The Jewish Shomer* while on their concentrated search for profits. We do not blame them at all, for no doubt they realize what Scripture appositely advises about its rebellious sons, namely, that "Israel rebelled against the House of DAVID (even) unto this day." MR. MAGNUS now turns his attention to the shekel with 'its sentimental value of the past," and to the supreme consideration of the continued leadership of Dr. WEIZMANN. Note what follows:—

"We lent our full support to Sir Herbert in the crisis of seven years ago, when the Churchill-Samuel Memorandum defined the limits of the mandate, and saved Palestine for the beneficent purpose of the Balfour Declaration; and we fully support to-day the courageous initiative of Dr. Weizmann in heading over to an enlarged Jewish Agency a responsibility which has proved too big for his organization. We regard him as a great leader. We admire his sagacity and enthusiasm. We admire particularly his ability which was lacking so conspicuously in Herzl, of recognizing the logic of facts, and refusing, colloquially, to flog a dead horse."

The foregoing citation should create for our readers a mental image of MR. MAGNUS who possesses a weather eye. Such lavish praise must portend something. Such affectionate and endearing sentiments towards the Zionist Chief should put the latter on the *qui vive.* We are told affection is a part of insight, for it is required to understand and apprehend human character. But, of course, the definition holds only in the case of sincere affection. MR. MAGNUS' praise so lavishly heaped on the Zionist leader reminds us of a humorous incident which took place sometime. It is related that at a festive banquet representatives of the Jewish, Protestant and Catholic clergy were invited. The Rabbi, faithful to the dietary laws of his religion, only partook of a few of the dishes. Presently an appetising joint of roast pork came on. The Catholic priest, turning to his neighbour asked: 'My worthy friend when will the time come that I may have the pleasure to assist you to a slice of this delicious meat?' The Rabbi, replied with courtesy, 'When I have the gratification of assisting at the wedding of your reverence.' MR. MAGNUS may enjoy the doling out of his dishes of praises to the Chief Executive of Zionist Jewry, but he should bear in mind that they will only become acceptable on one condition, namely, when he will become a true sincere Zionist and a God-fearing Jew. Then surely will we celebrate on this side of the water a *se-oda* with kasher dishes, a cup of wine, *birkath hamazon* and a *zimmoon,* for winning a sincere convert into the Zionist fold! Continuing, our *confrere* writes with humour:—

"What seems to have happened is that the economists have gradually taken the control out of the loosened grasp of the idealists and visionaries. Hard-headed men like Lord Melchett, who is displaying at home a real genius for economic reconstruction, have followed up their financial counsels and conditions. The shekels have been lost in the sand; the dollars have found a bottom, and upon that ground is to be built a firm scaffolding for the construction of stable administration."

To come down to brass tacks we think our *confrere* has given an exaggerated account in the above citation. Both the 'idealist' and the 'hard-headed' man is necessary to futher Zionist strivings in Eres Yisrael. The idealist plans and dreams, while the hard-headed financier sees to the working out of the plan and its realization. We think MR. MAGNUS would make a poor idealist and a still poorer hard-headed Zionist for the simple reason that (1) his conception of Zionism in relation to Nationalism often makes his heart sink into his boots whilst (2) beyond raising £60|- five years ago for the Jewish National Fund, nothing has been done to further the cause of the Hebrew University and to encourage the innocent pastime of planting trees. Our *confrere* when writing on the above themes reaches a state of ecstasy and remains in the Seventh Heaven. Let us take the example of the architect's plan as it lies on a sheet of paper. However beautiful the drawing may be, however magnificent the architectural edifice may be, yet one cannot live in it. Let it cease to be a picture, a mere thought existing in the mind, but rather let it come forth to actuality and be embodied and be a real thing, then you enjoy it, walk in and out and live amidst the comforts and conveniences found therein. Now there is just the same difference between the Zionist-idealist's dream and the practical Zionist's actual labours in Eres Yisrael. The idealist for instance foreesees the Haifa Bay's utility, its strategic importance to the country—the practical Zionist closes the business deal and buys the land surrounding it, and builds the Haifa Bay according to the plan in the mind of the idealist. It will, therefore, be seen that both are necessary to our plans. We cannot dispense with either. This is what we must strive to combine, namely, the vision of the idealist and the practical labours of a WEIZMANN, a USSISHKIN, a *MELCHETT*, or the useful propaganda of a *Jewish Shomer!* We agree with MR. MAGNUS that the prospects of the Jewish Agency seem to be promising. With the combined efforts of the different factions comprising world Jewry, the Palestine experiment may well be described as having outgrown its old limitations and stepped beyond the reach of difficulties and setbacks. But we must not lose sight of our Nationalism, in spite of the sickly campaign that is being carried out by the weak-kneed Jews. Well may it be known everywhere that Zionists have set their faces like a flint. Nothing can alter this attitude. And now we are informed of a great movement which strives to bring about the prospect that will make New Judea, one of the sister nations of the British Empire. What a fine vista for the future! Whose heart will not be thrilled at such a happy consummation of Israel's national aspirations! In course of time this movement launched by COL. J. C. WEDGWOOD and his friends (of which we are informed just as we are about to go to press) will become an accomplished fact, which none can deny. In the meanwhile, Mr. MAGNUS and the mixed company group had better stop agitating against Nationalism, for it is appositely said that 'procrastination is a thief often condemned,' and the very best standard by which our *confrere* should steer is to judge for himself where he is found wanting.

* * *

DR. E. L. CALISCH AND HIS MESSAGE

DR. CALISCH is not writing to us for the first time. He is known to the readers of ISRAEL'S MESSENGER for his uncompromising attitude towards Jewish Nationalism. That, of course, is no reason why we should look askance at his ideas and not give them hospitality in our columns. 'We respect DR. CALISCH having enjoyed his personal friendship during his brief stay in Shanghai over two years ago. His message published elsewhere in this issue breathes a spirit of tolerance which is characteristic of him. We value it most coming as it does from one who is not yet open to see *ayin b'ayin* with us. DR. CALISCH belongs to the old school of thought in the wing of 'Liberal' Judaism. He came under the spell of the late I. M. WISE who viewed Zionism with aversion, dislike and hostility. Of course had Dr WISE lived to this day he would have found ample justification to change his attitude and consign his anti-Zionistic editorials to the flames. But we shall not indulge in speculation which may lead to moral peculation. There is only one point in DR. CALISCH'S message which we would like to comment upon and that is, his reference to the enlarged Jewish Agency. He tells us that the Jewish Agency is now an accomplished fact. He quotes the views of "some ardent Zionists who claim that this spells the death blow of political and nationalistic Zionism." "If this be true," adds DR. CALISCH, "then it is the best thing that has happened to Israel," and he goes on offering his pledge to work for the economic rehabilitation of Palestine and to build *Eres Yisrael* as a homeland where Jews may go and find for themselves a home there in, quoting ISAIH'S prophetic phrase when he foretold the restoration of the Jewish Commonwealth, when 'every man may sit under his own vine and fig tree with none to make him afraid.' Our readers must know that DR. CALISCH has made a very strong concession to the Zionist ideal in presenting his views so candidly. Ten years ago, such a statement would not have been given out by him. Ten years

asher yorucha! Therein lies the spirit of genuine progress, not the spirit of revolt but the spirit of true constructiveness with which to blend the ancient and the modern spirit of the age.

* * *

OUR FIRST ISSUE

The first issue of ISRAEL'S MESSENGER on April 22, 1904, contained a report of the first annual meeting of the local Zionist Association at which the late Mr. EDWARD I. EZRA presided. The chairman delivered an address, in the course of which he dwelt upon the good work done in promoting the Zionist ideal in China. He was followed by Mr. S. MOOSA who proposed and Mr. E. M. COHEN (now in Calcutta) seconded a motion that the Association should contribute from its funds $10 for prizes to be given to the pupils of the Shanghai Jewish School attending the Hebrew classes. This was opposed by Mr. N. E. B. EZRA on the ground that the funds of the Association should not be used for any other purpose than Zionistic. He proposed an amendment that a private collection be raised, which was seconded by Mr. H. GENSBURGER and carried by a majority. The same issue of ISRAEL'S MESSENGER also contained extracts from a lecture on "The Ideals of Zionism" delivered by Mr. N. E. B. EZRA before the literary circle of the local Zionist Association, at which the late Mr. EDWARD I. EZRA presided. Another interesting contribution was the sixth annual report of the Shanghai Branch of the Anglo-Jewish Association. A sum of Tls. 231.72 had been raised which at ex. 2|5 was equivalent to £28|- was remitted to London by the late Mr. E. JONAH who was Hon. Sec. and Treasurer. "For Ever and Aye" was the caption of a contribution from a local correspondent. "The Hand of God" in verses by Mr. ALFRED SASSOON, of Calcutta, was also one of the items on the list of contents. Extracts from Rabbinic sayings, from Jewish contemporaries, Calendar for the fortnight, and Coming Events were among other interesting features.

* * *

ISRAEL'S BOUNDLESS TREASURES

What a treasure we Jews have in our Bible! Great thinkers of all ages have not hesitated to pay their tribute to its worth. Mr. BRYCE in the House of Commons once actually said that "the Bible is the source of England's greatness." When we study the growth of England and America, we are in a position to trace it through Biblical influence. "What a great book!" exclaimed HEINE. "More remarkable to me even than its contents is the form. Here the word is as it were a product of nature, like a tree, a flower, like the sea, the stars, like man himself. Here everything grows, and flows, and twinkles, and laughs, one knows not why; it all seems so natural. This is in reality the word of God, while all other books are but signs of human ingenuity." Some of the hard-shelled critics may or may not be satisfied with the paeans showered on the Bible by great men and advanced thinkers, but it should not deter an Israelite to cherish his own treasures and in his own spare moments ponder well over the pages of the Book of Books. With a Jewish translation thereof by renowned Jewish scholars, with RASHI'S famous commentaries on the first book of MOSES available this year, there should be no genuine excuse for not acquiring a knowledge of our sacred Book and delving into its deep fathomless ocean and seeing the remarkable light penetrating through its whole edifice. What an opportunity to remove the darkness and replace it with a great illumination! The Bible is a gold mine to all. It has in it *sam hayim* to all those who strive "to lift the latch and walk the way" in accordance with the grand ideals delineated therein. Of the Bible it may truly be said in the words of our Sages:—

"If thou hast knowledge, what lackest thou?
If thou lackest knowledge, what hast thou?"

* * *

THREE CHEERS FOR CLAUDE!

The faces of the MONTEFIORITES beam with joy whenever a slight setback in Zionism is brought to their notice. They do not know how to stifle Zionism which was responsible for killing the man-made theology of "Liberal" Judaism. Any utterance of an anti-Zionist, any incident or any mishap in the upbuilding of the Jewish National Homeland that is reported by the anti-Zionist publications (and they are few in number, one may be located in New York and the other in London), create joy and delirium among the MONTEFIORITES. Because the enlarged Jewish Agency is about to be formed consisting of fifty Zionists and fifty Non-Zionists, the MONTEFIORITES are hoping and believing that the end of Zionism is near at hand. "Let Zionism perish" and "Let Palestine live" (how kind they are especially after expunging all references to Zion from their Siddur!) are slogans which pass from mouth to mouth at St. John's Wood and reflected by the noise which its organ makes in its February issue. Verily, there is a reign of terror in the camp of the MONTEFIORITES, fearful lest Zionism will triumph finally in the end and thus bring about the utter annihilation of their dream to de-nationalize Judaism and uproot Jewish Nationalism. Poor deluded souls! Like wreckages after a storm they are drifting from their national moorings and throwing themselves upon the arms of the DAY whom they call "Father" just in order to shine themselves as real 'Liberals' and less Yehoodim! Three cheers for CLAUDE and his august reign! YERRY "HAMELECH"!

"Peace to the House of Israel!
To the House of Israel, peace!"

* * *

A VOICE FROM THE ABYSS

The London Federation of Jewish Relief Organizations which was formed for the purpose of aiding Jewish sufferers in Eastern Europe has done yeoman service to aid our helpless brethren in their woeful plight. The Federation recently published two bulletins known as *The Jewish Call*, which is the medium by which appeals are made to Jews of Great Britain and the Empire beyond. We commented on the tragedy of the Ukraine in an editorial in our September issue. To-day we are informed the situation is far worse than hithertofore. *The Jewish Call* (a new name of a Jewish journal of woe!) informs us that destitution, disease and even death are stalking our unhappy people in that area. We think it not futile to write at length on the subject, especially when not a single contribution (as far as we know) was forthcoming from our local co-religionists after we had made our first appeal. The situation is not one to be dismissed without giving it earnest consideration. Those who still use the slogan 'Charity begins at home' must really drop it in the face of such a dire calamity which is overtaking our own kith and kin in Ukraine. Quoting at random from *The Jewish Call* (may it succeed in 'calling' Jewry to render its duty in the present critical moment!), we are told:

". . . . The Jews in Russia are condemned to death. This is no figure of speech—it is the literal truth. For the last three months we have been engaged in burying the dead—the Jews who died from starvation and from typhus, which has made its dreaded appearance in the Jewish towns in Russia.

The foregoing citation from a pitiful letter amply speaks for itself. It should touch the heart of everyone and impel them to soften their callous feeling. It is indeed a poignant heart-cry from the grave! How many other hearts are sadly bled by disease and hunger? Should not some help be forthcoming to relieve such intense and poignant suffering? Our suffering co-religionists realise the strain that is being put on world Jewry for we have them expressing the sentiments that, "To hope, you say, is better than life. But we have nothing to hope for; we expect nothing. Jewry in the Ukraine has lost all hope. We have knocked at all doors, and cried out our need, but it seems as if the Gates of Pity are closed against our tears and supplications. It appears as if we are but a burden on the rest of Jewry, but we are nearing our end—we are vanishing!" These words should melt the heart of every Israelite. They should spur him to action. Hope is one of the greatest factors of life. Without hope, life becomes meaningless, dark and forbidding. Our stricken co-religionists are no doubt in a terrible predicament and their destiny lies hanging on a single straw. We are, therefore, literally speaking each one of us a 'Dictator of Life or death' so far as our famine-stricken brethren are concerned. O, what a responsibility!

* * *

TURKEY AND GREECE OBJECT TO LADINO DIALECT

According to a press despatch by the Jewish Telegraphic Agency, the Jewish community of Salonica, now incorporated with Greece, was urged by Prime Minister VENIZOLES, to abandon Ladino, its Espanolic dialect which the descendants of the Spanish exiles brought with them and handed down to the present day. In the course of an interview with a delegation representing the Salonica Jewish community, VENIZOLES expressed his wish that Salonica Jews renounce Espanolic in favour of Greek. "I wouldn't mind if the Salonica Jews would choose Hebrew as their tongue, but Espanolic lacks tradition." Here the Prime Minister expressed views with which we are in hearty agreement. There is no earthly reason for the descendants of Spanish Jews to adhere to Ladino, and the earlier they abandon that language the better it would be for them. The same press despatch reports that Turkey also objects to the use of Espanole by the descendants of the exiles from Spain. In a statement issued, PROF. ABRAHAM GALANTE of the University of Constantinople declares that he has no doubt that in the course of fifty years, the Turkish Jews will have abandoned Espanole in favour of Turkish. Living in countries which place the Jews under an equal footing

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with the rest of the inhabitants, it is the incumbent duty of the former to be conversant with the language of the country and discard a language of a nation which had proved a cruel mother to them and in which they have no further interest. Spain will never attract Jews into her country, no matter how favourable KING ALPHONSO'S edicts for the latter may be, which by the way, are more honoured in the breach than in the observance. While the KING may show repentance for the cruel misdeeds committed by his country four centuries ago, the general trend of the nation, as a whole, is as backward and reactionary as in the days of Queen ISABELLA. In view of this, we find ourselves in full agreement with the views of VENIZOLES, and hope Salonica and Constantinople Jewry will discard forthwith Ladino and extinguish the slender link which binds them to the past. We welcome VENIZOLES' suggestion in calling upon the Jews to choose Hebrew as their mother tongue. Hebrew is no longer a "dead" language as some critics foolishly maintain. It is a language of prayer and press mediums to-day in all lands. The revival in recent years has completely revolutionized the foremost critics of the day, who had prophesied death beyond any possible hope of resurrection for the language of ISAIAH and DAVID. Jews everywhere should aid in the revival and teach their young ones diligently our mother tongue. ALPHONSO DADET, a French author, once said, "So long as a nation clings close to its language, it holds the key to its prison." That is a saying which is of awful import to us. We know it by our own experience of two thousand years of exile from our homeland. If we are alive to this day, we must attribute it to our ancient language, one of the chief factors which helped us to survive our ruthless enemies and heartless oppressors. We shall always hold the key of our liberation from dungeons and prisons, as long as we cling to Hebrew as our language of prayer and daily conversations.

* * *

RABBI I. J. YOFFEY'S OPTIMISM

RABBI I. J. YOFFEY touches some vital points in his characteristic message published elsewhere in this issue. His criticism of the 'Liberal' movement in Anglo-Jewry puts the case in a nutshell before our readers. RABBI YOFFEY strikes a true note of warning when he warns the leaders of the new cult to beware of the strange fire which they are introducing in the camp and the pitfalls they are digging for themselves. It is conceded that the reforms of to-day are not the reforms of a century ago, or a half a century ago, or a quarter of a century ago. The present-day protagonists thereof have shifted a great deal from their moorings and are literally on the rocks One has only to read the series of sermons delivered by the Very Rev. Dr. J. H. HERTZ in his arraignment of 'Liberal' Judaism in order to understand where the movement is actually drifting. RABBI YOFFEY has edified our readers with a winsome story of the man who had a tame bear which should not fail to draw the attention of the *arba'a anashim* and the rest of the mixed company group of enthusiasts. The call for education, Hebrew education, sounded by RABBI YOFFEY and Rev. J. K. GOLDBLOOM in their messages in this issue, has much in it to appeal to a large section of Jewry. Therein lies, to our mind, the only panacea with which to cure the craze for assimilation and foist pseudo-Judaism on the weak-kneed Jews. We are pleased to observe that a leader of the type of RABBI YOFFEY credits Zionism with restoring many of our lost brethren to the fold. In recent years it has become a fashion with the (illiberal) liberal type of Jews, from CLAUDE MONTEFIORE down to HARRY GOODMAN, to single out Zionism as an exponent of irreligiousness. We must dismiss the charge as totally unworthy of serious consideration. It has in it the germ of hostility to an ideal—an ideal which strives to destroy all vestige of disunion in our camp and bring Jewry nearer to the tower of hope where will be sounded the clarion call of Israel's redemption.

* * *

LIFE IS DUTY

This month's celebration completes five and twenty years of our work of journalism in China. The work was never looked upon as a drudgery nor did we grudge the time devoted to it. We hardly think we have given it averagely more than an hour each day, barring the four Sabbaths during the month. Nevertheless, some of our friends have expressed amazement that we could, in addition to our daily office routine work, find time to edit ISRAEL'S MESSENGER. Of course, some are apt to overlook the fact that after office hours we all have abundant time to spare for recreation. Some are fond of tea-parties, bridge-parties, mahjong parties, dancing and many other forms of games and amusements. To many these recreations are inseparable from their daily programme. They look upon them as necessities without which life is insipid, hopeless, and cheerless. Few would dream of abandoning them. These hours are actually dedicated to the God of Pleasure, which leave little or no time for plain living and high thinking. Surprise is thus expressed how WE could manage to do something which to others is a great thing. We are touched with the attention given us, although we assure our friends that we are not in need of it. We are quite unconscious of having done anything extraordinary. On the contrary, we are in a position to pledge more time for the furtherance of our cause. It is the most ambitious and the most sanctifying programme of man. Man dreams that life is Beauty, but when he wakes up he finds that life is Duty. With apologies to BROWNING.

* * *

RABBI ISRAEL BRODIE AND AUSTRALIAN ZIONISM

Australian Rabbinate in recent years have shown much strength and virility which augur well for the future. Ever since the advent of RABBI ISRAEL BRODIE in the Antipodes seven years ago, there has been added a great force and personality to the rank of the Rabbinate. Rabbi BRODIE is a graduate of the London Jew's College and noted for his staunchness, leadership and organizing ability. His wide erudition, high-mindedness and sterling devotion to Israel's cause have won him laurels from far and near. It is such sons of their *Alma Mater* who shed honour and lustre to the College from which they have graduated. Jews' College has been responsible for sending out many gifted Ministers abroad, and its *rôle* as a spiritual rampart of Israel is sufficiently vindicated to-day *le-eney kol Yisrael*. As President of the Australian Zionist Federation, RABBI BRODIE is winning a place in the affection of his people. He understands well what a great reservoir Zionism could be to those who are fast drifting from their moorings and fading from Jewish life. Within an incredibly short time, the Australian Zionist Federation has accomplished great things for Zion. At its head stands another towering personality, namely, SIR JOHN MONASH. Add to this the youthful zeal of an indomitable organizer, Mr. M. ETTINGER, and we have a trio of leaders who are guiding geniuses in their sphere of activities in Australia. We are much impressed with the progress of Zionism in the latter country. We owe much to the Rabbinate. The Rabbinate to-day must realize and are realizing that the return to Zion must precede the return to Judaism. There is no other way. We congratulate the Rabbinate in Australia. NATHAN LEVINE of Brisbane, and A. L. FALK of Sydney, are other towering personalities who keep the Zionist banner floating high at the head of Jewry. Others equally devoted to the cause may be mentioned *ben porath Yosef!* Verily, a new era is dawning upon Australian Jewry, thanks to the Rabbinate. RABBI BRODIE is a leader of whom the Zionists everywhere must be proud. He is actively busy in expounding the Zionist ideal. Listen to this illuminating thought which should dispel the darkness pervading somewhere. Says RABBI BRODIE:—

The time has passed for the belittling of the Zionist movement. Without it, the history of the Jews during the last few decades would not have shown the definitely upward trend that it does; we would still be grubbing about in the cris-crosses of Cheder politics. It has reclaimed the waste lands of Judah, and the wasting souls of Jews. It has given to Jacob his voice among the nations. In my opinion, the Jew should account himself privileged who helps to forward the ideals of the movement.

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We present the foregoing to our readers far and wide. We regard it as our duty to rescue such a notable statement from oblivion. We preserve it in this our semi-jubilee edition, in order that those who try to belittle the Zionist ideal may wake up from their sleep and ponder well over their grave responsibility in the present crisis through which we are passing. The weighty words of RABBI BRODIE are pregnant with meaning and they should silence the croaking of the frogs and the screech of the owls. RABBI BRODIE, *Nehamtanu!*

* * *

MR. ISIDOR WISE AND OURSELVES

The message from our esteemed colleague MR. ISIDOR WISE, of Cincinnati, which will be found elsewhere in this issue, will no doubt be read with interest by our readers. It represents the viewpoint of 'Liberal' Judaism in the United States. MR. WISE is a son of the late RABBI ISAAC M. WISE, who worked hard in his days to popularize Jewish ideals and perpetuate Judaism in the land of freedom and liberty. He started with the idea of removing certain non-essentials from Jewish traditions, in the same way as the reform Jews of London started to introduce mild innovations in their rituals less than a century ago. DR. WISE did not interfere with the essentials of Judaism. He did not degrade the Torah to a man-made book but insisted that it was *Min Hashamayim*. His idea of reform was a mere concession to the weak-kneed Jews of his time. It did not mean that what he had sanctioned as *hetair* to the *hamon ha-am* was equally a licence for him to indulge in it. At best he was satisfied with reforming the non-essentials which had influenced the *hamon ha am* to remain steadfast in their faith. But lo and behold! No sooner did he pass away, his spiritual sons started lopping off the tree, root and branch. KOHLER who succeeded Dr. WISE had spared no efforts in shaking the tree of Judaism. JULIAN MORGENSTERN is following in the same footsteps. His radicalism knows no bounds. We see this tendency strongly reflected in the rebellious movement, at the head of which stands DR. CLAUDE MONTEFIORE. We are, therefore, not a wit surprised to see that MR. ISIDOR WISE is laying great stress on de-nationalized Judaism. Men of the type of CLAUDE MONTEFIORE and ISIDOR WISE are on the *qui vive*. They have an innate aversion for Traditional Judaism and Jewish Nationalism. Both are twin-principles which are paralyzing 'Liberal' Judaism wherever it may be. MR. WISE in quoting a few lines from *The Jewish Guardian* showing the absence of Nationalism from the Jewish Agency, is making a final effort to save his discredited theology from being sapped by the triumph of Zionism. That is the only way, to our mind, 'Liberal' Judaism can expect a longer lease of life and make some show of success amongst its votaries. But that is the height of folly. "That religion," says MONCURE CONWAY, "seals its own doom which binds itself to a defunct ideal." We have all along expressed our views that 'Liberal' Judaism draws its sustenance from men and women whose Jewish life has been destroyed by worldliness and materialism. Zionism means a revival of Jewish sentiment, Jewish language, Jewish culture; and these are sounding the death-knell of the cult and paralyzing its growth. We are indeed sorry that we are unable to see eye to eye with MR. ISIDOR WISE in his striking message to us, and only hope that he will live long enough to discard his faith in a movement which stands for disunion in Israel. We thank him for helping us to contribute a few thoughts on a subject of vital interest to world Jewry, in this our semi-jubilee edition.

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REV. I. LIVINGSTONE & HIS PLEA For TOLERATION

We welcome the gentle criticism offered us by the Rev. I. LIVINGSTONE in his message elsewhere in this issue. We have invited it and welcome it on one ground, namely, that it gives us a chance to see ourselves through other people's angles. We want to assure all our friends who have written us that their suggestions will not fall on sterile ground, but will be well weighed by us and pondered upon in our desire to make ISRAEL'S MESSENGER a powerful journal for international Jewry. We stand for progress and unity in Israel's camp. Ours is not a mission to perpetuate feuds and strife and leave jars and scars anywhere. The same pen which levels criticisms at our opponents, dedicates at the same time a prayer for Israel in the spirit of Rabbi ZERA, an ancient Talmudic Sage. We stand for principles. We stand for Traditional Judaism and Jewish Nationalism. If we clash with our adversaries it is because we are anxious to uphold those principles for which we stand. We attack ideas and indulge occasionally in satires. Did not DRYDEN declare?:—

> "Satire is the boldest way, if not the best,
> To tell Man freely of their foulest faults,
> To laugh at their vain deed, and vainer thoughts."

On the other hand, it is a cheap tolerance which tolerates treason in the camp. We have often hotly contested any transgresion towards the fundamental basis of our laws, codes, and injunctions. BYRON expresss our faith when he says:—

> "To what gulfs
> A single deviation from the track
> Of human duties leads even those who claim
> The homage of Mankind as their born due,
> And find it, till they forfeit it themselves."

REV. LIVINGSTONE reminds us of TOLSTOI who said, "The Jew is the emblem of religious toleration." We agree. We hope that all Jews will continue to uphold it and present an example to the world. We also hope that all Jews will manifest more loyalty and regard for their faith and ancient traditions and not sacrifice them on the altar of cheap tolerance. When we see a brother coming forward to uproot the tree of Judaism and cause a generation of mamzerim to be reared in Israel, it is a cheap tolerance to stand still and not wrestle with the disrupter in our camp. We echo the words of PLATO in this instance, "Then my friend we must not regard what the many say of us; but what he, the one man who has understanding of just and unjust, will say, and what the truth will say." That explains our attitude in a nutshell. We will once more assure Rev. LIVINGSTONE that we echo his plea for peace and toleration. We are sure he will find in the last analysis, that this plea is more manifest in the camp of Torah-true Judaism than those who plead for *Berith hadasha!*

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7 Hankow Road.

JUDAISM & ISLAM: Mr. S. S. Levy's reply to Mr. M. I. Akhtar of Lahore

Never shall we cease to aspire to and long for the sacred brotherhood and holy peace and harmony that should embrace the votaries of the triple religion of Judaism, Islam and Christianity; for we consider Divine humanity to be its very soul and truth its fusing fire. We talk of Hermes, Zoroaster, Buddha, Krishna, Laotze, Confucius, Moses, Jesus, Mohammed, Plato and Spinoza but just utter the magical word—Adam and what becomes of them?

Our seven essays are now before the world and our readers are the best judges of how we have extolled the Quran, exalted Nabbi Muhammed and praised our Muslimeen brethren—all in justice and affection. Our appreciation of Editor Sayid Yakub Khan in the fifth essay speaks for itself and we thought that peace was at last attained and signed and sealed in the presence of the Lord of Harmony and were directing our labours towards Christianity, when lo! a voice has struck our ears from the depth of darkness, which drags us back to the post of defence and urges us to perform one most painful duty!

Mr. M. I. Akhtar, in the Light of January 10, 1929, misquotes, mistranslates, interpolates passages from the Quran dragging the sacred Book that claims Divine revelation to the level of natural science (or philosophy?) oblivious of the fact that the latter is derived from the external phenomenal manifestation, while the former issues from internal inspiration. So far all this is not worth noticing because it is harmless. But when he begins to imagine that the structure of the Quran cannot be maintained without the destruction of the edifice of the Bible and Talmud, that betrays its original source, and throws bombs of his rage on the "Book of God" and its commentary and this in return for all the praise that we have lavished on the former, matters may fairly be said to have reached a climax. Now since we have been preaching against the criticising by Jews of the life of Muhammad and the holy Quran, we shall adhere to this principle and confine ourselves to the examination of the article under review only and deal with it as mildly and briefly as possible:—

1.—The witnesses of our Scriptures are God, Moses, and prophets, psalmists, saints, martyrs and sages, including Jesus and Muhammad and their followers. The Bible has triumphed over all criticism by materialists, philosophers, anti-Semites, free-thinkers, atheists, agnostics, etc. The witness of the Quran is Muhammad. The verdict against its authorship and claims by the greatest scholars and learned men, is but too well-known to need mention here. It is true Muhammad tried to verify the "Book of God" but both the Jews and Christians rejected his testimony as superfluous.

2.—It is not true to say that the Yand and the Vedas were regarded as sacred by Muhammad. They are no where mentioned in the Quran.

3.—God's method in dealing with sinks of idolatory, vice and conflagrations of curruption is by clean sweeping of men, women, children and even animals and vegetables, as for instances the deluge, Sodom, Gamorah, Neniweh and modern earthquakes etc. The treatment by the Muslims of the nuns of St. Sophia on the fall of Constantinople is, however, different to say nothing of Persia.

4.—The Quran opens with—"There is no doubt in this book" To whom does it address itself? The next verse answers—"To those who believe in the invisible." Who is the witness? Muhammad. Are the Jews and Christians bound to accept him in addition to what they have received from God? Since they do not, they are made to say of each other as "being on nothing" (?) Witness?—Muhammad; and what he and his followers believe every one else in the world must accept. Why? Because—"There should be no compulsion in religion" says the Quran!

5.—"The universal toleration and consideration of human feelings of even idolators" shown by the Muslims in history are too well known to need comment here.

6.—The challenge to "bring a single verse to compare with those in the Quran" (which elicited Muhammad's admiration) was directed towards his own doubting and illiterate people and not towards the learned "people of the Book" and authors of the Zaboor which is said to be "the despair of imitation."

7.—God says (according to the Quran) "Verily, We have brought to you (Muhammad) seven from the Ten Commandments in the Book of Deuteronomy." Thus the source of the inspiration of Muhammad is revealed by God Himself. Again God says: "Say: we believe in Allah and in that which has been revealed to us and to Abraham and Ismael and Isaac and Jacob and the Tribes (of Israel) and Moses and Jesus and the prophets from their Lord, we make no distinction between any of them and to Him we submit" (Chap. III.83). (No mention is here made of the Yang and Vedas) "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 Knowlege and the Doctors instructed the nation from the Book of Allah (the Torat) because they were the keepers and witnesses thereof" (Chap. V.44). Here the "Doctors" are the Sages of the Talmud from which many quotations appear in the Quran. But if we continue to quote where shall we stop? Let us sum up: Mr. Akhtar argues, that because seven of the Ten Commandments were borrowed for the Quran from the book of Deuteronomy, the Quran must contain "more and better" doctrines than the Bible and Talmud!" This is one specimen of an Indian Muslim's logic! Muhammad began life as an illiterate, poor and obscure son of the desert of Arabia. He rose to wealth and fame and bequeathed an empire of the best territory on earth for his followers. To-day the face of the whole earth is sprinkled with towers proclaiming the name of "Rasul Illah" as second to and conjointly with God's! This greatest Masood is now preached about in India as "Mazloom." Besides his camel-hair cloak and leather belt, the prophet Elijah owned not even a morsel of bread or a cup of water and lived hunted for his very life. Should the Jews replace him and Moses by Muhammad? Muslim logic says "yes"! No Jew, Christian or even Muhammadan has ever spoken of Muhammad and the holy Quran in higher terms than ourselves. In return for this, a Muslim logic deems it necessary to hurl disparaging insinuations against our Scriptures. Education must be better promoted in India—but—"Ah, let there be no strife, we pray you, between us and you, for we are brothers!"

The eighth essay of Mr. Levy's contribution will appear in our next issue.—Ed.

THE VOICE FROM THE ABYSS—RELIEF FUND FOR UKRAINE JEWRY

Elsewhere in this issue we refer to the tragedy of our co-religionists in the Ukraine. We are able to publish the first list of subscriptions for the latter collected by Rabbi M. Z. ASHKENAZI:—

D. G. M. Aronovsky, $90; Arcus, $30; D. E. J. Abraham, $25; S. Ashkenazy, $12; R. Ashkenazy, $16; Sr. Abodirkin, $2; Jr. Abdirkin, $10; Bloch, $25; Baronovsky, $5; Beilin, $3; Belinsky, $2; Berkman, $1; S. David, $10; Dobkin, $1; Efron, $19; H. Epstein, 4; M. Ezra, $25; Dr. Fisher, $30; M. Friedman, $23; Leon Friedman, $25; Max Friedman, $25; Aaron Fein, $12; Fishman, $10; S. Fein, $6; Feingold, $3; Friend, $1; H. Gensburger, $25; V. D. Gensburger, $25; F. M. Gensburger, $10; Gen. dealers in furs, $22; C. S. Gubbay, $25; Gasman, $12; Goldenberg, $4; N. Greenberg, $25; Mrs. Getzberg, $2.50; S. A. Hardoon, $25; Hersh, $10; Mrs. Herzberg, $5; H. N., $15; Holtzberg, $1; Mrs. R. Hellmann, $2; B. Hellmann, $3; R. M. Joseph, $50; Bros. Joseph, $50; M. A. Joffe, $25; Mrs. Joseph, $3; J. J. Judah, $60; David Judah, $10; S. Judah, $5; Jorleyer, $2; W. Katz, $20; Kammerling, $14; Kazarnovsky Bros., $12; Kil, $15; Kreiselman, $7; Klebanoff, $4; Koffman, $2; Kuritsky (Tsingtao), $1; Lipkovsky, $30; Mrs. Landau, $25; Liosnoff, $6; Litvak. $3; Lande, $2; Litvin, $2; L. A. Merkin, $63; A. E. Moses, $15; Mordohovitsch, $10; J. Maremant, $10; D. Maarovsky, $4; Moalem, $2; Metchik, $2; Oliner, $5; Ouvadieff Bros., $30; R. A. Poliak, $6; Patushinsky, $9; Rohlin, $5; Raff, $5; D. Raphael, $5; Rait, $5; P. Rosoff, $3; B. J. Rodfeld, $4; Rimmerman, $2; Rosumovsky, $1; S. N., $6; Mrs. Solomon, $25; Ezra Shahmoon, $50; Shainin, $10; N. Shiffman, $6; Mrs. Strok, $5; Zais & Steinman, $5; Silberman, $28; Sterling, $2; Shmulevsky, $15; Sudka, $10; S. E. Toeg, $25; Mrs. Taylor, $4; Mrs. Tallan, $3; H. Whitgob, $6; Weksler, $6; Zimmerman, $6.—Total, $1399.50.

THE POPE'S PHYSICIAN

Pays Strong Tribute Of Praise To Dr. Williams' Pink Pills

Many physicians prescribe Dr. Williams' Pink Pills for Pale People to their patients when tonic treatment is indicated. No less an authority than Dr. Andrea Amici, physician to the Papal household, writing on the subject of anaemia, impoverishment of the nervous system and disorders attributable thereto, strongly endorses Dr. Williams' Pink Pills, recommending them as superior to many other tonic media.

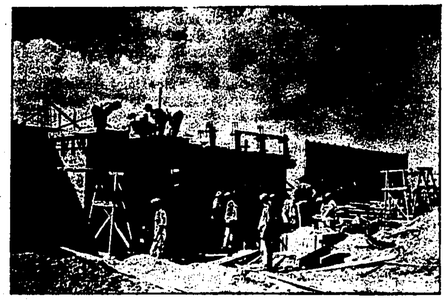
Dr. Amici's testimony reads as follows:—"For several years I have made use of Dr. Williams' Pink Pills in my work and I have always found them efficacious in the treatment of disorders due to impoverishment of the nervous system, anaemia and neurasthenia, stomach weakness, retarded development in young women, and irregularities. There is no lack of tonic remedies, but in my experience not one of them manifests a superior efficacy to that of Dr. Williams' Pink Pills."

No more conclusive evidence of the therapeutic value of Dr. Williams' Pink Pills for Pale People could be asked for or given. It is found in the fact of their acceptance and employment by medical practitioners eminent in their profession. Besides this, however, they have enjoyed world-wide public confidence for more than the third of a century. Chemists everywhere sell Dr. Williams' Pink Pills, or post free $1.50 per bottle, $8 for 6 bottles, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

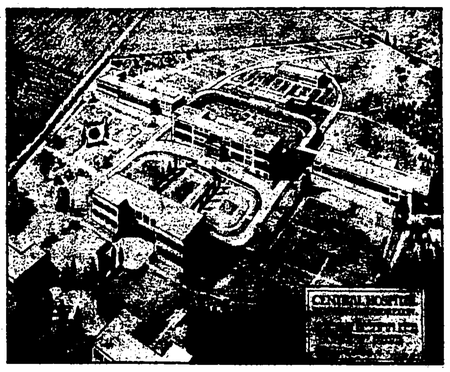
THE CENTRAL HOSPITAL IN THE EMEK JEZREEL: SHANGHAI JEWRY'S ROLE

By A. PERLSON, JERUSALEM

On a rise of land near the settlement of Kfar Yeladim, in the very heart of the Emek Jezreel, an imposing building is now in course of construction, intended to house the Central Hospital for the whole of the region comprised by the Plain of Esdraelon and the Valley of the Jordan. This hospital is to serve the medical needs of the entire new Yishub. Simultaneously with the starting of colonisation in this region the first beginnings of a hospital were laid at Ain Harod. In 1922, when the first group of Halusim, a hundred strong, came to this spot to prepare it for settlement, they brought with them an army tent given them for the purpose by the colonising authorities, in which if one might say so, a miniature hospital of from four to six beds was established. The locality, like the rest of the Emek Jezreel and the Jordan Valley, was then full of bogs and marshlands. Fever and other sicknesses abounded. Frequently their incidence was 100 per cent. Not until the first extensive drainage works of the Keren Kayemeth Leisrael could be carried through and the number of Jewish points of settlements had increased, did conditions improve; and though this region even now suffers more from malaria than other districts in Palestine, the incidence of this disease has very substantially decreased.



PROGRESS OF WORK AT THE MAIN PAVILION OF THE CENTRAL HOSPITAL



SKETCH OF THE CENTRAL HOSPITAL IN EMEK [MADE BY MR. BAERWALD.]

THE PRESENT EMEK HOSPITAL IN EN HAROD

In the six years that have since passed, the hospital has largely developed and now caters for the medical needs of an agricultural community of some 6000 souls, all of them dependent on their work on the land for a livelihood. At present, about 1600 cases are taken into the hospital per year. The Arab population of the neighbourhood also receives medical aid and treatment on application to the hospital medical staff. The scope and size of the hospital has grown with the years. From a one-time crudely appointed single "ward" hospital it has developed into a hospital with sections under three distinct heads: a section for internal diseases, a maternity ward and a children's ward. The significance of the institute for the district which it serves and the admirable lines on which it is run have more than once been the subject of favourable comment from authoritative quarters. Even the Palestinian Government, which on the whole is very conservative in its appraisement of the work done by Jewish sanitary organizations, has expressed its acknowledgment of the services rendered by the Emek Hospital.

THE UTILITY OF HOSPITAL

If any proof were wanting to show the value of this hospital, it is amply provided in times of epidemics such as break out in this section of the country almost every year and endanger not only the health of the community but its economic structure as well. Thus, when in 1926, typhoid fever broke out in Palestine, it was solely thanks to the energetic measures taken by the Emek Hospital which in the course of a few days extended its accommodation to provide double the normal number of its beds that the spread of the epidemic was prevented in Aim Harod, The effective intervention of the Emek Hospital on that occasion found recognition in the official Government report for the year 1926 in the following reference:

"The Kupat Holim Hospital situated in Ain-Harod in the centre of a number of Jewish colonies, extended its accommodation and allotted as many as 42 out of 54 beds to typhoid cases. This hospital, although accommodated only in temporary wooden huts, was well staffed and organised and did very valuable work in a bad epidemic centre."

And again on a subsequent occasion when the budgets of the Jewish hospitals for the current year were under examination, the Director of the Government Health Department, in speaking of the budget of the Emek Hospital expressed himself as follows:—

"The budget confirms the impression which I had already gained by personal inspection at Ain-Harod, that the Hospital is well organised and administered and is conducted with due regard to economy."

In the opinion of the Government, the hospitals in Palestine should be conduced on unpretentious and economic lines. And as a matter of fact, the cost of the Government hospitals per sick day amounts to PT.22 as against an average cost in the Jewish hospitals of PT.50. (Needless to say that the present standard of the Government standard of the Government hospitals is adapted to the cultural level of the Arab population and that this in no way compares to the cultural niveau of the Jewish community here.) The Emek Hospital has succeeded in bringing down its expenses per case per hospital day to between PT.28-30 without the standard of its work in any way falling below that of any other Jewish hospital in the country.

Excellently as the Emek Hospital is administered, the scope of its work has hitherto been sorely hampered because of the restricted accommodation at its disposal. During the first few years of its existence, the hospital was housed in an army tent. With the pressing need for extension, some wooden huts were constructed and their number continually added to. But these huts have meantime grown antiquated and no longer answer their purpose. In short, the accommodation facilities are altogether inadequate to present needs, especially as regards the treatment of infectious diseases. Hence, the need of a permanent structure was felt to be growing more and more imperative. Accordingly, Mr. A. BAERWALD, the well-known architect (the originator of the plans for the Haifa Technicum building) was entrusted with the drawing up of a plan for a hospital, which plan was in due course approved both by experts and the Government Health Department. The site chosen for the hospital building is excellent from the point of view of sanitary conditions. The high-road which is being constructed by the Government and which will run from Afuleh Station down to Lower Galilee will lead past the hospital and, in conjunction with the Central Station (Afuleh), will make the in-

[Continued on page 72]

NOTES FROM ERES YISRAEL

By Dr. HANS KOHN

After a long interval, the past few weeks once more saw the arrival of new immigrants. The whole Yishub, more particularly the Workers' Organization, greeted them with enthusiasm. These first boats which, after an interval of several years, again brought immigrants, were a clear and unmistakable sign that the crisis under which Jewish constructive effort had laboured for the past two years, was at last liquidated. The new immigrants are one and all recruited from among the ranks of the Hechalutz World Organization, for whom the recommencement of immigration has come as a long expected and well-deserved stimulus. All of them have received a more thorough preparation for their life in Palestine than was possible in the case of the immigrants of the first post-war years. Thanks to the intimate contact between Palestinian labour circles and the new generation growing up abroad, these immigrants are familiar with conditions and realities obtaining in Palestine. Prior to their arrival, each one of them knew the place to which he would be sent. Divided into groups, the new immigrants are to join the various Kwuzoth and Kibutzim awaiting settlement, who are meanwhile acquiring their practical training as agricultural labourers in Rehoboth, Petach Tikwah and other colonies. These groups, as, for instance, Hakibutz Hameuched and Hakibutz Hanoar in Rehoboth, have lately had some land allotted to them which can be made irrigable through the boring of wells, so that, apart from the wages they earn as labourers in the orange planations, they may establish a farm of their own. But a continued and growing immigration depends upon the Keren Hayesod being put in a position to follow up the consolidation and stabilisation of existing settlements, to which the efforts of the Zionist Executive necessarily had to be devoted for the past two years, by a large new colonisation. In the agricultural lands of the Haifa Bay Development Co., which have now been taken over by the Jewish National Fund, in the lands of the American Zion Commonwealth in the vicinity of Haifa, namely, Kefretta, Mejdel, Jedda and Kuskus Taboun, which are to be taken over, and in the lands which the Jewish National Fund has acquired to the South of Chederah, the Zionist Executive has a land reserve of some 100,000 dunam available for new colonisation, provided the Keren Haysod can place the necessary means at the diposal of the Executive.

DR. HANS KOHN.

THE GIRLS' FARMS OF THE KEREN HAYESOD

As far as the women workers are concerned, the girls' farms of the Keren Hayesod offer them the best opportunity to acquire the needful agricultural training in the country itself and to facilitate their adaptation to the new and strange conditions found on arrival. During the past few months, the three Keren Hayesod girls' farms in Schunath Borochow near Tel-Abib, in Nachlath Yehudah near Rishon-le-Zion and inPetach Tikwah have been completely reorganized. A definite syllabus to be followed by them has been drawn up and, by allotting to each of them five dunams of orange land, they have been put on the way to become self-supporting. A fourth girls' group near Chederah has been disbanded, since the funds available were not sufficient to put this farm, too, on a self-supporting basis. Moreover, the demand for trained women agriculturists will in future be adequately met by the three above mentioned Keren Hayesod girls' farms, the agricultural training school in Nahalal and by a new girls' farm, which the Women's International Zionist Organization contemplates shortly establishing in Ness Zionah.

THE TOURISTS' SEASON

This year's tourist seamon has already set in and promises well. The majority of tourists, however, travel in large groups under the auspices of American Travel Agencies. These groups only remain 3 days in Palestine. Generally, they land in Haifa, proceeding thence via Nazareth or Tiberias to Jerusalem, viewing the old city and other ancient sites and paying visits to Jericho, the Dead Sea and Bethelehem. In ths way they see nothing of the revival of Jewish life in Palestine during the last decades. But despite this itinerary, the journey from Haifa to Jerusalem would offer the change of seeing some of the new Keren Hayesod settlements and many tourists might prefer to visit Tel-Abib and Rehoboth rather than undertake the trip to the Dead Sea. The contact with he new Jewish life, the estonishingly quick growth of Tel-Abib and the heavily scented orange and almond groves in Judaea could not fail to impress tourists. Among the passengers travelling with these Companies there are many Jews. On more than one occasion the plans of tours have had to be altered at their request. It would be highly desirable, therefore, if steps could be taken to induce Travel Agencies to alter their tours once and for all in such a way that not only the old historic sites of Palestine should be shown, but the Palestine of to-day and to-morrow as well. To be sure, only those tourists will be able to form an impression of Palestine who spend at least 8-10 days in the country. More extended stays will in future be facilitated by the fact that Palestine will be becoming ever more and more easy of access. In April of this year, the air service between Europe, Egypt and India will be inaugurated. By this means Palestine will be brought nearer to Europe. From Cairo to Gaza (the principal flying-station of Palestine) by air takes two hours. To those, however, who dread a stormy passage by air or by sea it will be a relief to learn that Palestine can now be reached from Europe by rail throughout. Trains provided with sleeping accommodation bring the traveller from Constantinople to Tripolis and Syria, from which place Palestine can now be reached by car via Beyrouth. But even the last past of the journey may before long be covered by rail, since the extension of the line from Tripolis to Haifa via Beyrouth has been under contemplation. Once completed, direct communication will have been established from Chairo through Palestine, Syria and Turkey to any point in Europe. Palestin'e importance as transit country will also be enhanced through this service. To-day, Beyrouth and Damascus are the ports of ex[illegible] goods intended for Iraq and Persia. With an extended air service and an improved direct motor car connection from Jerusalem via Amman to Bagdad recently inaugurated, a share of the passenger and goods traffic between Europe and Central Asia will in future be going through Palestine. Palestine's importance as a traffic country will gain in even greater measure through the extension of the port of Haifa and the improved harbour facilities in Jaffa. On the occasion of his recent visit to Haifa, the High Commissioner, Sir JOHN CHANCELLOR, told the members of the Jewish Chamber of Commerce that it now looked as if the difficulties that had hitherto stood in the way of harbour construction were about to be overcome. A beginning with these works could probably be made in the very near future. Two outstanding projects of communication closely connected with the building of the harbour, namely, the laying of the pipe lines to bring the oil from Mosul to the shores of the Mediterranean, and the construction of a direct railway line between Haifa and Bagdad, will, when solved, lead to the real economic development of Haifa. The realization of these projects, however, does not so much depend on the Government as on the companies interested in them. The High Commissioner expressed the hope that the termini of these lines might be in Haifa, and he promised that all would be done on the part of the Government to make the new Harbour sufficiently attractive to induce the companies concerned to choose Haifa rather than any port on a terminus both for the railway and the pipe lines. Every facility would thus be given for Haifa to become an important seat of industry and the leading centre for trade and commerce not only for Palestine, but for a large part of the Near and Middle East.

JERUSALEM, 28th February, 1929.

"THE ONLY WEAK POINT IN OUR JOURNAL"

From Rabbi MORDECAI SMITH

Heartiest congratulations on the occasion of your semi-jubilee celebration. The past twenty-five years spell for you a period of striving culminating in successful achievements. The unquenchable zeal and unbounded energy you have expended in the fulfilment of your mission, to expound and champion without fear or bias the noblest ideals of nationalism and Traditional Judaism, have earned for you undying fame and esteem. Undoubtedly, in your overexuberance and excessive zeal are we able to trace the only weak point in your valuable journal, over abundant hero-worship and the consequent tendency to place the person before the ideal, the man before his mission. In these twenty-five years you have accumulated wisdom and experience. *Lech b'kohacha zeh w-hoshata eith Yisrael.* May your future outshine your even glorious past.—Yours sincerely.

MORDECAI SMITH.

LONDON, 5th March. 1929. 32, *Cranwich Road, Amhurst Park, N.* 16.

THE BIRTH OF THE JEWISH NATION

By Rabbi J. SHACHTAR, Belfast (Ireland)

Passover is the chief Festival amongst the three pilgrimage festivals, having retained its potent appeal throughout the centuries to young and old, whatever their view on religion may be. It is not without reason that it appeals so forcibly to the heart of the people, as it commemorates an epoch-making event not only in the history of the Jews but in the history of mankind. It recalls the memory to the birthday of a nation which exercised upon a large portion of mankind a widespread influence, leaving a very deep imprint on the sands of time. The history of the struggle for human liberty would not be complete without the story of Passover, as the redemption of Israel from Egypt thirty-three centuries ago marks not only Israel's birthday, it is also the embodiment of the eternal idea, the right of man, it proclaims the man redeeming truth, that God is the God of freedom, principles which are the foundations of the history of the world.

This festival of freedom, which never grows old, awakens within us a noble pride, but not a pride of glory, we do not take to ourselves the glory of the victory over the Egyptian task-masters. It awakens within us a pride in suffering and sacrifice, we are proud of martyrs, we ae proud that we have lived. The pyramids were young when we were old. Napoleon Bonaparte, history tells us, when in Egypt encouraging his army, used the following stirring words: 'Soldiers, three thousand years are looking down on you from the tops of the pyramids,' Israel, the builder of the pyramids, feels fully justified in exclaiming to the nations of the earth: Nations, three thousand three hundred and forty years sank into eternity since I have terminated the building of the pyramids and I am still alive, still functioning, while my masters are a subject for archaeologists. The mighty columns of Assyrian palaces knew me in fully-developed strength when their first stone was laid; Rome fell, Greece is no more, Nineve and Babylon are historical echoes, Russian Czarism and German Imperialism are things of the past; Israel marches onward, inspired by the past, cheered by the hopes of the morrow.' Passover, therefore, is much more than a religious festival. For us it is a turning point in which all sections of the people are transferred into a higher sphere, a sphere of vision and faith, of precious memories and most exalted hopes. Passover is known as a family festival. The whole family unites to commemorate the People's birthday. Its main slogan is: 'And thou shalt say unto thy son.' The head of each family relates to the children the message of the feast, accompanied by immortal songs of praise, the hearts throb with exaltation when hearing the joyous music of the first evenings, expressing gratitude unto the Lord for His visible protection, for His gracious favour in the past, and fervent hopes for repeated wonders in the future, through this service, with its many quaint symbols the ties of religious sympathy between father and child are strengthened; both learn that their kinship is not merely of the flesh, but also of the spirit; it takes them back to the days of the past, to a great and inspiring career of martyrdom, recalling the many Pharaohs. Hammans and Torquemadas of all times who have risen against us and the Holy One, Blessed he be, has delivered us. These memories have saved our being: they have been cut into a thousand parts, scattered into the four corners of the earth, and they have held us together. Judaism will die only when the Jew becomes afflicted with forgetfulness of who his people were. Professor G. F. Moore, of Harvard, one of the foremost non-Jewish students of Judaism, has rightly pointed out in his newest book, "Judaism in the First Centuries after the Christian Era"—"The Passover, with its memories kindles the hopes of Israel," and hopes are the sources from which every people gather fresh inspiration. Through hopes the people become rejuvenated. There is no decay in a people that is thinking of the morrow. Passover, with its numerous sad tales, refreshes our heart. It makes us think seriously, though very slowly, of starting afresh, beginning anew, there in the land where our forefathers have given birth to the three great religions which dominate the world. Tennyson, the representative poet of the Victorian era, says: 'A sorrow's crown of sorrow is remembering happier things.' Gladness's crown of gladness is remembering sadder things. Others may celebrate their feasts with symbols of pageantry; we do it by remembering a lowly beginning. Our symbol is the bitter herb and the unleavened bread, a symbol of struggle for life and for liberty which strengthens our conviction that heavy trials and misfortunes would not force us out. We live because we contain a living soul, and not because we are equipped with supernatural human strength. Our earthly glow was nothing compared with that of Babylon, Greece and Rome. We have never founded a great empire, nor built a great metropolis, our number was small, our land inextensive, but our spiritual achievements were permanent, and the spirit cannot suffer annihilation. The body may be destroyed, the spirit is immortal. Passover urges upon its celebrants to keep demonstrating that they are worthy of the heroic past, to aim at living for the higher and the spiritual interests, to guard those ideals which were handed down through such travail, ideal emerged from divine laws which will ever rule the destiny of man, justice, truth, and loving kindness to every one who was created in the image of God, to resist the enslaving forces of the modern materialism, which are more destructive than the ancient slaveries, because 'they hold man in pleasint bondage.' The final lesson to be learnt from Passover is that a nation that has four thousand years behind it crowded with chequered experience behind it is indestructible. The history of mankind is the judgment over the world, the melting pot which engulfs nations destroying the base and the weak, but unable to touch those who are eternity in their constitution.

ARE YOU PREDISPOSED TO COLDS?

Victims of constipation more readily catch cold than do other people. Therefore avoid constipation by the use, when necessary, of Pinkettes, the little laxatives which neither gripe nor purge.

Have you a sick headache, a touch of biliousness, a sense that your liver is "wrong"? Try Pinkettes to-night and you'll be surprised how much better you will feel in the morning. Everywhere of chemists, or post free 60 cents the vial, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

THE JEWISH NATIONAL FUND

Mrs. R. E. TOEG'S NAME INSCRIBED IN THE GOLDEN BOOK

The Shanghai Zionist Association "Kadimah" has remitted to the Jewish National Fund, in Jerusalem, the sum of $73.10.0 being net proceeds of the Hanuccah Ball, which is a creditable item, in view of the fact that the "Kadimah" has allotted $300.00 to the local Jewish Educational Society out of the same proceeds.

Another remittance of £20|- was also made by the "Kadimah" for the Golden Book wherein the name of Mrs. SOPHIA RAYMOND TOEG will be inscribed, in token of her good work for Zionism and local charitable causes. The diploma will be here next month together with a suitable frame ordered from the Bezalel School of Arts and Crafts in Jerusalem.

The legacy of the late Mr. HAIM ZIMMERMAN who died in Shanghai in 1922, to the Jewish National Fund, has been remitted to Jerusalem, the amount totalling $976.

[*Continued from page 70*]

stitute readily accessible from any part of the Emek. The plan, in its entirety, provides for 5 wards with a total of 70 beds: (1) a central ward for internal diseases, (2) a ward for children's diseases, (3) a maternity ward, (4) a section for the laboratories, administration offices, etc., 5) a section for domestic offices (kitchens, storerooms, etc). The ward system has been found to be the only one suitable for Palestinian climatic conditions, this type of construction being more easily provided with proper ventilation and isolation facilities and more readily lending itself to subsequent extensions.

SHANGHAI'S CONTRIBUTION

To carry out the present plan in its entirety would require an amount of £16,000. The Jewish Physicians' Association in American conjointly with the "Hadassah" Women Zionist Organization have declared their readiness to contribute a sum of £5000 towards the building costs. The Keren Hayesod, too, recognising the vast importance of the Emek Hospital for the colonisation of the Emek and region of the Jordan Valley, felt impelled to suggest to the Committee in Shanghai to devote the special contributions collected by it a few years back and amounting to over £3000, to the establishment of a children's ward in the Emek Hospital. Negotiations followed with the result that the money held in deposit by the Keren Hayesod was released for the purpose in question. The Workers' Sick Fund to which the hospital will belong, has agreed to associate the names of the contributing organizations with the respective wards for which the funds were subscribed.

FURTHER HELP NEEDED

In August last, building operations were begun on the first two wards, namely the Central Ward with 32 beds for adult patients and (pending the completion of the Children's Ward) 18 beds for children, and the section which is to contain the domestic offices. The work is proceeding apace, so that it is to be hoped that by the middle of next summer these two wards will have been completed. And if in the meantime the requisite funds can be raised for the erection of the remaining wards, there is no doubt but that the end of 1929 would see the completion of the Central Emek Hospital.

THE JUBILEE YEAR IN JEWISH LITERATURE

A SERMON FOR THE WEEK.

"In this year of jubilee ye shall return every man unto his possession. And if thou sell aught unto thy neighbour, or buy of thy neighbours' land, ye shall not wrong one another".—LEVITICUS, *25: 13 to 14.*

The text for our sermon is an appropriate one in view of the celebration of the silver jubilee of ISRAEL'S MESSENGER. It deals with the jubilee year or the *shenath hayobel.* It is an institution that was handed down from our earliest days as a Nation, and was considered so important that like the Decalogue it was ascribed to the legislation on Mt. Sinai. (Lev. XXV: I). The Hebrew word 'Yobel' refers to the blast of the shofar on Yom Kippur, the Day of Atonement, announcing the jubilee year. It was to come into force after the Israelites should be in possession of their inheritance as it is said, "When ye come into the land which I give you.' (Ibid). Our ceremonies, customs, etc. were handed down in order, that our lives, should be purified and made fit for the task of 'banner-bearers' to the Lord our God. Now what is the essence of *Shenath hayobel?* The law provides that one may cultivate his field for six years, but 'in the seventh year shall be. . . a Sabbath for the Lord,' during which period a man shall neither sow nor reap for his private gain. In fact that members of the community, servants and strangers, domestic and wild animals should share in consuming the natural and spontaneous yield of the land.

There are several reasons advanced for the observance of the *shenath hayobel.* In the Kabbala the number seven is a mystical and symbolic division of time, and is sacred to God. In Genesis we are told the week of creation consists of seven days, the last being the holy Sabbath. The Feast of Weeks on the other hand is so-called because it occurs seven weeks after Passover, the fiftieth day being Pentecost. Now according to Jewish calculation the duration of the world is seven thousand years, the 7000th year being the millennium, the great Sabbath of the Lord. (Talmud Tractate Sanhedrin 97a). The utmost importance is laid therefore on the observance of jubilee. Now there is also a natural explanation to this observance. The physico-economic and scientific theories explain that rest from labor is an absolute necessity both for animal and for vegetable life, for it is explained that continuous cultivation will eventually ruin the land. For the poor debtor the law of the Sabbatical year acts as a 'statute of limitation' or as a 'bankruptcy law' in order that he may discharge his liability for debts contracted and in order to enable him to start life afresh, with no fear of his future earnings being seized by former creditors. For servants and slaves the *shenath hayobel* was a year of liberation for the simple reason that in some cases their poverty had forced them into the employment of others. Now the last explanation to this institution is the Rabbinical view which explains that the Jubilee was intended to promote the idea of theocracy: that one year in seven might be devoted to the Lord. 'For unto me the children of Israel are servants; they are My servants'. (Lev. XXV: 55). All our national incidents were recorded in a book which was known as 'The Book of Jubilees'. Only last week during Purim we read about how ESTHER reminded the King of MORDECAI'S service to him that was recorded in the Book of Jubilees. One may conclude that *shenath hayobel* was the most humanitarian law prescribed for Israel. In fact its legal aspect along with Torah, tallith, tephillin, kashruth, Sabbath, etc., and the other rites and ceremonies were promulgated in order to 'set the Lord continually' before the spiritual vision of the Jew. As long as we cling with might and main to these institutions there need be no fear for retrogression or danger to Israel. It is appositely said:

"Sow an action, reap a habit;
Sow a habit, reap a character;
Sow a character, reap a destiny".

During the embrace of the year of jubilee, peace must reign between man and God, man and man, Israel and Israel, Zionist and non-Zionist, and even man and beast! Such is the message we can deduce from the *Shenath hayobel* and we are grateful for having reached half of this period in the history of ISRAEL'S MESSENGER.

Colonel Patterson, who led the Jewish Battalion against the Turks in the World War, recently visited Palestine and from there proceeded to Egypt, where he will assume his duties as the manager of the Judea Life Insurance Company.

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STRAUS'S NEW HEALTH CENTRE DEDICATED

[Excerpt from Address of the Rev. Dr. John Haynes Holmes, Minister of the Community Church, New York, at the Dedication of the Nathan and Lena Straus Health Center, Jerusalem, on the 81st Birthday of Hon. Nathan Straus, January 31, 1929.]

"There is but one name within our hearts this day—the name of Nathan Straus; and but one word upon our lips—the word of remembrance and praise of him. Far away across the seas he thinks of us, as here we think of him—and together we knit the bond that helps to make men one. For years, in his own country, Nathan Straus has gathered all men unto himself in love and veneration. On his eightieth birthday, a year ago, there came such an outpouring of gratitude upon this man, unanimously hailed as 'New York's first citizen,' as was well nigh unexampled in the city's life. Nor was the tribute confined to New York! On the contrary, it extended through all the nation. Men of every place and race, of every class and creed, joined in the chorus of praise, for Nathan Straus had served them all, regardless of distinction and differences, with helping hand and loving heart.

"Mr. Straus is great for the quickness and ardor of his sympathy; he is even greater in the unstinted generosity of his giving; he is greatest in the universality of this giving. In nothing is his bounty as unique as in its quality of inclusive brotherhood. More than any other philanthropist of whom I know, Nathan Straus has reconciled men to one another, and thus fulfilled in his own life the ideal of his beloved Israel—justice and peace to all! What Nathan Straus has done in America, he would now help to do in his spirit's fatherland. Here in Palestine, in other words, as there in far-away America, he strikes in his health work straight at the primal root of human need—and in this need uncovers our common life, and our mutual dependence upon one another.

"In this country, as in my country, there are people of many nations, races and religions. You have your thousands, as we have our millions, of alien folk. In this wide diversity of human origins, traditions and essential character in Palestine, I see a parallel in the situation in the United States. We have our problems, as you have yours. And these problems prove soluble—they melt away and disappear—before the beneficent spirit of one good man. To Jew and Gentile, to Moslem and Christian, Nathan Straus comes as the eager friend and servant of all. As he feels our common need, so we feel his common love. As friends of his, we become friends of one another. And lo, we are changed and lifted, and become friends of all men everywhere. What Nathan Straus is bringing to Zionism is the larger spirit of common brotherhood. What Zionism is bringing to Palestine is not merely economic prosperity and political recovery, but a renaissance of true idealism. What Palestine is bringing to the world is the challenge of a great adventure in the age-old task of peace. The very difficulties which beset this land are the challenge to all of its people of high achievement and heroic sacrifice. Let the ideal of a reconciled humanity and a co-operative community be worked out here, and the world will take heart, and try again. The mission of Palestine is a world mission. Happy the people here—of every tongue and race, of every tribe and creed—Jew, Arab, Syrian, Turk, to whom together is committed this sacred charge. To you, as I know that Nathan Straus would say, to you belongs a world task and a world destiny. Yours is the opportunity, and therefore the necessity, of making Palestine again a 'holy land' as the source of comfort and inspiration to the earth. I bring to you the love of Nathan Straus. I shall gladly convey to him your love—the love of kindred hearts and dedicated lives!"

NOTES FROM SINGAPORE

[FROM OUR OWN CORRESPONDENT]

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There is something of interest to write about this month. Although up to the present nothing appears to have been done to build up the "spiritual ramparts of Israel" in this part of the world, yet we have pleasant news for you all. Our city father, Mr. Menasseh Meyer, has been knighted. A glowing account appeared in the local Press about him. We heartily congratulate Sir Menasseh Meyer for this belated, yet most suitable honour for a man of his disposition. It was the only distinction for Singapore, and it gave room for some whining on the part of one of our local papers.

No doubt the position of the Singapore Jewry is greatly improved by this singular honour to one of their number, and it can be proudly asserted that they can now meet their non-Jewish brethren on equal terms where honours are concerned, but spiritually it may be said they are still sagging consdierably. As we all know, Sir Menasseh's work has so far been confined to charities and donations, he is ever willing to help anyone in distress, and generously contributes his share. But that is not all we require—we are lagging behind for want of a spiritual leader, a man of means of course to stand by us and work in our midst in order to promape social intercourse with one another. Our present Talmud Torah which is owned and financed by Sir Menasseh Meyer, needs to be extended considerably, so that both rich and poor can attend. It is kept in a very shoddy state and offers no real encouragement to a modern child to learn as he is apt to do otherwise. If Sir Menasseh Meyer turns his attention to the spiritual needs of the Community and call a Meeting of the rest of the members, there is no doubt but that a large amount will be raised with which extension to the school building, etc. could be carried out so as to bring it to the level of the Elias Meyer Free School and Talmud Torah of Calcutta. Such an improvement will no doubt bring with it a blessing to those who are at present deprived of a thorough Hebrew-English knowledge for want of a proper medium.

There are various other defects in the internal organisation of the existing Jewish community here which require to be remedied immediately. Let us hope Sir Menasseh will lead other well-to-do members in starting something substantial for the local people, which will earn for him colupaialy an immortal name.

The present is a most opportune moment in the history of the Singapore Jewry to organise themselves into a body of workers for the advancement of common ideals in this country.

When this is done, the will no doubt occupy a far better position in Malaya, and thereby be equal, if not, superior to people of other races.

In conclusion, let this phrase be ever ringing into the ears of every Jew "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."

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GREETINGS

From Mr. A. HORNE

Allow me to congratulate you and your Magazine on its "Silver Wedding." Though my convictions are not yours, yet the staunchness with which you have championed your own is deserving of praise.—With best wishes.

A. HORNE.

SAN FRANCISCO, 29th January, 1929.
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B. HELLMANN,

Secretary.

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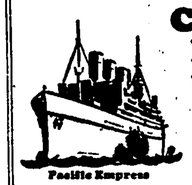

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We welcome [illegible] of Jewish national revival and [illegible] ET LIBNOT [illegible] to rehabilitate the [illegible] of Zionism. It [illegible] the cultural and [illegible] of Young Judaea and we look forward to a [illegible] of Zionist [illegible] and Literature to our national [illegible]. Every Zionist should [illegible] the study of ET LIBNOT and give it his [illegible] and active [illegible] through such healthy [illegible] we may [illegible] our *selbstweg* and drive away the [illegible] and confusion from Zion Hill. There is but one [illegible] for the [illegible] to [illegible] its existence in the wilderness. Modern Zionism is over [illegible] that the ancient Erech Rab required [illegible] in the wilderness, it would appear [illegible] world left with which to repeat [illegible] nation on their way to the [illegible] We must solve our problems [illegible] BENJAMIN FRANKLIN was right [illegible] together, or we shall hang [illegible] The future of a United Judea is [illegible]

"DAYAN" MONTEFIORE And His 'Square Table', IV

[illegible] a dull man.' [illegible] to the SIGNORA DEL [illegible], reading has made [illegible] all books, and [illegible] there are two sides [illegible] NAPOLEON was a book- [illegible] of every description, [illegible] turned into a dull, stupid [illegible] and MR. FOX was [illegible]. And, of course, [illegible] with a book.' [illegible] literatures are often [illegible] there is no fighting [illegible] told that lack of [illegible] in their well-known [illegible] of the famous saying [illegible] books to be." Happily, [illegible] of the great enemies of [illegible] to 'DAYAN' [illegible] and [illegible] that [illegible] for the high- [illegible] and kindness. [illegible] and we [illegible] zeal in [illegible] the Law [illegible] for Law [illegible] orthodox [illegible]

JEWISH CALENDAR
1929-5689

*Rosh Hodesh Iyar Sat., May 10
Lag b'Omer ..... Tues., May 28
Rosh Hodesh Sivan Sun., June 9
1st Day Shabuoth..Fri., June 14
*Rosh Hodesh Tammuz ..... Tues., July 9
Fast of Tammuz Thurs., July 25
Rosh Hodesh Ab . Wed., Aug. 7
Fast of Ab ...Thurs., Aug. 15
*Rosh Hodesh Elul Fri., Sept. 6
Rosh Hashanah.....Sat., Oct. 5
Fast of Gedaliah . Mon., Oct. 7
Yom Kippur .....Mon., Oct. 14
1st Day Succoth.....Sat., Oct. 19
Shemini Atzereth .Sat., Oct. 26
Simhath Torah . Sun., Oct. 27

*Also observed the day previous as Rosh Hodesh.

מבשר ישראל

Israel's Messenger

The International Jewish 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

ET LIBNOT

Jewry's efforts in recent years to upbuild Eres Yisrael have kept pace commensurately with the nation-wide campaign to raise funds and to unite Kol Yisrael upon a common platform. When the history of modern Judea comes to be written, it will show astonishing growth and development within a comparatively short period, thanks to the spade work done by the halutzim and halussoth. We owe much to their indomitable spirit. They are carrying a heavy burden on their shoulders for which history affords no parallel. With LORD THOMSON, we would say of our pioneers, as he said of a certain Minister in 1925, "A man in that position would have to possess the patience of a JOB, the impartial judgment of a SOLOMON, the mental equipment of a FRANCIS BACON, and the organizing power of a CADBURY." Our modern halutzim are doing much to transform Palestine into a real Eres Yisrael. They are the true class of pioneers who are sacrificing their lives for the cause. We are proud of them. They help us to disprove the allegation of CARLYLE who said in one of his anti-Semitic fits, that the "Jews are always dealing in old clothes, spiritual or material." We are able to prove to-day that we are nation-builders and that we are not a wit dismayed and horrified at the stupendous task before us. ET LIBNOT is the name of a new organization founded in England before the Great War in 1914, and developed extensively in recent years. We are indebted to Mr. S. LANDMAN, one of the active promoters and founders, for the interesting literature on the aims and objects of ET LIBNOT, which, we hope will be widely distributed and read by a large circle of Jewry throughout the world. In a letter from London dated March 4, 1929, Mr. LANDMAN, writes us as follows:—

"What Zionism needs now, more than at any previous time is a deep-rooted oneness of Zionist citizenship and intense anxiety for the fate of our cause and the determination on the part of every individual Zionist to do his best to play his part. The Zionist Organization has to provide channels through which every Zionist who is willing to do his duty will be given a chance to do it. This is a very important task which the Zionist Organization has ignored, appealing more to people who are far from Zionism instead of organizing and utilizing those who are willing and ready to help, if only a proper opportunity would be given to them. This can be done by introducing a proper system of organization into our movement and this is what ET LIBNOT stands for."

ET LIBNOT is a healthy movement the object of which is to foster Jewish national sentiment and consciousness and to stem the tide of disintegration in Zionism. It does not seek to denounce anyone for his or her shortcomings, but simply to find the way to the right road which is the ultimate aim and destination of HERZLIAN Zionism. To our mind, such a movement which strengthens political Zionism should be welcomed by all and sundry, and it is up to us to uphold the ideal principles at stake. In recent years the pseudo-Zionists, noticing the great strides which the movement had made in all lands, found no other alternative to render a disservice to Zionism but to plunge in in order to defeat the Zionist ideal by their mischievous propaganda and create chaos in our ranks. Not unlike the ancient Ereb Rab enticed multitudes to have striven to become the whole issue and foster a spirit of revolt in the camp. ET LIBNOT is out to paralyze the sinister designs of the latter. It carries a healthy programme which is printed in a neat little brochure. It should attract wide attention and stimulate robust zeal and enthusiasm for the cause. The promoters of ET LIBNOT are earnest men, well known and tried leaders and workers who are noted for their staunch fealty to HERZLIAN Zionism. We are much interested in the pamphlet entitled "The Long View" issued by ET LIBNOT, since it presents irrefutable arguments for the cause for which it pleads, and depicts the situation from both angles. It is an effective piece of real propaganda which should go a long way to winnow the wheat from the chaff. ET LIBNOT stands solidly behind Jewish Nationalism. "The Long View" brochure contains the following striking statement:—

"We believe that the rebuilding of Palestine *Binyan Haaretz*—is inconceivable without the rebuilding of the nation *Binyan Haam*. The restoration of the Jewish National Home in Palestine and the rebuilding of the Jewish nation outside Palestine are two parallel and equally vital parts of *one* historic process. Many have emphasised the importance of awakening the consciousness and will power of the nation. But it was HERZL who, in addition, supplied an adequate form for the process of organization of Jewry and the expression of its will. It was he who created channels through which the best that is in our nation could be manifested."

We welcome such broad outlines of Jewish national revival and commend ET LIBNOT for its timely intervention to rehabilitate the sovereign rights of Zionism. ET LIBNOT has behind it the cultural and the intellectual cream of Young Judeans and we look forward to a healthy state of Zionism which will add more lustre to our national revival. Every Zionist should support the policy of ET LIBNOT and give it his or her undivided allegiance. It is only through such healthy movements we may hope to purify our *mahaney* and drive away the modern Ereb Rab and make them realise their folly. There is but one remedy for the latter, and that is, to end their existence in the 'wilderness.' History would appear to repeat itself. Modern Zionism is over thirty years in age and considering that the ancient Ereb Rab required forty years to find their graveyards in the wilderness, it would appear on the face of it that there is but little period left with which to repeat the second incident in the history of our nation on their way to the Promised Land! Wake up, Israel! We must solve our problems together or they will not be solved. BENJAMIN FRANKLIN was right when he said: "We had better hang together, or we shall hang separately." Buck up ET LIBNOT! The future of a United Judea is with you!

* * *

"DAYAN" MONTEFIORE And His 'Square Table', IV

It is denied that BACON ever said, 'reading maketh a dull man.' It was FERDINAND GREGOROVIUS rather who wrote to the SIGNORA DEL NIGA of Naples who had read his books, saying, 'reading has made us all stupid.' Rather the sentiment to 'throw away all books, and live merrily in the world and with Nature.' But there are two sides to every argument question. We are told that NAPOLEON was a bookworm of 'unbounded appetite' having read works of every description, but nowhere do we find that he was transformed into a dull, stupid man. JULIUS CAESAR was a literary character and Mr. FOX was very fond of reading; so was Mr. GLADSTONE. And, of course, THOMAS A. KEMPIS was always happy in 'a shady nook with a book.' History no doubt shows us that 'races without literature are often acute, but they are also dismally bored when there is no fighting or hunting or torturing on hand.' We are also told that lack of literature drove the Barons of the Middle Ages into their well-known excesses. We are reminded at this moment of the famous saying that 'the devil has always something for idle hands to do.' Happily, we are not likely to ever play into the hands of the great enemy of mankind, and so we have in our dull moments turned to 'DAYAN' MONTEFIORE'S views propounded in his 'Roach Notes.' Says he:—

"Again, religious perspective has changed, partly by criticism and partly by thought. There is still a legal element in Judaism, but that element is far less predominating for 'Liberal' Judaism than for orthodoxy. The ceremonial law is no longer to us divine, authoritative and binding. In so far as the Prophets stand to us above the Law, and we bring the distinction which they made between the moral and the ceremonial in religion to bear upon the moral and the ceremonial commands of the Law. There is a legal element in 'Liberal' Judaism. We have a place for Law. But 'Liberal' Judaism is much less a legal religion than orthodox Judaism."

The central point of Judaism hinges round the Bible, with its lore of wisdom, ceremonial laws, legal laws, age-long customs and history of its martyrs and great men who owed before its superior wisdom. The Bible has also influenced art and the finest literature of the world. GOETHE, SCHILLER, GUIZOT and MEANDER alike admit that all modern European literature, not exclusively scientific, finds its germ in the Bible. Says an eminent writer:—

"Here MILTON found the theme of his immortal Epic. By this book BUNYAN was made, whose genius first called forth and then nourished his genius. At this altar HERBERT and COWPER

WESLEY, and KEBLE kindled the torches which give light to thousands. BYRON, and BURNS, WORDSWORTH and TENNYSON have all drawn light and beauty from this central orb. CARLYLE and BROWNING, LONGFELLOW and EMERSON, RUSKIN and MACAULAY, have all drunk deep at this heavenly fountain, and if all which many other notable writers owe to it were blotted out from their works, we should pass them by unheeded."

The foregoing may well be pondered upon by those who are likely to be influenced by scurrilous criticisms of the Bible. The Bible is its own defence. It stood the onslaughts of critics and foes alike without any serious damage being done to the truth which it teaches and professes for humanity. 'DAYAN' MONTEFIORE has spent the best part of his life in seeking to undermine its authority and winning new converts for his newfangled Judaism. His plea that 'No book, no code, is, in the old orthodox sense, divine' is nothing new from his pen. Surely the average reader will have to weigh his words against those of the great leaders of thought we have just cited above, who drew inspiration and material as from an unlimited and inexhaustible treasurehouse. Of the written word of the Bible, we do not think it will be out of place to quote the words of another thinker who said:—

"The written word has not only established its claim to continuance by its inexhaustible freshness, but it has also survived in a manner little less miraculous the undying hate of man. Every power has touched it, every science has scrutinized it, every blasphemy has cursed it, every opposition has assailed it; and yet it endures and triumphs. Its enemies have been numerous and mighty. Haughty kings and banded peoples, sceptical philosophers, and prelates hating liberty, scurrilous wits and shameless profligates, narrow sectaries and presumptuous latitudinarians, have alike conspired for its injury or its destruction. But they have laboured in vain; they have spent their strength for nought."

VOLTAIRE predicted that by the end of the nineteenth century the Bible would be an almost unknown book in the world. The man who made this prophesy is now as unconscious dust, to use the phrase of INGERSOLL, and is not able to see how ridiculous his foretelling sounds in our ears to-day. While his books are read by some of his followers, the Book of Books remains the text-book of religion to hundreds of millions of men and women on earth. 'DAYAN' MONTEFIORE is a scion of a noble family in Anglo-Jewry. His scholarship is not of the ordinary type. He has written numerous books and delivered numerous lectures. He wields some influence among his votaries and his views are respected and regarded as binding upon them. If what was held as *tahor* in ancient and modern times, may be regarded as *tamay* or vice versa, if it is sanctioned by the 'Dayan' of 'Liberal' Judaism. It is thus a very easy thing to pull down a strong edifice and demolish the work of ages without regard to the Rock of Ages. To deny the legality of the Mosaic Dietary Laws, which is the burden of the 'Rough Notes' issued by the noted 'Dayan', gives him a new weapon with which to win new recruits for his newfangled Judaism and wean them from their traditional moorings. To destroy is easier than to construct. It was HUMBOLDT who said of the philosopher KANT, that some of the things he had destroyed would never be rebuilt, and that some of the things he had built would never be destroyed. May we not echo the same sentiment when criticizing 'Dayan' MONTEFIORE and his 'Rough Notes.?'

[To be Continued.]

* * *

A COALITION AGENCY

Death and Life are in the power of the tongue.—Proverbs.

For some considerable time past ISRAEL'S MESSENGER felt it its solemn duty to guard the *Jewish Guardian*, and watch its sinister designs upon our rejuvenated nation and bring them to the attention of *Kol Yisrael*. For well-nigh two years, we have been exposing the evil machinations of a publication which has become thoroughly notorious and whose wings we have succeeded in clipping to a certain extent. We promise our readers that this fight will be to a finish. We shall not rest content until we crush the dragon, extract its poisonous teeth and render it *hors de combat*. We see already a radical change which may be taken as a good omen for the future. A special word must be said about the headlines our contemporary uses in order to express its whims and fancies. Such headlines as 'Mixed Company', 'Grand Dukes', 'Variegated Zionism', 'Galuth', etc. have all served a purpose and may now be termed truly classic. The harder one tries to read these articles in a straight-forward manner, the quicker one realizes that there is an undercurrent which is elusive. We may be told one day to support the University and Forestry in Eres Yisrael, only to be told on the next to beware of political Zionism! We are made aware of the ill-treatment of Jews in benighted lands one day, only to be disillusioned by the statement that there is no Galuth the day after! 'Perish Zionism and long live Judaism' may be the leading slogan of *The Jewish Guardian* to-day, whilst to-morrow its Editor may plead for the abolition of the Get and the Mosaic Dietary Laws in order to uphold the principles of that self-same Judaism for which he pleaded a week ago! Verily, *eam hafuch!* Verily, such are the vagaries of the *Guardian* which cannot escape the vigilance of the every day reader. Beautiful as we find the medium of expression of the leading Notes, deadlier still is the policy of our erratic contemporary. It is appositely said, 'poison may ooze from beautiful plants; deadly grief from dearest reminiscences." Of late, our contemporary has somewhat changed its tactics, for gone are the spasms of inspiration, which caused it to create the old interesting headlines. Instead we have to-day a more sober outlook on life, coloured perhaps by the advent of 'the years of discretion' which were hastened by the efforts of ISRAEL'S MESSENGER. We are honestly glad to see our contemporary chastened in its demeanour, and in the same proportion we rejoice that its voice sounds no more shrill or grating to our ears at least. We do not deny that the *Guardian* playfully indulges in mischief at times. Now and then a hit, a parry, a dig at its opponents, and the next an angelic expression of goodwill and brotherliness which eludes any explanation. Was it not RUSKIN who wrote that great art is the expression of the mind of a great man, and mean art that of the want of mind of a weak man? 'A foolish person', he says, 'builds foolishly and a wise one sensibly; a virtuous one, beautifully, and a vicious one boldly'. On another occasion, RUSKIN says, "If stonework is well put together, it means that a thoughtful man had cut it, and an honest man cemented it. If it has too much ornament, it means that its carver was too greedy of pleasure; if too little, that he was rude, or insensitive, or stupid or the like." He sums up with the thought that 'A man may hide himself from you, or misrepresent himself to you, every other way; *but he cannot in his work*. There he sure, you have him to the inmost, all that he likes, all that he sees, all that he can do, his imagination, his affection, his perseverance, his impatience, his clumsiness, cleverness, everything is there'. For RUSKIN tells us rather forcefully, "If the work is a cobweb, you know it was made by a spider, if a honeycomb by a bee, a worm-cast is thrown up by a worm, and a nest wreathed by a bird, and a house is built by a man, *worthily if he is worthy*, and ignobly if he is ignoble. And always, from the least to the greatest, as a thing made is good or bad, *so is the maker of it*." Now, turning to the article on 'A Coalition Agency' in the *Guardian*, we must say that we expected to be enlightened somewhat on the coming General Elections which will shortly be held in England. What was our disillusionment when we read instead of what our contemporary appropriately describes as 'clear-thinking' on the problem of Palestine. It says:—

"History, which after all, provides a key to the future, is full of the records of circumstances in which immovable principles have yielded to the spirit of compromise. The surrender is not always, indeed it is seldom, due to causes as exalted as the principles themselves. History shows—and we may use its proof in order to read the future of Zionism—that one of the commonest causes which lead to a compromise of principle with expediency, is money. The high aims of uncompromising pioneers are broken by the exhaustion of their original funds. . . . For better or worse (we are talking of history, not ethics), this has been the experience of the Zionists. If they could have kept their exchequer as high as their hopes, and have tapped sources of finance as deep as their principles, we should not be hearing to-day of an enlargement of the Jewish Agency."

The above citation simply serves to show up the policy—a hide and seek one of our moody contemporary. It bases its whole argument on a half-truth, thereby playing on the emotions of its readers wherever they may be. It gloats over the alleged failure of Zionist funds to 'go on' with their schemes and swells with pride that the Non-Zionists are invited to assume charge of a function from which they have recoiled with horror in the past. Be that as it may, we agree with Mr. MAGNUS that 'immovable' principles have yielded to the 'spirit of compromise'. We need not be reminded of that in face of the tangible example set by *The Jewish Shomer* itself. When our contemporary was launched a few years ago, we entertained some hopes that it would contribute some good deeds for the weal and glory of Israel. As a guardian for the emancipation of Israel's pitiful wanderings from land to land, our contemporary turned its back and yielded to the same spirit of compromise and spoke in glorious terms of no-Galuth life, of assimilation, of a non-political status for the Jewish people who are to remain outcasts on earth, wandering aimlessly without a home of their own and a hope of a future. For this disservice as it may be termed, the *Guardian* was paid in terms of silver by the 'Grand Dukes'. Its editor, a writer of no mean merit, waxed exceedingly fat and kicked with great might. We should now like to discuss the strictures made in the citation above. Mr. MAGNUS boldly challenges any contradiction to his statement that more money is required in order to keep up 'an equal level of efficiency the work for the reclamation of Palestine'. There is a substratum of truth in that, but we do not agree that it is the whole truth. Without our valiant and noble halussim and halussoth, the magical transformation of Eres Yisrael could not have been expedited as it has now been shown. The grit and determination shown by our pioneers has become proverbial to all and sundry. *The Jewish Shomer* sums up in part:—

"We are to have a coalition Agency. We are to have an Agency which will consist, not of Zionists and non-Zionists, as is said in some quarters, but of non-political Zionists. Whether or not some of them interpret their Zionism in the old, fading, (sic) Herzlian sense of a Jewish Nation among the Nations, they will not import this false and fanciful interpretation into the prime Zionist aims of the Jewish Agency."

This mixture of Zionists and non-Zionists, pseudo and non-political Zionists who will be shaken up and absorbed in the melting pot of the Jewish Agency will require all the resources of alchemy to make the mixing a permanent one. In the long run we hope that the greater element of political Zionists will absorb, all other brands of Zionists, and after the kneading, salting and flavouring is over turn out a pie worthy of the national aspirations of New Judeans. This whole process of mixing Zionism and Judaism and vice versa, we hope will in the long run leaven the views of the organ of the pseudo-Zionists and make it bend its will before the combined will of *Kol Yisrael*.

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EDITORIAL NOTES & COMMENTS

OUR SILVER JUBILEE NUMBER

The pleasant reception accorded to our last Silver Jubilee Number by our readers and the local Press is highly appreciated by us. Congratulations were the order of the day from many unexpected sources, which are gratifying indeed. The demand for copies has exceeded our expectations and we are still, happily, in a position to meet same should there be any further application made to us. Thanks are due to the publishers—*The Shanghai Times*. The job department of this large printing house, turns out highly excellent productions which are envied in some of the biggest centres of the world. At the head of this enterprising firm stands Mr. E. A. NOTTINGHAM, a pioneer in the local field of journalism and printing. He is known to all our readers for his rare knowledge and experience in his line of business, and it is no wonder that he enjoys and commands their confidence and esteem. Mr. F. W. Baker, the popular Manager of the Job Department is another official to whom we are indebted for his many acts of courtesies extended to us. Due to such excellent management we are able to produce month by month our publication attractively which helps our readers to read it with a real sense of joy and comfort.

SINGAPORE JEWRY TAKES THE LEAD

Singapore Jewry has added a fine feather in her camp. The hearty reception accorded to the Zionist delegate, Dr. ARIEL BENSION and his popular wife on the occasion of their recent visit to Singapore on behalf of Keren Hayesod, is a fine testimony of the community's healthy symptom of Jewishness and fealty to an ancient ideal. We congratulate SIR MANASSEH MEYER, the lay head of the *kahal* for his success in inaugurating the drive in Singapore and raising a sum of £5,000,- for the cause. Singapore is now the foremost Jewish settlement in the East which can challenge its sister communities to outdo her great move. Singapore has taken a fine lead and we hope her example will be emulated in Shanghai. Some of our big men who can contribute liberally must really aide not themselves any longer. To-day they are known far and near for their responsibility in a great crisis through which we are passing. There is no reason to withhold further contributions and Shanghai Jewry is really on trial to-day. We want her good reputation to be maintained. Now is not the time to rest on one's laurels. We have yet a long way to go. The upbuilding of our homeland is not the work of one or two or three or four generations. The task must be continued and repeated from one generation to another. The truth of this must sink deeply into our hearts and we hope there will be a strong rally in support of DR. BENSION'S mission to China. We should be no less eager than Singapore to shine on the Roll of Honour for the *binyan Eres Yisrael w'yishuba*.

ZIONISM V. CHARITY

The task of building a homeland is growing in its intensity and perplexity. We find gains and losses in certain sections of the world. The Zionist leaders are happily showing great fortitude and forbearance in holding the scale and finding ways and means to overcome the difficulties in the way. It is amazing to see that after thirty years of Zionism we find there is still a strong need to educate Jewish public opinion and to raise a new standard of Jewry to grapple with the national question of building Israel's third Commonwealth. The task is assuming serious proportions. There are shirkers everywhere. In Canada where there is a strong Zionist sentiment and a strong Federation at which Mr. A. J. FRIEMAN, a leader of dynamic force and personality presides, we see there is a tendency (as is here) to shirk obligations by using the slogan 'Charity begins at home'. The attempt to liken Zionism to a sort of charitable institution is still manifested here and there. It is sedulously propagated by the pseudo-Zionists who aim to de-nationalize Judaism and relegate Jewish Nationsliism in the background. Our contemporary *The Canadian Jewish Chronicle* in its issue of March 15, makes a striking allusion to this tendency which is worth reproducing in this column. Says *The Jewish Chronicle*:—

What is going to be the attitude of those men and women who have nurtured their own peculiar reasons for staying away from the work Are they going to abide by their hidebound theories not to do anything for Palestine, while with the other hand they are sinking untold sums of money in the bottomless hole of Russian Jewry? It is too bad that Zionism cannot parade before the public with a tearful story of homeless orphans, aged men and women and starving people. Charity of cause has no philosophy, as we know. It is a movement of the heart, whereas Zionism is a philosophy, being a movement of the soul and of the head. Charity is a movement which is palliating, it is a temporary solution, but Zionism is something which is constructive and we hope a permanent solution.

We are in entire accord with the foregoing sentiment and wish to commend the fearless rebuke extended the shirkers by an influential organ of Zionist public opinion. After all human nature is the same everywhere. What transpires in Montreal may transpire in Shanghai and both are in the same boat. It is our duty to fight this unhealthy symptom and strive to nip it in the bud.

This advertisement is issued by the British-American Tobacco Co (China) Ltd MB-160 MB-157

"THE CALL OF THE LAND"

Mr. M. USSISHKIN is a well-known figure in official Zionist circles. He was a close colleague of the late Dr. HERZL, of revered memory, with whom he worked from the very outset and carried the burden of the movement from its early history. Mr. USSISHKIN is a leader of dynamic personality. He stands for square politics and principles from which he deviates not an iota, being loyal to the core. We have before us a neat little brochure under the caption "The Call of the Land" being an address by Mr. USSISHKIN delivered at Kfar Hanaor, Ben Shemen, on 11th December, 1928, which is a masterly oration replete with irrefutable facts and concrete suggestions for the development and conquest of Judea's soil. Mr. USSISHKIN is a tower of strength when it comes to defining Israel's plain conception of duty in the present stage of our national revival. He tells us that "In the ideal of the Keren Kayemeth inheres three objects: (a) redemption of the land, (b) nationalisation of the land, and (c) ntional education." In a masterly way he develops his thesis and unfolds a picture of Jewish Renaissance which can hardly fail to impress the reader. We cannot help quoting a few salient passages:—

"It is not enough to give our children a knowledge of Judaism, or of Hebrew. That alone does not suffice! We must educate our children from earliest childhood through works, through deeds on behalf of the nation. Far be it that I should say that activity for the National Fund by our children and youth should substitute the fulfilment of the commandments which prevailed among our fathers. I am not one who would contemplate that. But the ideal that to-day prevails in our world is the redemption of the nation and rebuilding of the land of our fathers, and our children must not only know that ideal, but must acquire the habit of working for its realisation. The penny which the child gives or collects for the redemption of the land is not in itself important. It will not build up the Keren Kayemeth, nor redeem Eres Yisrael, but it is important as an educational factor."

Lack of space prevents us from giving further citations but we want to make it clear that the address in question is of an educational nature and should be read and studied widely. Mr. USSISHKIN dwells upon such important problems as "Private versus Public Ownership of Land," "Increasing our numbers through Jewish Labour," "The Surety of Peace," "The Emek," "The Song of Works," etc. giving instructive and constructive views to the reader on some knotty problems with which we are face to face. We want to express our sincere appreciation to the veteran Zionist leader whom we are glad to see occupying a leading position in the Jewish National Fund, and lending his powerful influence in upholding the vital principles of Jewish Nationalism. We need such men of great faith and personality to guide us through the very hard times with which we are beset, and we are glad to have Mr. USSISHKIN with us playing his great role in the movement with which his name will ever be closely identified. He is to be congratulated on his great speech which should serve as a clarion call to *Kol Yisrael b'Eres Yisrael* and *eres hagola!*

'EVEN DISTURB CHINA.'—Our Reply to Rev. H.J. Stern

Montreal is a great distance from Shanghai, We find there is a flourishing Jewish colony there which has for its mouthpiece a graduate from Cincinnati college who airs his views in the columns of *The Canadian Jewish Review*, published in Toronto. Our contemporary has two departments which we find highly diverting and to which we turn in our happy moments in our editorial sanctum. 'Every friday' which is run by f.f.c. is well-known by now to our readers, while 'Commentaries' is the other page at which REV. HARRY J. STERN presides. In our January issue we criticized the latter (who, by the way, is an ardent Zionist) for commenting with glee and satisfaction about DR. REINHART'S appointment to a modern reform pulpit in London. At the time DR. STERN grandiloquently wrote as follows:—

"Who can stem the tide? Even the 'Chief Rabbinate' is silent. The once famous 'ukases' emanating from its august offices are no longer heard. Why? They have proved futile."

Our readers will find our reply to the foregoing in our January issue. DR. STERN must have a very poor geographical conception of China, for we have him expressing surprise that his 'Commentaries' would even disturb people surrounded by Chinese walls. Well well, DR. STERN'S general knowledge in physics needs a good deal of polishing. Do you know anything about the reflection of sound? Do you realize that the Chinese walls you so contemptuously speak of, were responsible for re-reflecting the sound of your 'twaddle' so that it came reverberating back to you with our reply thrown in right at your very threshold? Note how DR. STERN sums up for the defense, says he:—

My reply [illegible] and in a news item from England that recently the Jewish community of [illegible] Liverpool organized a Reform Temple. This [illegible] time that a [illegible] synagogue has been brought into existence [illegible] city of London. And may I quote "Mentor" of the Jewish Chronicle of London? (December 7, 1928). "It is clear that the Chief Rabbi [illegible] Paths" have not saved Liverpool Jewry any more than [illegible] affirmations of Mr. Ben Ezra, in all honesty, will you think twice, the future before attempting to negate the liberal movement in Judaism. I ask once more "who can stem the tide"?

Our *stern* colleague in Montreal quotes MENTOR of the *Jewish Chronicle* for his defence. But that will not help. We have in the past carefully examined the 'Liberal' movement and found it lacking in spirituality and quite artificial in its sincerity. We are told in a parable that an inspector of mines was instructed by the Government to examine the condition of the labourers at certain smelting works. He found them with wan pallid faces, and on enquiry he noticed that they suffered greatly from the effects of being obliged to fan the fire in the furnace by constantly blowing into it with their mouths. They had never heard of bellows, so he undertook to provide them with same. After a few weeks he returned to the works and found the men looking worse than before, and then he discovered that, although they had regularly used the bellows, they had never lighted the furnace. The inference is obvious. When the reform movement was launched years ago the effect of stimulating the glow of faith was less difficult than it now is to the ultra-reform liberals. The latter like the labourers have forgotten to light the furnace of religious honesty and belief. Yes, *stern* HARRY, we say unto you, in all honesty and sincerity, the future will decide whether such a superficial movement as 'Liberal Judaism' will become a positive, pulsating and virile one. For the present we are satisfied that there are some 'Who are quite brave enough to stem the tide and silence once for all the vagaries of our liberal friends.

DR. and MRS. ARIEL BENSION as guests of the Bene Israel of Bombay. Mrs. BENSION is dressed in *Saree* by the Bene Israel ladies.

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DR. AND MRS. ARIEL BENSION ARRIVE HERE

GIVEN CORDIAL WELCOME ON THE STEAMER.—INTERESTING CEREMONY BEFORE DISEMBARKING.

The arrival of Dr. and Mrs. ARIEL BENSION in Shanghai on the 20th ultimo, who are on their mission to the Far East on behalf of the Palestine Foundation Fund (Keren Hayesod), was greeted by the committee of the local Zionist Association and other well-known members of our community. Those greeting the visitors included a squad of Jewish Boy Scouts under the command of Mr. H. BLAIMAN. Mrs. BENSION was presented with a bouquet of flowers by Mrs. R. E. TOEG, President of the Zionist Association. A brief ceremony of welcome was accorded Dr. and Mrs. BENSION on the steamer before they disembarked.

ADDRESSES OF WELCOME

DR. ARIEL BENSION

MRS. ARIEL BENSION

On behalf of the Zionist Association, Mrs. R. E. TOEG extended a hearty welcome to the visitors and expressed the hope that their stay in Shanghai would be pleasant and enjoyable. She felt convinced that she was voicing the wishes of all the members of the Association in hoping that Dr. BENSION'S mission which was successful in India, Rangoon, Penang, Singapore and Hongkong would be equally so in Shanghai.

Mr. N. E. B. EZRA, Hon. Secretary of the Zionist Association dwelt at length on the significance of Dr. and Mrs. BENSION'S visit to the Orient, and spoke as follows:—

"On behalf of the Shanghai Zionist Association which I have the honour to represent, I wish to extend a most cordial welcome to Dr. and Mrs. ARIEL BENSION to our shores. Small as the gathering is here, yet I am sure I am voicing the sentiments of all Shanghai Zionists when I say that we see in these two noted visitors the symbol of our national revival and the hopes of our future. You, Dr. BENSION, are being welcomed amongst us for the second time on a similar mission with which you have been entrusted five years ago. You will find our communal life very much the same as when you were amongst us some years back. You will find that the Youngest Jewry in the world is still throbbing with life, still pulsating with hope and still looking forward to the *binyan Eres Yisrael* for which you have been delegated for the second time to our shores. It is a great responsibility which you are shouldering to-day. Your task is by no means an easy one, but we want to assure you of our readiness to co-operate with you and lighten your burden to a great extent. It is a privilege to enter the service for the conquest of the soul and the soil of Judea. I am pleased to tell you that your present visit to Shanghai synchronises with the first intimation I have received from Mr. LEO HERMANN informing me that the contributions made by Shanghai Jewry when you visited us last, had been utilised for the building of a hospital in Eretz and that its dedication will take place in the near future. Well may we look backward with a glow of satisfaction for making good our strivings and to the future with a view to more. *Lo Alman Yisrael*, is still on our lips. We have never faltered in our history to reach the height of our ambition to further our spiritual progress, and for two millennium we had clung tenaciously to the hope of restoration. Dr. BENSION, you have travelled extensively for our sacred cause and traversed land and sea in order to bring the message of Zion Redeemed to our people scattered throughout the globe. Permit me to say you have writ your name large in the history of modern Zionism and your future is well established in the affection of our rejuvenated nation.

Mrs. BENSION, we extend you a hearty welcome. Your fame has preceded you. Your accomplishments for Zion were such as to impress all with the beauty of your womanly conduct and the charm of your personality. You have no need to prove it. We meet you on the same level as if you have lived with us for years and enjoyed our personal acquaintanceship. If we appreciate you, it is because we look back with pride to the great things that you have achieved for the cause. You have made solid contributions for the upbuilding of our ancient homeland for which you deserve our unstinted praise. Your visit to our shores marks a landmark in the history of Zionism in China. We know how strongly you will plead for the cause. We know how bravely you will disarm all criticism and silence the croakers. Your contact with China and things Chinese will present a novel experience, a strangeness, an unfamiliarity with the people and with their mode of living as something far apart and distinct from life as it is in the Occident. We, Shanghai Zionists, have followed with great pride the useful work that you and Dr. BENSION have done for our great historic cause. Whether you have answered the call from Brazil, Portugal, Spain, Mexico or Cuba, we have followed with interest what you have achieved and what you have laid for the future. We know that wherever you went, 'You came, saw and conquered all true and loyal hearts.' As such true devotees to Zionism, we are proud to have you once more among us, and we hope to hear from you of the further progress that we have achieved in Israel's homeland. All our attention to-day is centred around New Judea, the land of our kings, prophets, poets, bards, seers and sages. PROF. DRAPER tells us that 'variety of natural conditions give rise to different national types.' For instance where there are many climates, there will be many forms of men. Drawing an analogy from what has been said we must confess that Eres Yisrael is an ideal spot for the propagation of spiritual brotherliness, tolerance and cultural advancement. As such it will be seen that Zionism simply serves to establish the ideals which we are striving to re-establish in our homeland. There are some who sigh for health or wealth. There are some who work for ideals or spirituality. There are others who hanker after mundane matters and who find pleasure in killing time in that way. Life is a burden to them, and they know not how to spend it and how to end it. To the observant student, life proves without question the wisdom of AGUR who said, "Give me neither poverty nor riches; give me but bread according to the necessities of life." We are pleased to see you Dr. and Mrs. BENSION achieving so much of spiritual values and helping with your presence the era of revival in New Judea. Diaspora Jewry is richer by your visits. As true lovers of Zion may your stay in far-off Cathay be an enjoyable and memorable one, and may it create bonds of true friendship between Eres Yisrael and Diaspora Jewry.

DR. AND MRS. BENSION RESPOND

Dr. A. BENSION on rising to respond expressed his pleasure at being again in the midst of his friends with whom he had the pleasure of working five years ago. He felt that he was not in the presence of strangers when he had landed in Shanghai, and hoped that on other occasions he would find a better opportunity to tell them of the progress of their work in Eres Yisrael and the manner in which the country is being rebuilt under the aegis of Great Britain. Wherever he went he found ready responses to the call for help and he felt quite optimistic of the future.

Mrs. BENSION who spoke made a fine impression by her clear and lucid style of language. She referred to the acceptance of the presidency of the Zionist Association by Mrs. R. E. TOEG and congratulated her upon her readiness to fill the gap created by Sir ELLY KADOORIE'S decision to retire. In Shanghai she (Mrs. BENSION) hoped to make a careful study of the progress of the movement and to bring to all the message of hope of their future prospects in their ancient homeland. The time of redeeming Israel's pledge to rescue the country from the blight of the ages was within the reach of all, and it behoved them to work in unity for realising an elevating ideal. Mrs. BENSION referred with pride to the presence of the Jewish Boy Scouts and their smart appearance. The young men of their community were a pledge of their future which helped them to take an optimitic view.

The ceremony closed with [illegible] singing of the "Hatikwah" by the Boy Scouts.

Dr. and Mrs. BENSION are staying at the Majestic Hotel and hope to attend the 16th World Zionist Congress, which is to be held in Zürich on the 28th July next.

MOVE TO MAKE PALESTINE PART OF BRITISH EMPIRE

LEAGUE FORMED TO SUPPORT JEWISH NATIONALISM—SHANGHAI ZIONIST ASSOCIATION SENDS CONGRATULATORY LETTER TO COL. JOSIAH WEDGWOOD EXPRESSING FAITH IN THE LEAGUE AND WISHING IT EVERY SUCCESS.

A forward step which is likely to have far-reaching significance on the future of New Judea has been taken by an influemtial body of non-Jews in London, who are members of Parliament and known for their staunch sympathy with, and keen interest in, the Zionist Movement. SIR MARTIN CONWAY, Conservative member of the House of Commons, presided over a meeting held in London on the 26th February last, to launch the Seventh Dominion idea aiming to create in Palestine such conditions favourable to the development of the Jewish National Home, so that after the expiration of the Mandate, the country will voluntarily decide to become a part of the British Empire as its Seventh Dominion. Addresses were delivered by the CHAIRMAN; by the RT. HON. JOSIAH C. WEDGWOOD, D.S.O., M.P.; COMMANDER the HON. J. M. KENWORTHY, M.P.; MR. JOSEPH COWEN and SIR ROBERT HAMILTON, The RT. HON. SIR LESLIE SCOTT and MR. LESLIE HORE BELISHA, M.P.; who were to have spoken, were unable to be present, but sent messages expressing approval of the aim and object of the meeting. The speeches made disclosed warm sympathy towards Jewish national aspirations and the desire to save Zionism from degenerating into a philanthropic movement in the sense contemplated by the pseudo-Zionists. If the rumour is true that the latter are combining to deal a blow to Jewish Nationalism by showing outward manifestation of goodwill and inwardly seeking to de-soul the Movement, then the new League will help to paralyze all their sinister designs and crush their misguided plots. Our ancient Sages taught, 'Hakadosh Baruch hoo makdim refu'a l'maka." God prepares a cure before he even strikes the wound. The Seventh Dominion League should succeed in its mission since its programme is one which is likely to benefit all. We are pleased to say that the Shanghai Zionist Association has addressed a congratulatory letter to the RT. HON. JOSIAH WEDGWOOD, expressing its faith in the League and wishing it every success. The letter is signed by the newly-appointed President Mrs. R. E. TOEG and Mr. N. E. B. EZRA, honorary secretary. The full text is as follows:—

RT. HON. COL. J. C. WEDGWOOD

"SHANGHAI ZIONIST ASSOCIATION.
"SHANGHAI, China, 17th April, 1929.

"DEAR COL. WEDGWOOD,—In recent years the small Zionist colony in China has followed with intense interest your interest in, and sympathy with, the Zionist movement and your unflagging zeal and devotion for the upbuilding of the Jewish National Home under the aegis of Great Britain as the Mandatory Power. Your speeches delivered upon Zionist platforms and published in booklet form have lent additional interest to your praiseworthy activities. Your book entitled "The Seventh Dominion" published last year, was read with much interest and profit. In it you have made the Zionist cause your own. In it you have advocated a plan in which we have great faith, the plan to create in Palestine such conditions favourable to the development of the Jewish National Home, so that after the expiration of the Mandate the country will voluntarily decide to become a part of the British Empire as its Seventh Dominion.

"The recent public meeting inaugurated by you and your colleagues headed by SIR MARTIN CONWAY in London to establish a League to further the above plan has attracted great attention here and great sympathy with the movement. The whole idea is commendable. It is thrilling. It is bound to develop fast and arrest the attention of world Jewry. On the other hand not all will grasp its true significance. Much spade work will be needed to enlighten the public regarding the object and aim of the League. The idea is now in its infancy. It will grow as other ideas have grown the moment they were given birth. What was Zionism thirty years ago but an idea! From an idea a new Italy, a new Germany, a new Greece was born. From an idea the present remarkable movement launched by you and your colleagues will develop and fructify. BISHOP WESTCOTT has expressed his idea on ideals admirably in the following expressive and telling words:—

'Ideals grow wider, and brighter, and nearer within our own years and with the years of the would. I see now that far more is within a measuraide 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 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 must express the faith of all good men on earth. The "whisper" of the League of the Seventh (Palestine) Dominion may well become "commonplace." We have great faith in the movement which you have recently inaugurated. In one of your recent addresses in London, you have expressed a great truth, the significance of which we desire to emphasize and spread broadcast. It is a clear enunciation of the League's policy and we desire to quote it in our letter to you:—

'We want to build a friendly trinity of peoples, English, Jews and Arabs, who will live together in peace and without trampling upon each other's rights; and we want to establish self-government from which shall come forth [illegible] Dominion, not merely [illegible] doctrines of justice, freedom and [illegible] love, which are the traditions of both races."

[Continued on next page]

NEW PRESIDENT OF THE SHANGHAI ZIONIST ASSOCIATION

MRS. R. E. TOEG

who has kindly consented to serve as President of the Shanghai Zionist Association, in place of Sir ELLY KADOORIE, K.B.E., who has decided to retire.

[Continued from preceding column]

"The foregoing sums up in a nutshell the excellent idea behind the League. We hope that branches thereof will be permitted to be formed outside of the British Empire. We pledge ourselves to promote its object and work for its advancement. In you, COL. WEDGWOOD, the Jews see a staunch leader recruited from the Christian world destined to play a great rôle in the Jewish Renaissians and contribute much for the promotion of peaceful welfare of ideals in which the battle is or truth, not by means of forces of destruction, but with the arms of light and the weapons of righteousness. Decades ago, ADDISON said, "There is nothing truly valuable which can be purchased without pain and labour." This 'truly valuable' thing is the object for which the League stands to-day ready to serve mankind in her forward march to the Promised Land. It is worthy of the price we shall be asked to pay for it. "Who is a happy man?" asked a pupil of his teacher. And the teacher answered: "Happy is he who has great visions and follows them, but happier still is he who sees a portion of the fulfilment of his visions." This is our message to you from far-off China, coupled with the hope that you and your colleagues and the world at large will live to see the realisation of even a portion of your visions.

"Very sincerely yours,
"SOPHIA TOEG, *President.*
"N. E. B. EZRA, *Hon. Secretary.*
"RT. HON. COL. WEDGWOOD, M.P., D.S.O.
"House of Commons, London, England."

"BRITISH ARE BEST FRIENDS OF JEWISH PEOPLE"

The [illegible], the official organ of the [illegible] Organization, in its issue of [illegible] says:—

"A dinner was given in honour of Col. Wedgwood by the Jewish National

[Continued on page 27]

SOCIAL AND PERSONAL

REGINA, pretty little daughter of Mr. and Mrs. J. M. JOSEPH, as she appeared recently at a children's fancy dress party at the Little Club in a dainty rose costume.

Mr. and Mrs. NOEL JACOB announce the birth of a daughter.

Mr. HARRY A. MEYER received a hearty welcome on his return to Shanghai from his tour in Europe which covered almost two years. Mr. MEYER has visited England, France, Italy and Switzerland. He is staying at Hotel Plaza.

We were in error in saying that the contribution given to the Purim Ball by Sir ELLY KADOORIE had been $1,000.—The amount should read in Taels not dollars.

Mr. and Mrs. M. S. BLOCH who planned to spend a vacation in Europe and America, as was stated in our March issue, have been obliged to postpone their departure until the Fall, owing to business conditions in China.

Dr. FREDERICK REISS sailed for Europe on a vacation and will return to Shanghai in August next.

Mr. and Mrs. R. Z. LEVI sailed for Los Angelles last month and expect to return to Shanghai in July next.

A sefer Torah was dedicated on the 14th. ultimo, the gift of Mrs. FLORA ISAAC at the Beth Aharon Synagogue. Hazan ISAAC delivered a short address there being a large gathering present. Mrs. ISAAC was hostess and received the congratulations of all those present for the precious gift which has been imported from Jerusalem. Another similar presentation was made by Mr. R. H. ELIAS to the Ohel Rachel Synagogue last month, in memory of his brother the late Mr. J. R. ELIAS.

Mr. R. H. ELIAS and Mr. R. JULIAN were passengers on the *Empress of France* which sailed last month for Canada.

Mrs. R. E. TOEG contemplates spending her vacation this year in Vienna with her daughter. She expects to leave in July and will return to Shanghai in the first week of October next.

Mr. HULUSI FUAT, Turkey's first envoy to China, arrived in Shangdai recently to present his credentials to the National Government at Nanking. Interviewed by the Editor of ISRAEL'S MESSENGER last week at the Palace Hotel, Mr. FUAT has shown keen interest in the local Jewish community, especially the Sephardic element, whose origin could be traced from Bagdad and Constantinople. He made enquiries regarding Jewish attitude towards Turkey and the desire of the Jews to remain Ottoman subjects in China. Mr. FUAT has taken keen interest in the colonization of Palestine by the Jews prior to the Great War in 1914, and recalled his friendship and goodwill towards the latter and the personal acquaintance-ship of some of the leading Jews in Europe and Turkey. Mr. FUAT is returning to Europe for his health next month, and hopes to be back in China at the end of this year. He expressed great appreciation of the Silver Jubilee Number of ISRAEL'S MESSENGER and sent a special note to its Editor regarding it.

Dr. S. D. JOFFICK has returned to Shanghai from his vacation tour in Europe looking hale and hearty. His new office is located at Capital Building No. 21 Museum Road.

Judge ABRAM I. ELKUS, Mrs. ELKUS and Miss KATHARENE ELKUS arrived here on the tourist liner *Resolute* on the 4th ultimo, and were greeted on the jetty by Mr. LAWRENCE KADOORIE, Mr. HORACE KADOORIE, Mr. and Mrs. N. E. B. EZRA. The distinguished visitors were given a reception in the evening by SIR ELLY KADOORIE, at his palatial residence and quite a pleasant time was spent. The party left for the steamer before midnight to continue their journey in China, before returning to New York.

The many friends of Mr. D. E. SASSOON will be pleased to learn that he has fully recovered from his recent illness and is enjoying his usual good health. Mr. SASSOON is sailing for London on the 18th instant.

Hazan ELIAHOO ISAAC of the Ohel Rachel Synagogue is leaving for Jerusalem this month on furlough. He was granted one year's leave of absence by the committee.

Mr. EDMUND TOEG left Marseilles for Shanghai on the 26th ultimo, on the *Rajputana* via Suez.

Mrs. DEBORAH LANDAU has given a handsome contribution of Taels 1,000—to the building fund of the Shanghai Jewish School.

A tea party was given by Sir ELLY KADOORIE and his two sons on the 21st ultimo, at Marble Hall in honour of Dr. and Mrs. ARIEL BENSION, who were given an ovation by the large gathering present in response to the invitation of the genial host.

We acknowledge with thanks a sum of $2.70 from Mr. J. I. JACOB, being box collection for the Jewish National Fund.

VISIT OF THE ZIONIST DELEGATES IN RANGOON

[FROM OUR OWN CORRESPONDENT]

RANGOON, 3rd MARCH, 1929.

The Jewish Community of Rangoon is suffering from the division of its forces over local problems. Nevertheless, some effort was made to unite in order to give a hearty welcome to the distinguished visitors who came in the interests of the Keren Hayesod, namely, Dr. Ariel Bension and Mrs. Bension. The whole Committee went out in a launch to receive the visitors on their arrival, headed by the President of the Synagogue Committee, Mr. Charles Joseph, and all pledged their earnest support of the delegate in his mission. On Sabbath morning a large meeting was held in the Synagogue, at which the whole community was present, gentlemen and ladies, and gave good attention to the speakers, both the Doctor and wife addressing them. Mr. A. J. Cohen, President of the Keren Hayesod, and for more than 25 years head of the community, presided and introduced the delegates with a well-delivered speech. Dr. Bension spoke lengthily about the progress and the new things done in Eres Israel in the past years. It was a pleasure to listen to so clear, so practical a speech, and it was like actually seeing the country oneself to listen to his explanation and he made his listeners full of enthusiasm for the Cause. Mrs. Bension brought tears to the eyes, with her speech full of emotion and stirring of the heart. And the whole community felt that it was a duty to help these two Messengers in their holy task. In the campaign, Dr. Bension received much help from the members of the Committee, and especially from Mr. Joseph, the President and from Mr. Sadka, the Treasurer. The campaign was a great success, more than Six Thousand Rupees being collected from the small community. Mrs. Rahma Aaron, this most charitable and kindhearted lady gave a sum of Three Thousand Rupees in memory of her late husband. And it is certain if conditions improve in Rangoon, many others will want to do big things for the Holy Land in memory of dear parents, etc. and at the same time to help to build up the Jewish National Home and to help our homeless people to have a land.

At a social gathering given by Mr. and Mrs. Abe M. Cohen, many people again had the pleasure of hearing Mrs. Bension in a little speech to the ladies. But on Feb. 26th, Mrs. Bension gave a special address to the ladies of Rangoon and organized them into a group of W.I.Z.O. of Rangoon. Mrs. Rahma Aaron is President, Mrs. A. J. Cohen is Treasurer and Mrs. A. M. Cohen is secretary. The ladies are very enthusiastic and will keep alive the enthusiasm kindled by the two delegates, who made many friends in Rangoon and were given a large send-off by more than 25 people, who brought flowers and gifts and good wishes.

A TIP TO TENNIS PLAYERS

To keep in good form for your favourite game the avoidance of constipation is important, and to dispel constipation, aid the liver and ensure daily regularity Pinkettes are perfection.

These dainty little laxatives and liver regulators act as gently as nature. They banish bilious attacks and sick headaches, clear the skin, sweeten the breath, keep you 'fit' and well. At 60 cents the vial, from chemists everywhere.

ZIONISM MUST SUCCEED: DEFEAT MEANS FINAL TRAGEDY, SAYS DR. JOHN HAYNES HOLMES

An enthusiastic convert to the rebuilding of Palestine as the Jewish national homeland came back to the United States on Tuesday, March 19, when Dr. JOHN HAYNES HOLMES, minister of the New York Community Church, returned to the United States from his recent trip to Palestine as the guest of Mr. NATHAN STRAUS. It had been intended that Dr. HOLMES would dedicate the NATHAN and LINA STRAUS Health Centre in Jerusalem, but the building had not been completed when he had arrived. Dr. HOLMES, however, made an extensive survey of the country and conducted a personal investigation of the Jewish achievements in Palestine. Giving his impression of Palestine and of the work the Zionist movement has accomplished in the Jewish homeland, Dr. HOLMES said:

"I have a feeling that this Zionist cause must succeed. Nothing impressed me so much as the devotion, sacrifice and labour for the cause which I have seen all the way from the high officials in the movement down to the humble workers on the land. In Jerusalem there are thousands of Jews who are literally laying down their lives on the altar of this great cause, and behind them I see Jews scattered all through the world who are giving of their earnings and treasure to the support of these pioneers here.

"This has been going on for years. It must succeed for two reasons. First, from the standpoint of the Jews, its failure would mark a kind of final frustration and defeat from which I feel that the Jews could never recover. They have been frustrated now for two thousand years, and their survival has been one of the miracles of history. They have been able to survive because of the hopes and dreams which are now coming to fruition in Palestine, and if this cause should now be blighted and die, I feel that those hopes and dreams, ages old, could never be revived again. In the light of history it seems impossible that the Jews could ever disappear as a people, but the defeat of Zionism would place the Jews in a greater hazard than any conquest or pogrom ever endured by them. The failure of Zionism would be a defeat of the Jews at their own hands, and thus, their final tragedy.

"Secondly, the Zionist cause must succeed for the sake of humanity itself. Here in Palestine I have discovered a laboratory in which are being worked out the problems of human kind. Here, in essence, is every problem and difficulty that is now baffling the world. Here, in its most intense form, is the problem of nationalism, here is the question of racial divisions and hatreds in their most intense and bitter forms. Just because these problems in Palestine are of such enormous difficulty they present a perfect laboratory for solution, and the Jew has come like the scientist with a test-tube, with his vision of justice, brotherhood and peace to work it out. No one can understand Zionism, if he sees it only in Jewish terms. He must see it as a great human adventure and heroic endeavor to prove that the social ideals of the race can be made real on the earth. The failure of Zionism would mean a failure for us all, just as a victory for Zionism is a victory for all. Here heroic men are striving to establish an ideal society in which men of all races, creeds and colours can live as brothers. From this standpoint it is spiritual —a matter not of land and money, but of minds and heart. From the standpoint of all hopes of human kind I seriously think that Zionism is the greatest thing the world has seen since the early settlement of America, and incomparably the greatest thing in the world today.

"My second great point is that I am convinced that Zionism can succeed. I say this in face of the fact that I never realized until I visited the land the difficulties involved and the enormous labour that must still be done. Amid difficulties almost infinite in number and almost incredible in character for so small a country, I see everywhere signs of better things to come. Let no man anywhere be deceived into thinking that the great task, which is so much more and greater than merely a Jewish task, cannot succeed.

"The present situation is critical. Things done or not done now may determine all the future. I have come to feel intensely the pressing need of certain things—thus, the support of Zionism in America and elsewhere must be greatly increased in everything that goes to making up a great constructive enterprise, such as knowledge, skill, labour, devotion. When I get home I shall plead with all men, Jews and Gentiles, to give to this cause as never before.

"Above all, what is needed in Palestine is patience, moderation and steadfast idealism of all good men. There must be no resort to violence, dictation, arbitrary rule. The law of justice and the spirit of love which I have found in the minds of many men and women must be made a force in the life of Palestine, and not merely a sentiment in the hearts of individuals. The destiny of this land is spiritual—not material. It can never be great, except in terms of ideals. Here, as nowhere else, the Kingdom of God is possible, and the building of that Kingdom is the task of to-day and not of tomorrow."

DR. AND MRS. BENSION VISIT SINGAPORE

[FROM OUR OWN CORRESPONDENT]

Singapore, April 10, 1929.

The community of Singapore gave a hearty welcome to Dr. ARIEL BENSION who made many friends on his first visit to our city, and who has now made many more on his return to us, in the company of his charming wife. The coming of the delegates was made to coincide with the reception given by our veteran leader, Sir MANASSEH MEYER to the Jewish community, who came to congratulate him on his recognition by His Majesty, the King, so that the whole community had the opportunity of welcoming the distinguished visitors on the day of their arrival. As Sir MANASSEH is such an ardent and wholehearted Zionist, the community never fail's to do its duty towards Eres Israel, but the occasion of the visit of the emissaries was made a special occasion to do their utmost, so that the magnificent sum of nearly Five Thousand Pounds has gone from this small community this year towards the building of the National Home. Mrs. MOSELLE NISSIM gave a splendid contribution of Three Thousand Pounds, for a memorial to her late husband, Mr. SOLOMON NISSIM. This is in addition to her great service to the Cause, in which she is tireless.

Sir MANASSEH MEYER as President of Singapore Zionists invited the whole community to an informal tea and meeting in his house to listen to his guests, Dr. and Mrs. BENSION speak about all that the Keren HAYESOD has done to build up Palestine. Sir MANASSEH presided and, in a few well-chosen words, introduced the speaker, Dr. BENSION, who gave his hearers a surprise by speaking in English, where before he had spoken in Arabic. He dealt with the whole aspect of Palestine development in such a clear and logical and interesting manner, that he held his audience spell-bound. It was an appeal to their intelligence and good sense, and all agreed that they had never before received such valuable, first-hand information on the Holy Land and its recent miraculous development. Mrs. NISSIM then introduced Mrs. BENSION to the audience, in a speech that revealed Mrs. NISSIM as a fine speaker, with unsuspected gifts of oratory. Mrs. BENSION captivated her hearers by her charming simplicity and moving eloquence, as she gave them little pictures of the life of the pioneers in Palestine. It was an unforgettable afternoon and awakened the community to a more comprehensive viewpoint on what Palestine could and does mean to our people. Mr. KITTOWITZ, in moving a vote of thanks to the speakers, showed his own clear grasp of what Zionism must mean to the Jew in the Diaspora. Mr. JULIAN FRANKEL seconded the vote of thanks.

A special meeting of ladies was called in the house of Sir MANASSEH MEYER, on Tuesday April 2, to meet Mrs. BENSION, who, seeing the disorganized state of communal work in Singapore, had very kindly offered the community, the benefit of her organization experience for the purpose of creating a women's organization to deal with local problems. All the ladies able to assist in such work, were present Mrs. M. NISSIM presided and opened the meeting telling its purpose. Mrs. BENSION spoke for over an hour on woman's mission in the sphere of social service, welfare work and national duty. She dwelt on all that has been done by Mrs. NISSIM, who is sacrificing her whole life to the cause of the Jewish people, both at home and abroad. She also mentioned the splendid local work that was being done by the Elias family and by Mrs. V. CLUMECK and showed how much greater would be the results if all these efforts were co-ordinated in one organization comprising all those who could help. She was followed with close attention, and when she asked that those ladies who could help would volunteer their services, practically every woman in the room offered to help. A splendid organization was formed called the Jewish Women's League of Singapore (Affiliated with the W. I. Z. O.) and it seems that a new day has now dawned for Singapore Jewish community. And Singapore owes a debt of gratitude to the lady who, besides giving her services, without any recompense whatever, to the cause of the Jewish National Home, has shown that she has the cause of all Jews at heart and that she will as readily assist in bettering Jewish conditions in the community in which she happens to be a casual visitor, as she will work all her heart and soul for the special cause which she has adopted as her own. Jewry owes a deep debt of gratitude to these emissaries, who are devoting their lives to our people's welfare. Before the departure of the Zionist guests, a literary evening was held at Sir Manasseh Meyer's house. Mrs. Bension gave a reading from a book written by Dr. Ariel Bension—a beautiful prose poem, dealing in sublime, poetic style with the problem of life after death, and with the rise of the soul into Eternity. PENANG: Before going to Singapore Dr. and Mrs. BENSION spent a day in Penang, where they

[Continued on page 17]

LETTER FROM ERES YISRAEL

JERUSALEM, 25th March, 1929.

One of the enterprising features encouraged by the Government in recent years, is the holding of Agricultural Shows at which local farmers compete for coveted prizes. These Exhibitions have registered distinct progress in the Agricultural standards reached. The Jaffa Orange Show is of particular interest in view of the important place which this fruit is rapidly assuming among the products of Palestine. The High Commissioner opened this Show last week. The Jewish participation was fully 50 per cent. and Jewish exhibitors carried off a considerable proportion of the prizes, the Jaffa Fruit Company, which is Mr. Tolkowsky's firm, securing the High Commissioner's Cup. The Show proved that there has been a great improvement if not in the quality of the fruit, at all events in the packing and grading which are items almost as important for marketing purposes. It is also gratifying to know that those interested have formed a united shipping committee to control dates of shipment with a view to eliminating the twin evils of flooding and scarcity in the market. Sir John Chancellor assured the exhibitors that they need have no fear about the absorption capacity of the countries importing Jaffa oranges.

THE UNREST IN ARABIA

Sir Gilbert Clayton, the new High Commissioner for Iraq, stopped at Jerusalem on his way to Baghdad and in response to some questions put to him, in regard to unrest in Arabia, remarked that it must be remembered that though Palestine had progressed rather fast, other countries of the world had not the same advantage. It was therefore to be expected that raiding would still take place on the borders of Iraq and Transjordan. For the tribes there raiding was almost a sport. Nevertheless, it was his opinion that Ibn Saud was anxious to avoid hostility and was working for peace although he could not always restrain his own forces. As for the political troubles in Iraq he said he was approaching them with an open mind and was prepared as representative of the Mandatory Power to advise the Iraqians if they desired to take advantage of his advice, how to build up a prosperous State. As a representative of the British Government it would be his duty to promote and maintain British interests in that country. Sir Gilbert confirmed that the exploitation of the Mosul oil would soon be taken in hand though he could not state when. It followed he remarked that an outlet would be needed with the obvious corollary of a railway line. This is one of the subjects to which the new High Commissioner will give attention. The commercial side of the exploitation is now under consideration and interested as Sir Gilbert is in the economic progress of Iraq, we may be sure that he will expedite progress in this direction. Meanwhile at Haifa the Town Planning Commission, it is reported, is concerned with the zoning of the area available for the town's future expansion. The Government has declared that it will build the harbour departmentally which from the Jewish point is to be welcomed in so far as it ensures a more direct official control over the conditions of employment.

PRAISE FOR THE JEWISH NATIONAL FUND

There has existed in England for some time a "Men of the Trees" Society with the object of encouraging forestry and inculcating a tree sense in every citizen. The representative of this Society has been spending some time in Palestine with the object of founding a branch here and for this purpose has been in touch with the Jewish National Fund. He has succeeded in forming a Society, but it has taken rather a different form from that in England. Here the first meeting was convened by the Government Department of Agriculture which prepared the statutes and list of Officers and Committee. The Jewish National Fund which for many years has been doing the same work as the "Men of the Trees" has been invited to be represented on the new body and is considering under what conditions it can do so in view of its large interest both in propaganda for trees and actual planting in Palestine. In this connection an important document has been issued by the Fund, namely, a report on its tree plantations by Dr. A. D. Unwin, who is the Chief Forestry Officer of the Government of Cyprus. This report is full of praise and admiration for the work accomplished by the National Fund. Coming from an expert of so high standing, the report will be most encouraging to the thousands of Jews everywhere who contribute to the popular Tree Fund of the Jewish National Fund.

ZIONIST PRODUCTS

The sale of the products of the Zionist settlements is organized by a co-operative Society known as "Tenuva." This Company collects the milk, cheese, vegetables and fruit, etc. from the various points and arranges their sale in the towns. Lately Jerusalem and the south suffered from a scarcity of fowls owing to a local epidemic. The northern district which includes the "Emek" was free of the scourge and "Tenuva" showed much initiative in supplying paultry from Kfar Ezekiel and other villages for the Jerusalem market. As the latter's customers are mostly strictly orthodox Jews the company sent a Shohet from the capital approved especially by the Jerusalem Rabbis to supervise the killing of the fowls, notwithstanding that the Emek has its own regular Killer.

TRIBUTE TO MR. M. USSISHKIN

Numerous tributes have been forthcoming to the fine Address delivered by Mr. Ussishkin to the Palestine teachers at their Conference for the National Fund at Bet Shemen. Translated into various European languages, it has become available to a wide circle and experienced Zionist workers have termed it "the finest National Fund pamphlet" so far issued. The simplicity of the appeal, together with the record of achievements and analysis of the motives of the Keren Kayemeth combine to explain the powerful attraction of Mr. Ussishkin's address. One particular passage is of interest concerning the Emek purchase in 1922. There was much criticism and even hostility to that acquisition. To-day after seven years, we read in the unsentimental learned report of the Experts to the Palestine Joint Survey Commission a passage which is a striking vindication of that purchase. "In its purchases of land for rural development," state these experts, who are almost all non-Jews,".... the Jewish National Fund has shown wise foresight and excellent judgement. The Emek was once the granary of Palestine..... The Emek must be the chief area in all Palestine for the development of dry-land farming." At a time when there is so much discussion about the necessity for economic considerations taking precedence of those called national, this is more than coincidence, and this evidence of the coalition of both interests in the redemption of the Valley of Jezreel may be taken as a portent.

E. M. EPSTEIN.

[*Written for* ISRAEL'S MESSENGER]

WHEN YOU'RE TRAVELLING

[A FEW JOTTINGS ON BOARD SHIPS]

By IDA BENSION

So many Jews seem to think it better to hide the fact that they are Jews, especially when they're travelling. But what a lot of fun they're missing.

It's amazing to see how many non-Jews are interested in Jews as Jews. And if a Jew happens to be a Zionist as well. . . . Well, he can be sure of being taken up by the best people.

At least, that's been my experience.

You know how it is, travelling out to the East. All the English officials and their wives . . . especially their wives, put on their frozen faces, and walk about the deck as if there was a bad odour floating round. You know what I mean. Noses in the air. Eyes turned aloft. Bodies bolstered up by a sense of importance.

It takes from Marseilles to Port Said on a normal trip, before the thaw sets in, and the Colonel's lady discovers that Mollie O'Grady is her sister under the skin, as Kipling says she is.

But it takes longer than that for a suspected Jewess to break into the charmed circle.

"That awful, vulgar woman," said a charming Englishwoman to me on one trip, "who's trying to get into everything, so loud and pushing, she must be a Jewess. Of course, she added in hasty apology, "not your type of Jewess. But the kind that travels round under false pretenses."

I found out that the "Loud, vulgar, pushing woman" was not a Jewess at all. That she was suffering from a false classification. But there you are. It's much easier to make friends on board ship with the best people, if you're a Jew, who isn't ashamed of being a Jew.

And if you're a Zionist . . . It's surprising how many people want to know all about it, from you. And it's generally the finest, the most intelligent class of non-Jews, who are most interested in Zionism.

We were on the Morea, on our way to Aden, when Baron . . . a Minister to Pekin, who asked us to tell him all about, "Making the Jewish National Home in Palestine. Naturally," he said, "every intelligent student of world affairs could not help but be interested in this renaissance of the Jews, who occupied such a prominent position in the world."

It was on the Rajputana, on our way to Bombay, that we were accosted by Mr. Graves, the former Lord Mayor of Sheffield, who wanted to know if we were Zionists, because he was a Zionist, he said. He had made several trips to Palestine and was very much interested in the work Jews were doing there. And because of his written and spoken interest, the Jews of Sheffield had inscribed his name in the Golden Book of the Jewish National Fund. "I'm a Zionist," he assured us, "and I think you Jews have a lot to be proud of these days." When we came to Bombay, he came in all excited, one day and said, "Do you know, I've found the Bombay Zionist Society Rooms and I'm going up there to meet all my fellow Zionists."

It was in Rangoon, that we met our old friend, Dr. Henry Atkinson, that great American, who is travelling in the interests of the Church Peace Union, the new movement to unite all the world's religions against war. He told us of the work he had done in India, bringing together some of the great religious leaders. "But tell me of your work," he said, "you Zionists are doing a splendid piece of work, uniting all the Jews, who are such a world force for peace."

It was on the Tsklewa, on the way to Singapore, that Lady . . . sitting at the same table with us, said, as the fruit course came round, "I've never found any oranges that can beat the Jewish ones for flavour." And what, I asked her, did she mean by Jewish oranges. "Jaffa oranges, they call them in the shops, but we call them Jewish, because they come wrapped in paper with Hebrew letters on it." It must be great fun for you Jews to have oranges with Hebrew writing on them, travelling all over the world." It is a great fun, I assured this Peeress, but it is more than just fun. It is even more than just a successful venture. It is a regaining of Jewish self-respect. It is manual labour that is rehabilitating the soul of the Jew.

And so it goes on. I find that the nicest people like me because I'm a Jewess and a Zionist. A cousin of the Queen of Holland in the course of a conversation, asks me what is my nationality. I tell her we are Jews from Palestine. She wants to be kind and she says, "But you don't look a bit like Jews." I put her at her ease at once and establish a charming friendship, when I tell her, "I hope you're wrong. We don't want to look like anything but what we are." She is glad, she tells me to find Jews with so much self-respect. Her experience has been so different.

Of course, we must be mad, going around the world and shouting from the housetops, that we're Jews and Zionists. And of course, people think I'm mad when they hear that I, who was born in Canada, and who has seen all the great and beautiful cities of the world, prefer to make my home in Jerusalem, and so invest my money in Palestine. Just the other day, in the home of Sir Elly Kadoorie, I told a young man that I thought Jerusalem was the best place in the world for a Jew to live in, and he looked at me as if I were quite mad.

It is madness that has taken possession of a great many people these days, amongst them, some very prominent Jews of the East—two, I know from Shanghai. It is a madness that seems to have attacked Lord Melchett, and Mrs. Dugdale, the niece of Lord Balfour and Col. Wedgewood, and Sir Wyndham Deedes, and millionaires from America, and Count von Bernstorff of Germany and Pierre van Paasen of Denmark, and Vandervelde, the most famous man in Belgium.

It is madness, that has taken possession of thousands of young Jews from Europe, who are ready to throw up good careers and go to Palestine to build roads and dig ditches and drain swamps, at peril to their lives and health and for a miserable three shillings a day, when they can get work.

It is madness that came to a young Jew from Italy, whose people are on visiting terms with Italian Royalty. He threw up a good career to go to Palestine. He's working as a farm labourer for three shillings a day. He may be mad, but I never saw anyone who looked healthier or happier.

It is madness that brings progress to the world, that has brought us this wonderful 20th. century with its marvellous inventions. It is the madness that sees visions and dreams dreams and moves mountains, and sets the world aflame. It is a glorious madness, that triumphs over indifference and smug self-satisfaction. It is the madness that seeks the regeneration of the whole of mankind and not only the temporary comfort of one's own person. It is the madness that changes man into a divine, spiritual being, closer to the God, who created him and nearer to solving the great problem of life.

It is madness that has caused the Rev. John Haynes Holmes, that famous divine to say recently, when he opened the new Health Centre built by Nathan Strauss, "For the Good of all Humanity" in Jerusalem: Palestine is a laboratory for mankind's unity. What is achieved here, will be spread to all the world. Hands begin to be drawn to one another as if led by angels. Palestine must be the Holy Land not only of the past, but of the future. In your work, you will be blessed by all mankind. The Jewish people need the Holy Land to reach their spiritual goal."

DR. ARIEL BENSION AS AUTHOR AND POET

"Hilulah"—A Mystical Poem on the Marriage of the Dead," by Dr. Ariel Bension, (Tarbuth Publishing Company, Jerusalem.)

"Hilulah," a book in Hebrew, just issued by the Tarbuth Publishing Company of Jerusalem, is a poem written by Dr. Ariel Bension, the distinguished Sephardi writer, orator and traveller. It takes its place with the distinctive writings of he new Hebrew literature, both in its style and content. Taking as his theme the belief that the dead are not lost to us, but are transferred to a higher plane and moulded in ever-ascending forms, until the highest transformation is reached and crowned with eternal peace, the author gives the basis for the Chassidic tradition that the anniversary of death is to be made the occasion of a festive celebration recognizing the souls ascent.

The manner of presentation is a succession of mystical impressions, pictures full of a richness of colouring and imagery portrayed with true oriental lavishness, so that even the portrayal of the pain and sufferings endured by the soul on its ascent to purification, is made absorbingly enchanting by the richness of colours which has hardly been surpassed and seldom equalled in our modern literature. The style is individualistic and suggests a new Sephardic-Hebrew style, reminiscent both of the classical Hebrew of the Bible and of the old Spanish writers, and yet at the same time possessing the supple conciseness of modern Hebrew. The Hymn of Praise, which is heard emanating from the higher spheres, has an exceptional stately dignity.

"Hilulah," the author telis us, is the prelude to a larger book, "Raphael," which will deal with the life of one of the Masters of Mystics, the Rav Hachassid of the sect of Sephardic mystics in Beth-El in Jerusalem. The sister of Raphael, who is writing the book of his life, writes this prologue in the form of a letter to his son. In this letter he acquaints her nephew with the depth existed between her and her brother of love and of understanding; how great was the influence which he exerted on her life by the purity and beauty and spiritual force which governed all his own acts; even though they were separated from each other; how deep and unconsolable was the despair into which she was cast by his death (this last being a piece of powerful if somewhat harrowing descriptive writing); and finally, her "Dream of Eternity," in which she passed through the successive stages of the soul's purification and rose at length to a vision of the very doors of eternity, hidden from her by no more than a crystal curtain, behind which "the eyes of her soul espied Raphael, her brother, in a state of eternal peace." This vision brings her the needed consolation and balance, showing her that death was not annihilation, but a new marriage with life eternal, so that instead of mourning the dead, she decides to observe the anniversary of death as a feast of joy.

Such is the story of the poem, "Hilulah," but this is only a mere outline and gives no conception of the masterly way in which it is worked out, and where all things, even those we are accustomed to regarding as inanimate, are made animate and "responsible," like all creatures imbued with life, to their Creator.

In this prologue, Sultana, the sister, gives a fleeting glimpse of the life of her brother in that littleknown sect of the Spharadi Chassidim of Beth-El. Dr. Bension gave us a beautiful and inspiring picture of this group, in his study on "The Sepharadic Chassidim of Beth-El," which appeared in a recent issue of "The Menorah Journal" of New York. Both the article and the poem, "Hilulah," make us look forward to the appearanre of the book on "Raphael," with a great deal of interest.

"Hilulah" contains a foreword by the German poet, Richard Beer-Hofman, who speaks of "The pure feeling of joy left on the mind of the reader of this exotic picture of mystical belief painted with the brush of an artist in words and in ideas."

RABBI J. L. ZLOTNIK.
MONTREAL. (Canada).

ZIONIST DELEGATES HERE

Mrs. ARIEL BENSION delivered an interesting address to school children at the Beth Aharon Synagogue on the 29th ultimo, which was well attended. Addresses on the upbuilding of Eres Yisrael will be delivered next week, both by Dr. and Mrs. BENSION. We shall publish full reports of their local work in our next issue.

MRS. KATE BERGSON, the mother of the famous philosopher, Professor HENRI BERGSON, died in London at the age of ninety-nine, after a brief illness. She married the late MICHAEL BERGSON, who settled in Paris and became a naturalized Frenchman. It is said that she was largely responsible for the education of her distinguished son.

HAS WON TWO PRIZES

For Physical Fitness

The Only Medicine This Baby Is Ever Given Is Baby's Own Tablets

Among the many mothers who state that Baby's Own Tablets are the best medicine for little ones that they know is Mrs. Russell Hill, of Norwood, Ontario, Canada. Her experience with the Tablets should be of interest to any mother who has not yet given them a trial. Mrs. Hill says:—

"I have five fine healthy children, and from the youngest to the oldest they get no other medicine but Baby's Own Tablets. When our baby girl was eleven months old she won second prize at the Norwood Fair, and when she was a year older she won first prize in competition with twenty-eight other babies. It was the Tablets that gave her the health and development to carry off these prizes. I always delight in telling other mothers what the Tablets have done for my children."

Mothers, if you value the life of your little ones give them Baby's Own Tablets when they are ailing, or ill, from any trouble traceable to the stomach or bowels, or better still, give them an occasional dose of the Tablets to ward off illness. Of chemists everywhere, or post free, 60 cents per vial, from the Dr. Williams' Medicine Co., 60 Kwangse Road, Shanghai.

OUR TWENTY-FIFTH ANNIVERSARY.—FURTHER MESSAGES

"A REAL ASSET TO THE COMMUNITY"

From Mr. M. S. BLOCH

Owing to my absence from Shanghai I was unable to send you my congratulatiers on the happy celebration of your silver jubilee, and appreciation for the good work ISRAEL'S MESSENGER has done in the past in the interests of Jews, Judaism and Zionism. As a constant reader of your journal I cannot but admire the fearless manner in which you have tackled the Jewish problems and the courageous attitude which you have shown in all matters of public importance to us. The task of editing a newspaper is arduous by all means; it requires patience and perseverance to overcome the obstacles that are often met with in the course of one's duties. In a place like Shanghai where the Jewish population is growing steadily and business interests expanding, ISRAEL'S MESSENGER becomes a real asset to the community as a whole. We who have suffered persecution and oppression in benighted lands find in you a champion of our ideals and politics, and for this reason you are entitled to our support in your great task.

MR. M. S. BLOCH.

History will not easily forget that which you have already accomplished for our people and our homeland. Needless to say, these views are shared equally by Mrs. BLOCH and both of us wish ISRAEL'S MESSENGER abundant success and long life in its useful mission.

M. S. BLOCH.

SHANGHAI, 11th April, 1929.

"THE TRUE MESSAGE TO OUR PEOPLE"

From Mr. J. HODESS, Editor, "The New Judea".

Allow me to avail myself of the opportunity of congratulating ISRAEL'S MESSENGER on its twentyfifth anniversary.

I always read your lively Journal with great interest and I never fail in admiring the vigour with which you pursue everything affecting Jewry and Judaism, and particularly the cause which is the symbol of both—Zionism. Your able championship of traditional Judaism and Jewish nationalism is undoubtedly a source of strength to both causes. Altogether your Journal is certainly worthy of the name it bears, bringing as it does the true message to our people.

May your Journal long continue to serve the interest of the Jewish people, as it has done in the past quarter of a century.

J. HODESS.
Editor, THE NEW JUDEA.

LONDON, March 14th, 1929. 77, *Great Russell Street, W. C. I.*

"REAL SERVICE FOR JEWS AND JUDAISM"

From Mr. S. M. COHEN, Batavia.

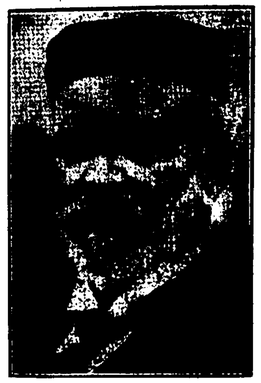
I must heartily congratulate you on the approaching silver jubilee of ISRAEL'S MESSENGER which has performed real service for Jews and Judaism. The more I read it the more I feel impressed with its intense Jewishness and fealty to Jewish ideals. I hope you will go from *kowah* to *kowah*, *mit'tob l'tob, ad tuba l'meah shanim, zikna tobo u'aharith shalom*. You ask me to make suggestions for improvements in your publication. I believe ISRAEL'S MESSENGER is quite flawless, hundred percent. Jewish. I enjoy your editorial notes and the brave fight you are putting up with the three Ms. May you celebrate many more anniversaries in future is the sincere prayer of your well-wisher and subscriber.

S. M. COHEN.

BATAVIA, 15th March, 1929.

SIR MANASSEH MEYER CABLES JUBILEE GREETINGS

The Silver Jubilee of ISRAEL'S MESSENGER has brought us a plethora of good wishes and goodwill which have been reflected in the messages of greetings published in these columns. We are aware of the hold which ISRAEL'S MESSENGER has succeeded in establishing in the hearts of Jewry everywhere. Those who understand our role and our ideals cling to us and hearten us to persevere with our mission. On the 11th ultimo, we were in receipt of a thoughtful cable message from SIR MANASSEH MEYER, K.B.E., the venerable lay head of Singapore Jewry, congratulating us on the celebration of our *shenath hayobel* and wishing us further success. We are moved by this touch of brotherliness and kindliness on the part of our readers and well-wishers alike. We feel that we have been more than compensated for the little that we have done in our journey through life.



SIR MANASSEH MEYER, K.B.E.

What is life? What shall a man do to live cries an ancient Jewish Sage, and his own lips reply in words which have their full import to us in this age. 'Slay himself' kill all that is base and selfish and contemptible in his heart, and let the nobler elements grow. Again, we are confronted with another query. 'What shall a man do to die?' asks the same teacher in Israel, and again he answers himself: 'live'—live as the world understands the world—live for the lower self, live the life that is but death. We have in this a faithful mirror of the philosophy of Jewish teachings, the significance of which we must not lose sight of. We are grateful to the foremost Jewish leader in the East, foremost in his love of Judaism and in the welfare of his people, noted for his MORDECAI-like attitude *doresh tob l'ammo*, for his cable message which we cherish and value for its intrinisic worth. SIR MANASSEH MEYER has carved out for himself an immortal name in the pages of Jewish history and his role in public life has won for him the confidence and esteem of all and sundry. His message of greetings is a recognition of the principles for which ISRAEL'S MESSENGER stands.

"ALL ISRAEL IS ONE BROTHERHOOD"

From Rabbi Dr. RUDOLPH I. COFFEE, Oakland, Cal.

Every month MRS. COFFEE and I look forward with eager interest to the arrival of your splendid paper. We read its pages carefully, thoughtfully, because we realize that "All Israel is one brotherhood." Your problems are also our own. Especially was this brought home to us in your last February issue. Pleading editorially for a Club to hold the boys and girls to Judaism, you ask for what Oakland found two years ago. Starting with twelve pupils who had been confirmed that Spring, MRS. COFFEE has now almost one hundred loyal and loyal Jewish girls and boys who weekly seek spiritual guidance in the house of God in addition to faithful attendance at our religious services. These pupils are members of one of three groups, according to age and previous training.

In the near future, you may expect a visit from us. MRS. COFFEE has already travelled around the world and either this summer or next we contemplate a long sea voyage and China is quite likely to be our objective. Till we meet, believe me to be, Yours very sincerely.

RUDOLPH I. COFFEE.

OAKLAND, 3rd March, 1929.

"CRITICAL YEARS IN THE ADJUSTMENT OF RELIGION"

From Mr. ARTHUR J. KIRSCHSTEIN, Editor of "The Intermountain Jewish News", Denver, Col.

It must be a source of great pleasure to you to have watched the growth of ISRAEL'S MESSENGER from a struggling little paper to the flourishing little magazine it now is—an increasing power for good and a true exponent of the teachings of the faith of Israel. Rest assured that you have our hearty cooperation to the end that the fundamentals of our faith may be carried on as outlined by the prophets of the past and that your magazine may bring nearer the Kingdom of Righteouness for which they sacrificed their lives. These have been critical years in the adjustment of religion to the modern outlook and ISRAEL'S MESSENGER has been a worthy instrument in leading our brethern of the Far East along sound spiritual lines in such adjustments. Your articles are instructive, interesting and stimulating and your editorials fair and unbiased. It is evident that your worthy publication sponsors the worthy causes of World Jewry, seeking at all times to foster a feeling of better understanding, goodwill and friendship between Jew and non-Jew.

MR. ARTHUR J. KIRSCHSTEIN.

I want you to feel that this letter is not only an utterance of my own best wishes but also of the felicitations of the *Intermountain Jewish News* on the happy completion of a quarter century of devoted years of continued usefulness for traditional Judaism and Jewish Nationalism. ISRAEL'S MESSENGER is truly named for, as above stated, it is the herald of Traditional Judaism and Jewish Nationalism, in a land far remote from the Jewish Homeland, but ably upholding the beautiful ideals and traditions of our faith. Yours is a splendid magazine and we trust that its next twenty-five years will be rich with the abundant harvest from the seed which you and your associates have already sown. As editor of the *Intermountain Jewish News*, of *Denver*, Colorado, permit me to tender its heartiest congratulations to ISRAEL'S MESSENGER on its twenty-fifth anniversary and compliment it upon its broad spirit of tolerance, its rich and sympathetic outlook upon life, its growing and noble influence among our brethern in the Far East, as outlined in your editorial policy and articles.

Please accept my congratulations and heartiest good wishes for your continued success.

ARTHUR J. KIRSCHSTEIN.

Denver, Col. 21st March, 1929, 1950 Curtis St.

ADVOCATES A CHANGE IN OUR NAME

From Mr. E. A. HILLEL

I read with pleasure and interest your jubilee number, and hope I am not late in congratulating you on the success you have achieved, and the prominent stand you have taken to place your worthy and esteemed journal.

Some years ago, if you remember, I took exception to the name you have given your paper, ISRAEL'S MESSENGER, and suggested other names such as *Jewish Herald*, *Jewish Advocate*, or *Jewish Voice* etc., but you objected on the ground that these names are already used by other Jewish periodicals, and you would not encroach on their rights. Now a nice name occurred to my mind, which I think is very fitting and appropriate to your journal, namely, *Sophé Leyisrael* or Hassophe (in English *Israel's Watchward*, or *The Watch*). To my thinking this is very much in accord with your attitude, for you stand watching and guarding the interest of Zionism and Jewish things in general, and now that you have celebrated your semi-jubilee under the old name, and are about to enter upon a new phase, I strongly recommend you to start under the newly suggested name, and take it up in your next issue.

Mebasser Yisrael means a messenger of good-tidings which has no bearing whatever on your journal. What message have you for the Jewish people, and what good tidings do your bring them? On the other hand, you stand for watchfulness, fearlessness, and straightforward criticism. Your motto is that of a *Sophé* and not a messenger of good tidings.

Wishing you every success in your undertakings.

E. A. HILLEL.

SHANGHAI, 15th April, 1929.

"A WELCOME VISITOR TO MY HOME"

From Mr. EMILE COHEN, Bruxelles.

I thank you for your invitation to record my views of your splendid publication on the attainment of its silver jubilee. I find it a welcome visitor to my home and take not a little trouble in bringing it to the notice of my friends here. I admire your fearless advocacy of Zionism and Traditional Judaism with which viewpoint I am in hearty accord. I wish ISRAEL'S MESSENGER further progress in its mission and hope it will continue to be the real hope-inspiring Messenger and Guardiam of Israel in the years to come.

EMILE COHEN.

BRUXELLES, 17th March, 1929. 22, Rue D'Assaut.

A MILLION CHILDREN

More than a million sturdy boys and girls, in all parts of the world, are living testimony that Glaxo contains everything *your* baby needs to build strong, straight bones, sound teeth and a hardy constitution. That is why so many Doctors not only recommend Glaxo but give it to their own babies.

Glaxo is the finest milk-food in the world, freed from any harmful germs by the wonderful Glaxo Process. Only the best is good enough for your Baby. Use Glaxo.

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"OUR ACHIEVEMENT IN ERES YISRAEL"

From Mr. HARRY LEVIN, Jerusalem.

Honour Herzl by Realising His Dream of "Old-New Land"

I was very interested to learn that ISRAEL'S MESSENGER is this year attaining its twenty-fifth birthday. Not many Zionist papers lay claim to a quarter-century's activity, and ISRAEL'S MESSENGER deserves to be warmly congratulated on its recording this venerable span.

Of special interest is it that ISRAEL'S MESSENGER'S home is in Shanghai, a town far from the large centres of Jewish life and activity; all the more creditable, therefore, is its publication, and the more important its function.

You ask my frank opinion on ISRAEL'S MESSENGER and any suggestions I may have for making it more attractive. May I suggest, then, that it give more space to the practical goal of our endeavours; to the efforts and achievements in Eres Israel that are the visual evidence and expression of our Renaissance? For example, let me mention the question of the land of Eres Israel. Everywhere and for everyone land and the problems linked up with it are of vital importance, for "land is life." But for us in Palestine the land and its problems is of even greater significance. For ever and above its general land problems Palestine is 'the least of all lands" and over 90 per cent. of it is in strange hands. You have always in the past shown your friendship for the Land Institution of our Movement, the Jewish National Fund. But nevertheless, I think, greater place in ISRAEL'S MESSENGER should be devoted to it, so that all your readers may learn of the significance, and romance, too, that characterises the Fund's work in the Homeland.

One of Shanghai's leading Jewish citizens, SIR ELLY KADOORIE, has realised the immense importance that attaches to the National Fund and has given very practical evidence of his sympthy by a munificent donation towards its funds. Part of this amount was utilised for the acquisition of the site on which the buildng of the National and University Library is now being completed on Mount Scopus. This is a very fine building dominating the whole vicinity and visible from every part of Jerusalem, and in the near future a tablet is to be erected within it recording the donor of the site.

That, then, is my suggestion for making ISRAEL'S MESSENGER more attractive—that it deal at greater length with the practical side of the upbuilding of our Homeland, for by our achievement in Eres Israel must our Movement prove itself.

I trust that ISRAEL'S MESSENGER may be privileged to see Palestine become truly Eres Israel, and I wish it many more such celebrations as it is now commemorating.

HARRY LEVIN.

JERUSALEM (*Land of Israel*), 28th Febuary, 1929.

"BROAD STANDARD OF IDEALS"

From Mrs. SARA GORDON BERNSTEIN, Editor, "The Canadian Jewish Chronicle".

Let me add my meed of praise and congratulation to the scores you are surely receiving on the silver jubilee of your journal. There is much sincerity in the work of ISRAEL'S MESSENGER and unquestionably it has contributed largely to the growth and enrichment of Jewish life in China for it occupies a unique position in Jewish journalism. ISRAEL'S MESSENGER has been constant in the service of matters vitally touching Jewish life and has always maintained in its news and editorial columns a broad standard of ideals and a high moral earnestness. I am sure you can look back on your quarter of a century of service with pride and satisfaction and I trust that ISRAEL'S MESSENGER will achieve the success and development in the future which its history of the last twenty-five years so fully warrants.

SARA GORDON BERNSTEIN.

MONTREAL, March, 21, 1929. 4075 St. Lawrence Blvd.

"UNSWERVING LOYALTY TO TRADITIONAL JUDAISM"

From Rev. NATHAN LEVINE, H.C.F., Brisbane.

I sincerely appreciate the privilege which is mine to send to you a greeting upon the occasion of this great milestone in your splendid career the Twenty-fifth Anniversary of ISRAEL'S MESSENGER

REV. NATHAN LEVINE

Those of us who have had the opportunity of reading the MESSENGER month by month cannot fail to be deeply impressed at the high ideals and unswerving loyalty to traditional Judaism which have characterised every page of your journal since its inception. We who read the MESSENGER with close attention, love it for the consistency of its views, for the purity of its ideals and, I think, above all, for its fearlessness. We Jews need courage. Hazak! "Be strong and of good courage" was the clarion call of MOSES to JOSHUA which has rung through the ages. It is a call which should ever echo in our ears for, in every age, we Jews have sorely needed the inspiration of the Lawgiver's words.

The Founder-Editor of ISRAEL'S MESSENGER has indeed been strong and of a fine courage. That is why the message has reached our hearts and has on countless occasions strengthened the faltering, encouraged the doubtful and put fresh energy into the faint-hearted. Any publication which can accomplish these things encourages our pride of race and performs, not only a great Jewish mission, but a great universal mission.

As I write, countless incidents in the career of the MESSENGER crowd into the mind, incidents and episodes which you have taken up, reviewed, honestly criticised and fearlessly brought to the searchlight of public opinion. That is why these twenty-five years have placed the MESSENGER upon a firm and sure foundation. You have the confidence of your readers to a marked degree; we all recognise in the MESSENGER a source of trustworthy and reliable information.

The MESSENGER has earned by these qualities, as well as for its literary worth, a foremost place in the ranks of Jewish journalism. The wider the field of its circulation, the better for Judaism and so for humanity. Again I warmly congratulate you. We know that you will never deviate from the old and well-tried paths upon which your feet are set. May the work of your hands be blessed with a continuance of prosperity so that you may indeed "Bless us with Peace, ye messenger of Peace."

NATHAN LEVINE.

BRISBANE, 20th February, 1929.

"REAL SERVICE IN THE CAMP OF ISRAEL"

From Rabbi HENRY H. RUBINS, New York.

I feel greatly flattered by your invitation to express my candid opinion of your worthy periodical. It is truly heartrending to see how few "fearless exponents of Traditional Judaism and Jewish Nationalism" we really have. Here, in America, we have some who proclaim themselves as such, but those who are really so count only few in number. (And we must not forget that America to-day is the country that has the greatest number of Jews.) Thus it is that my heart is warmed when I receive the monthly copy of ISRAEL'S MESSENGER, and see how fearless and vigorous are our brethren in the Far East. Great is my joy, and abundant is my happiness to read your editorials, in which again is heard the voice of an EZRA calling unto his brethren to leave their idolatrous ways and return to the land of their fathers, and take advantage of the modern KORESH.

I am sure that this quarter of a century of calling to and rousing the dormant Children of Israel has been of real service in the Camp of Israel. I fully appreciate and greatly admire your editorial policies. At the present time I have no suggestion to offer for its improvement. Of you, personally, I can only repeat the words in the book of EZRA (VII, 6). These are the true and innermost sentiments from a friend and admirer from afar, who is always, Very sincerely yours,

RABBI HENRY H. RUBINS.

NEW YORK, 8th Mach, 1929. 444 *Grand Street*.

JUDAISM AND ISLAM

The series of articles written by Mr. S. S. LEVY for ISRAEL'S MESSENGER on the above theme, are being widely read by our readers. Our Muslim brethren in India have not failed to give Mr. LEVY his just meed of tribute for his scholarly and profound views on the essentials of both of our religions. We admire Mr. LEVY'S impartiality and sincere way of presenting facts and criticisms when touching on the essentials of Islam. Needless to say, we agree with the contributor of *The Light* who signs himself M. A. (presumably MAULANA MUHAMMAD ALI, M.A., translator of the Quran in English) when the praises 'Dr.' LEVY'S charity of spirit, and sweetness of tone, when talking of others' faiths which if adopted by all religious missionaries 'would end the bitterness between faith and faith'. Of course, Mr. LEVY, uses what PROF. EICHHORN intended as a phraseology 'the higher criticism' whereby the impartial truth-seeker must examine the textual, the historical, the archaeological, the philosophical and the experimental before he expresses the result of his researches. The higher criticism is the end that leads to the highest—the truth itself. We give our readers the complete editorial from *The Light*, whicih runs thus:—

ISRAEL'S MESSENGER of Shanghai, dated February 1, has brought the sixth instalment of Dr. S. S. Levy's interesting series on "Judaism and Islam." If all religious missionaries adopted Dr. Levy's charity of spirit and sweetness of tone, when talking of others' faiths and their founders, much of the present bitterness between faith and faith would be a thing of the past. Religion which, as a rule, fanaticism has turned into a bone of contention between man and man would then become the common bond of fellowship that it was meant to be.

The learned contributor to the MESSENGER has brought out a nice point of distinction between the words *Bani-Israil* and *Al-Yahud* as used in the Quran, which should do credit to his scholarship. "Careful discrimination must always be made," he warns the critics of the Quran, "between these two names in the Quran. The first refers to the whole nation, the second to the few Arab Jews who had some friction and antagonism with Muhammad." Confusion between these two should be avoided and "none should be guilty of accusing Muhammad of 'praising and slandering the Jews in one breath in the Holy Quran.' This error arises from confusing the above two names." This explanation, for the first time put forward by Dr. Levy so far as we are aware, should go a long way to remove one great cause of bitterness between the Jews and the Muslims. That there have been good men in a community as well as bad men, just as there are good and bad in all of us to-day, no one can deny. Why, then, rake up the bones and quarrel over the dead past? We are here to build a world of our own. Why not build a happy world? Why perpetuate the follies and feuds of our ancestors? If only the Hindus and Muslims in India were to take the same common sense view-point, much of communal tension such as over Shivaji and Aurangzeb would be no more.

Viewed in this light, mountains of differences shrink into mere mole-hills. In the same spirit Dr. Levy explains certain harsh words in the Quran about the Jews. "By apes," he rightly says, "is meant that their spiritual genius became paralysed so that instead of drawing from inspiration and enlightening and leading others they degenerated into learning from and imitating or mimicing and following the misguided and the inferior. By swine they have become like animals wallowing in selfishness and the vain and frivolous enjoyments of earthly animal life." Dr. Levy's frank confession that some of the Israelites had some time fallen very low does not detract anything from their greatness as a race. Are there not such moral and spiritual apes and swine in every people? What is this blind following of the Mulla, this soul-less way of prayer and other observances among us Muslims but mimicry of the true religion? Like the Jews denounced by the Quran as apes, have not most of us to-day substituted the letter for the spirit of our great Faith? And are we not like those Jews wallowing in the mire of worldliness to the neglect of God for Whom alone we were supposed to live and die?

JEWISH CHILD AND NEWSPAPER

By Mrs. K. BERMAN, Tsingtao

For the single man the family is the narrowest bond. In all races the family life is holy and among the old nations worship formed part of family life. With Jews, the moral intuition, which pressed their life, has also determined the moral comprehension of the family. Their aim is the moral connection between the sexes, the inheritance of the faith and the traditions of the fathers to their children and descendants. A three year old child learns to lisp the Shema Yisrael!

The child is a gift to the parents rom the Lord, which they have to appreciate in full and improve through education. They should also master the knowledge of religion and morality. The education is a personal matter of the parents: *We shinantam lebanecha* and so on, is the call to the latter, to teach and inculcate in the minds of their young ones the ideal of religion. The rule for the education is: What your child shall be in future, you should exercise and arm him early. Together with brothers and sisters and friends accustom him to cultivate sympathy, humanity, and modesty. You must wake up in him a love for everything, stir his heart for divine service, love, fear and confidence in God.

(What are the means to emulate a life's experience? One's own example, that's it! Let the actions and the doings of the parents be a model. Show the child to do his duties together with the parents. Worthy earnest, honest and happy must be their model and the child is bound to obey, because example teaches. Guard his surroundings and make the child's heart thrill and filled with reality. The Bible reminds us that we are a kingdom of priests and a holy nation. Our responsibility for each other is a great one. Cain said: "Am I the guard of my brother?" Truth is that every human being is the guard of his fellow-creature and this responsibility increases and not decreases. It means support for other human beings and to fellowship to win their confidence and unite them. We are reminded in Genesis (*Lech Lecha*) "I, the Lord will make thee a big nation, I will bless thee and make thy name great and thou shalt be a blessing." So it is today. The world will make his name great and thou shalt be a blessing." So it is today. The world ones the ideal of religion. The rule for the education is: What your child shall be in ethics in Traditional Judaism are not only theoretic, it is *realised* in life, as once Hillel said: Pirkey Aboth, chap. 1, page 14: If I am not for myself who will?

My plea is short, Unite yourself with the world, help the youth of Israel to take part in the news of the day and in the events of Judaism. The maturity of the children to-day is higher than children of previous generations Therefore the child demands to-day to know about the world's events and it is the duty of the parents to satisfy their thirst. Read *together* with your child the press, all the different pages of news and essays, and they shall try to develop fast and build the future society. He should read also ISRAEL'S MESSENGER; it brings to him all the news about the community and the Jewish home. It gives him the chance to learn about the daily Jewish questions about Orthodoxy and Reform, about Zionism and Palestine, the spiritual life, about Jewish Clubs, organizations, sports, Jewish services, art, and so on.

The advertisements as well should teach the child, for instance, words like: "kasher, shohet, mohel, tallith," and so on. Without doubt the Jewish newspaper has element which binds the child with the race at home, with the help of his parents, a good teacher, the child should make good preparation. Therefore, I would say to all the Jews in the Far East, give your child ISRAEL'S MESSENGER to read, let him see the form of the essays and pictures, the social and cultural and literary pages as they contain precious and qualitative and interesting articles and materials of Jewish importance.

A welcome friend of Jewish interest
Good wishes for the future, you tried your best.
United the Jews in the Far East.
Published salvation, to the East.
Me basser yisrael celebrates its Jubilee.
Israel's Messenger, as I can see.
A L'cho Daudi, in a Jewish home.
Which has forgiven the ancient Rome

[*Continued from page 11*]

were cordially received by Mr. and Mrs. A. E. MANASSEH assisted by Mr. and Mrs. L. FLINTER, all of whom helped them to spend a pleasant and profitable day. As there is no community, a few donations were made by individuals and forwarded to KEREN HAYESOD. Mr. MANASSEH is K. H. Pres. and Mrs. L. FLINTER is Treasurer.

A very enjoyable and profitable visit to Hong Kong was paid by Dr. and Mrs. BENSION, the Zionist Emissaries. Mr. J. E. JOSEPH gave a tea in their honour at the Jewish Club, at which most of the community were present, and listened to the guests of honour, who gave them a detailed explanation of all that was going on in Palestine, arousing the interest of their hearers. After the speeches of the delegates, Mr. J. E. Joseph made an eloquent speech, promising his help and co-operation and expressing his interest in the development of the Jewish life in Palestine. Although he had but just last month sent his contribution of £100, promised to Mr. Krishewsky, Mr. Joseph again very generously contributed £500.- to the Keren Hayesod, making £600.-. Other contributions were also received and the collection is still going on.

The visitors were also entertained by Mr. and Mrs. E. M. RAYMOND in their charming house at Repulse Bay, and by Mr. and Mrs. D. S. GUBBAY. In spite of the difficulties through which the local community is passing, the visit of the delegates was a welcome greeting from Eres Israel.

FAITH, HOPE AND CHARITY: By M. MYERS

Nalevkys in Warsaw is what Chapei district is to Shanghai. Here lives and exists a reservoir of humanity, under various and perplexed conditions and the Jew at the risk of his life on the approach and throughout the Easter holiday, when practically the whole uncatholic Eastern part of Europe is replete with anti-semitism, and the nauseous blood accusation, and every morning on his knees thanks God for being in the land of the living and not murdered in cold-blood. The Jewish quarters in this part of the town at this time of the year, as a rule, are fully occupied, and the inhabitants can be discerned engaged with the arduous task, that heralds the advent of the Pesah. Their rendering of the "Hillel and Lail Shimureem" and other Yiddish lore, fills up the atmostphere with merriment. This denotes that the Jew is earnestly at it—he is baking the Mussas. Folks of fair means visit Kosher shops to purchase their wants for the occasion, others are seen packing up their *disgants*—needlessness—the Hamess chattles, etc.

Mr. M. Myers.

But Josef Zelig Lewandowski, an ardent specimen of his class, was seen furtively sulking in the street of Nalevkys, quite unconcerned in the happiness of the gay and tumultuous holiday seekers. For what right had he to participate in their mirth, when he, Josef Zelig Lewandowski, was in dire penury, and Pesah is at hand, is an equitable query. He tried his level best to raise a loan on his good name and transparent honesty, but could find no financiers to advance him an egg, when he did not own a chicken—"the blighters"!

He walked, and walked, and walked until his feet could carry him no farther, and totteringly he found his way back home —utterly disappointed. He related to Clasha his helpmate all what had befallen him, how his relentless friends found too many excuses to put him off, and he was sick with the whole rotten bunch of them.

"Did you see our friend Lifschitt Josef?"

"Oh, they are all tarred with the same brush! Tell me, is there anything left in the house to pledge to tide over the Pesah?"

"None but our old clothes and some of the furniture which had seen its best days."

"Clasha, nothing then, but a miracle can save us from the pending degradation and twitting of our neighbour Yankoffski, and his miserable brats. A dark cloud is hovering over our head, and I reiterate that nothing would help us out of the embarrassment, but a miracle; and, unfortunately, we do not live in days of miracles now, which please bear in mind. Granted that a miracle does crop up, would it not prove only a degree of certitude to a temporary relief?"

"You are a great pessimist, Josef."

"You are at liberty to suggest anything you please, dear. Supposing the miracle does materialize after all and we consequently succeed in celebrating the approaching festival in the usual way, how about the Shbeas which follows Pesakh with seven Shabas interceding?"

"The future will look after itself."

"Look here, Clasha, I am fed up with the perpetual Jewish holidays that absorb all the earnings of the poor, and scarcely give him a chance to retrieve. Just imagine we have about 52 Shabas, and as many Holy days in the year to observe. Where is the poor to find the means from, to help him to be an ideal and perfect Jew? He must beg, and that *he* must be a professional *it* to succeed, as every man, you know, is not born a beggar. Take our case, for example, would we, who through force of circumstances are subjected to the present pitiable state, not be willing to embrace death, than stoop to "schnorrism," I ask you, eh? On the other hand we often meet with persistent beggars, who prey upon the charitably inclined, and religiously believe that beggary is an art that must stalk hand in hand with audacity to yield a harvest. Hoardnig beggars very often found after the "Great Event" encircled in bandoleers filled with gold roubles instead of the customary war-time equipment. Who finally gets this uncoveted pile, pray? None other than the State, of course, in the absence of any relatives or other beneficiaries to the 'swag.' There are also the chronic, the canny and the surreptitious beggars,—they are a hopeless case! Believe me, only those who are blessed with profusion can successfully and happily celebrate festivals, and strictly adhere to the Jewish tenets and teachings if they please; but not the indigents who hardly have any means of subsistence with the exception of working hard late hours, to eke out a bare living—the schnorrs are out of it, absolutely! Have you noticed how the other day, the 'Gaoun' had ruthlessly cried down Shalomonski, for infringing the Shabas to feed his hungry children, and keep the wolf off the fold? I assure you dear, that the friends of the poor are few and far between. Here we are, down and out, deserted by our personal friends, yet insisting to meet an expense beyond our means, and obvious monetary assistance. I feel skeptical over the whole question of religion that leaves privations in its trail, and would like to throw all religions on earth overboard."

"I feel that something of importance *must turn up* to extricate us from our intricate environment. Have faith in God and hope for the best."

"Enough with your canting sympathies, and allow me to expound to you the genuine truth. Some of these ceremonies and festivals and occasional fastings have been sprung upon the Jews in the very remote past, and these sacred days had in turn invisibly developed into an extreme force of habit, and were we Jews to transgress them we shall feel very unhappy and superstitious over the subject, and be in constant dread of some evil omen. But we ought to dismiss such incoherent nonsense from our minds. We have no use for it in the present advanced and scientific age. And allow me to tell you that these festivals and ceremonies which exhaust all our energy and patience, are not embodied in our religion which teaches us to love our neighbour as ourselves, to do good, and to follow the dictates of our own conscience. And if we can distinguish between right and wrong and do the right thing, we shall excel those so-called theologians who pose as saints, exploit the unwary and foist on the credulous public, misnomers for ethics.

Some of us who trade with the Shool, (Synagague) generally find retrenchment cosily lurking within the precincts and four walls of that place of worship, and fire their initiative shell on the defenceless house of God, whenever a set-back in business occurs. We, however, overlook the fact that in relinquishing our seat in the Shool, our communal right and privileges automatically cease to exist. I daresay we shall also be heavily taxed by the Communal Body, when an occasion arises. Such members who find themselves in difficulties, should not heedlessly take drastic measures, as the Shool, you know, is very obliging and patient. It very often than not, waits for an improvement in the financial position of its members.

The more thoughtful of our class, however, prefer to change their seats for cheaper ones and return to their former seats when time changes for the better. But the idea of abridging the cost of their pleasurable pastimes never occurs to them, and they staunchly believe in not denying themselves any worldly pleasure, nor cut down their daily allowance of vodka in favour of the Shool, which they boldly maintain does not afford them any earthly benefit."

"Josef, are you not drifting from the main point? What are you preaching to me, has no bearing on the crux of the burning question of our pressing need. These irrelevant lapses do not interest us."

"Sorry, Clasha, if I have tried your patience. I will revert to our case if you please. What's your advice?"

"I advise you to call on Mr. David Abramovitch, our landlord, who had never failed to iron out our troubles in the past, whenever we had asked his help. Cast your mind back and envisage the good he is doing for suffering humanity, daily. Can you recall the lively time we had when we were invited to dinner at Mr. Abramovitch's place, on a Shabas night? What a good impression the whole service had left behind? A hospitable harmony in its absolute meaning, and what truly touched me to the quick was to witness old Abramovitch and his adorable lady, taking their stand soon after Kidush ceremony was over, at the head of the Schulhan, surrounded by their children and grand-children, who came in a file to kiss their individual hands as a homage due to the parents, who had given them their existence. In return to this filial recognition the patriarch and his gentle spouse placed their right hands, in order and form on the head of the child, and said "Yebarikhkha hashem Weyishmerekha." Such characteristic adherence to our traditional customs is rare nowadays in this part of the world. The present growing generation is becoming deplorably of a revolting nature, and bitterly resent any suggestion of the kind. It is repellant to their taste."

"True, Clasha dear, I notice a touch of Bolshevick tendency in young Israel's conduct of late."

"I wish Mr. Abramovitch would ask us again to his comely home. I love that delicious home-bread of theirs. I believe their Chef bakes it for them at home.

"Clasha, you are teasing my appetite, please stop; and confine yourself to the question of our *future feed*. Where is it coming from?"

"I believe I have already told you to go at once, and lay bare before Mr.

[*Continued on page 22*]

SHOULD JEWS CONVERT?: By Rev. Dr. Bernard Drachman, New York

There has again recently occurred one of those not infrequent controversies between Jews and Christians caused by the attempts of Christian missionaries to convert Jews, particularly Jewish children, to Christianity. These controversies, in themselves, are of no special importance and while the resentment which Jews feel at the constantly repeated efforts to seduce them away from their ancestral faith is quite natural and comprehensible, it is really rather superfluous, first, because we have been subjected to these conversionist attempts for centuries and know what to expect and secondly, because the results of these missionary campaigns are negligible and can hardly be considered as constituting an actual danger to Judaism. It might be a more dignified as well as more practically useful policy to ignore these professional soul-hunters and to limit our defence tactics to warning Jewish parents not to send their children to missionary schools or institutions while, at the same time, exerting ourselves to the utmost to provide social, educational and religious facilities for the offspring of our poverty-stricken co-religionists. The controversy this time was, however, more interesting than usual because a question was raised in connection therewith which is of real importance to both Jews and non-Jews and which deserves the most careful consideration. *The Jewish Tribune* had arranged a symposium in which a number of Christian clergymen participated, on the question whether Christians should directly attempt to convert Jews to their faith. Some divergence of opinion was revealed but the majority of the reverend gentlemen were decidedly of the opinion that the conversion of Jews to Christianity is a legitimate and proper kind of Christian activity. Two of the participants, President Faunce of Brown University, and Dr. Alfred W. Anthony, carried, so to speak, the war into the camp of Israel. They not only asserted that it is the right and duty of Christians to make converts to their faith but that it should be the wish of every man who believes that he is in the possession of some valuable truth to communicate that truth to his fellowmen and intimated that the attitude of Jews in not seeking to propagate their religion but merely to preserve it for themselves and their descendents is illogical and inconsistent. The words of Dr. Anthony in this connection are most illuminating and thought-compelling. "Unfortunately, Jews do not seek to propagate their religion. They seek only to preserve it. . . . One could assert that it is un-American and un-Jewish for Jews not to seek converts. The religion of the Jews, expressed in the Old Testament, rejects many exhortations and commands to bless the whole earth. Jews have at times in their history been propagandists for their faith." This raises, indeed, several questions of the highest interest and importance. Are modern Jews blameworthy for not maintaining proselytizing activity and seeking to convert the peoples of the world to Judaism? Is this attitude in contradiction to the former, ancient attitude of the Jewish people? Should this attitude now be abandoned and active efforts be made to make Judaism the religion of all mankind? The present article will consider and endeavor to answer these questions.

Rabbi Dr. B. Drachman.

MODERN JEWISH ATTITUDE

As regards the first and second questions there appears to be some confusion of thought on the part of those who condemn the attitude of modern Jews in not seeking converts and who assert that it is in opposition to the viewpoint of the Jewish people in the earlier ages of their history. They appear to think that conversion or proselytizing means nothing more than making known the religious and spiritual doctrines which one holds to be true and communicating them to one's fellow beings in the world. That is not correct. It means enrolling one's fellowmen in the ranks of the specific church or religious organization to which one professes allegiance and in compelling or inducing them to accept in their entirety not only the doctrines but also the duties. This is the real attitude of the Bible. Such passages as "O, Sing unto the Lord a new song; sing unto the Lord all the earth. Recount his glory among the nations, his wondrous works among all the peoples. . . . Ascribe unto the Lord, O ye families of peoples, ascribe unto the Lord glory and might. . . . Worship the Lord in the beauty of holiness, tremble before him all the earth." (Psalm xcvi) and many similar ones, while they do show that the Jewish Psalmist by no means advocated a mere "tribal cult" but was broadly humanitarian in his religious concept, are not meant in a proselytizing or conversionist sense. He wishes all nations to recognize the Supreme Being but does not ask them to become Jews, except in the broad sense in which the Talmud later understood it. "Whosoever denies idolatry is called a Jew" (Megillah, 13. a.) Indeed, if we examine closely into the significance of the Biblical passages we will find that the concept of conversionism, that is, the enrolling of all human beings into one church or religious organization, is quite foreign to the Biblical spirit. The Biblical concept is evidently the following. Israel is God's chosen people, to whom he has revealed the spiritual and ethical truths which he desires upheld and whom he has consecrated by a special disciplinary legislation. Idolatry is abominable not only because it is false but especially because of its low moral standard. Israel is to bring the message of God to all the world. "And ye shall be unto me a kingdom of priests and a holy nation" (Exodus XIX, 6). The nations are to reject idolatry and wickedness, are to accept the pure faith and morality which come to them from Israel but nowhere is it enjoined that they are to be induced to join themselves to Israel and to become complete adherents of Judaism. In other words, Judaism as its spirit is revealed in the Bible, does desire that mankind shall abandon the low and gross concepts of polytheism and accept the pure and lofty spiritual and ethical

JUDAISM AS A VITAL FORCE IN THE SPIRITUAL HEGEMONY OF THE WORLD

Israel's Messenger has much pleasure in submitting to its readers the thought-provoking contribution written by Rabbi Dr. Bernard Drachman *for its Silver Jubilee Number, which did not reach us in time for publication in our last issue.* Dr. Drachman *is a pillar of the American Rabbinate, a pillar of orthodoxy and a champion of Truth-true Judaism. His present treatise deals with an important theme that presents original thoughts which challenge our admiration and high regard for his wide scholarship in the domain of Rabbinic research. We bespeak for it the careful attention and candid criticism of our readers, among [illegible] a number of [illegible] not of the faith of [illegible] the state's [illegible]* Drachman *[illegible] essay the [illegible] to edification. [illegible] Jewish spirit. [illegible] [illegible] essay to [illegible] [illegible] [illegible] to both Jews and [illegible] We are [illegible] [illegible] Israel's Messenger as the [illegible] through which to disseminate [illegible] ideals in his fine treatise, [illegible] sure our readers will show [illegible] appreciation to him by studying [illegible] the problems so lucidly dis- [illegible] and prepared for their con- [illegible]*

doctrine which are its peculiar heritage but does not consider that this involves enrolling all men as members of the synagogue. There are many prophecies and aspirations that the nations of the world shall recognize and accept the truths which are in Israel but nowhere is there an injunction to the Jew to convert the Gentile to Judaism. A cursory examination of the passages will confirm this statement. Thus Isaiah says "And it shall come to pass in the end of days that the mountain of the Lord's house shall be exalted above the mountains and uplifted above the hills and all the nations shall flow to it. And many peoples shall go and say, Come, let us go up to the mountain of the Lord, to the house of the God of Jacob and he will teach us of his ways and we will walk in his paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem." (Isaiah, II, 2 & 3). Here we read distinctly that the nations will recognize the sacredness of the teachings which issue from the temple, from Zion and Jerusaalem, and will resolve to guide their lives by them but not a word indicatng that Jews will endeavor to enroll them as integral constituents of the Jewish people and faith. This is also the attitude of the Rabbis as expressed, most typically, in the *Aleinu* prayer. "We, therefore, hope unto thee, O Lord, our God, to behold speedily the glory of thy might, that thou wilt remove abominations from the earth and the idols shall be utterly cut off, to perfect the world through thy kingdom, O Almighty, so that all the children of flesh shall call upon thy name, all the wicked of earth shall turn unto thee and all the inhabitants of the world perceive and bow that unto thee every knee must bow and every tongue swear fealty." The broadest humanitarianism and universal religionism are expressed in this sublime prayer but not a word to the effect that these vast multitudes of mankind for whom such fervent prayer is uttered in the daily Jewish service must themselves become members of the synagogue, must themselves accept the multiplicity of duties and obligations enjoined by the Torah and which Israel so willingly fulfills. Needless to say that this marvellous prayer reveals most eloquently the spirit of Judaism and shows it filled with the broadest concept of religion and utterly free from all narrowness, bigotry and fanaticism.

OUR ATTITUDE TOWARDS GENTILES

There are passages in which the Gentile is represented as attaching himself closely to Israel, as becoming what we call a proselyte, but in all such passages this action is described as purely voluntary, never as the result of conversionist efforts on the part of Jews. Thus we read "For the Lord will have compassion on Jacob and will again choose Israel, and will set them in their own land; and the stranger shall join himself unto them and they shall cleave to the house of Jacob." (Isaiah XIV, 1.). "Thus saith the Lord of hosts: In those days it shall come to pass that ten men, of all the languages of the nations, shall take hold of the skirt of a Jewish man, saying; Let us go with you, for we have heard that God is with you." (Zachariah, VIII, 23). "Also the strangers that join themselves unto the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from profaning it, and holdeth fast to my covenant, I shall bring them to my holy mountain, and make them rejoice in my house of prayer; their burnt offerings and their sacrifices shall be acceptable upon my altar; for my house shall be called a house of prayer for all people." Isaih LVI, 6 & 7)

Here the clear statement is made that many Gentiles will ally themselves to Israel, will become full fledged Jews, and will be received with a sincere and cordial welcome, but their adhesion will be entirely of their own wish and desire; they will "join themselves" unto the Lord and Israel and no effort will be made on the part of Jews to induce or persuade them to take that step. This attitude of the prophets is the logical sequence of that of the Mosaic law which speaks of a stranger who sojourns in the land of Israel and takes in the religious life of the people. He was even permitted to participate in the Passover festival and to eat of the Paschal lamb, although these commemorate the redemption of Israel from Egyptian bondage. But there is no word that compulsion or persuasion was used to induce him to adhere to Israel. The Biblical term "Ger" for this "stranger" or "sojourner' became later the standard Rabbinical designation for a proselyte. From all this it is clearly evident that the Biblical-Jewish concept of the relation of the non-Jew to the religion of Israel is that his formal entrance into the Jewish fold is not essential but that he should accept the fundamental doctrines and ethical precepts revealed to Israel* and if he cares to join his lot to God's holy people and is sincerely desirous of becoming a "Ger Zedek", a full convert or "proselyte of righteousness" he will be accepted in the true spirit of brotherhood and made cordially welcome.

If the question be asked "Why this difference of attitude between Judaism and Christianity," why is Judaism so lukewarm as regards the admission of strangers while Christianity deems it a sacred duty to convert all mankind? The answer is readily found in the different theologies of the two religions.

[To be continued]

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MR. W. I. ZIMMERMAN

"IMPRESSED GREATLY WITH ITS FORCE"

From Rabbi Dr. LEON H. ELMALEH, Minister Emeritus, Congregation Mikweh Israel.

Permit me to extend to you my felicitations on the twenty-fifth anniversary of [illegible]. ISRAEL'S MESSENGER. I have had through your courtesy much pleasure in reading your valuable paper. I am impressed greatly with its force, direction to the cause of Judasim and its standards. May ISRAEL'S MESSENGER continue to render service to its readers, and be ever of interest and an inspiration to [illegible].

LEON H. ELMALEH.

PHILADELPHIA, Pa., March 20th, 1929. 2322 N. Broad Street.

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SUBSTITUTE HAZAN For OHEL-RACHEL

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The Hazan of the Ohel-Rachel Synagogue after serving for eight years, has been granted leave of absence for one year to proceed to Jerusalem (full pay), without the seatholders being consulted. Now the question of a substitute arises which is a serious one. The Committee do not appear to give the matter their serious consideration. They seem to imagine that any adventurer who can mumble and jumble the prayer can be qualified to preside at the Tebah and shout to his heart's contents. Let the committee be warned. The time has now arrived to re-organize the present arrangement and remedy the defects from which we have suffered for many years. A new generation is rising who must be made interested in our form of service. The present Hazan of the Ohel-Rachel will shortly proceed to Jerusalem to enjoy a year vacation. The country which was foremost in his mind, morning, noon and evening, is now within his reach. Good luck to him. If the country of his dream suits him, he is reported to have said, he will remain there for good; if not, he hopes to return again to Shanghai. Meanwhile, what are we to do? Shall we wait until the year is over and then receive an intimation from our popular Hazan that he has no intention of returning to China? What next? We must then find out a suitable successor. Why not prepare the field from now? In the last issue of your journal, Chief Rabbi BENSION OUZIEL, of Tel-Abib, stated that he is training Hazanim for Sephardim Congregations. Here is an opportunity to select a suitable assistant Hazan and solve a great problem for our oppressed community. Most of the services attended by us give a poor return of the charm and beauty of the ritual. We do not enjoy them. Our young men are puzzled and consequently find themselves compelled to drift. Let the committee be warned. They have a grave responsibility to face both here and hereafter. I am watching present developments with keen interest and hope to write you again on the subject. DOBER SEDEK.

SHANGHAI, 16th April, 1929.

JUDAISM, ISLAM AND MESSIAHISM.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I happened to read in the Jubilee number of your esteemed journal, a discussion between Messrs. Throop and Levy anent a quotation in Psalm 2-12, NASHEKU BAR, which Mr. Throop translates "kiss the son," taking for his authority Proverbs chapter 31-2.

Mr. Levy although took the correct transaltion, i.e. "kiss the pure" he could have gone further and quoted Psalm 24-4 *naki kapayim uvbar l'bab* and Psalm 73-1 *l'bareq l'bab* which undisputedly means "clean hands and pure heart," and to the pure hearted respectively. What would Mr. Throop say to this?

The words *bar bitni uvbar nedaray* in Proverbs also undisputedly mean " the son of my womb," "the son of my vows" but these are not of Hebrew origin but Chaldie which Lemoile's mother enterluded in her speech, as she did also at the beginning of the verse *ma beri.* Why and wherefore did Lemoile's mother use words of foreign origin in her Hebrew speech is beyond our conception but she was not the exception. Other writers also did make use of Chaldie words in between their Hebrew utterances in parts or a whole verse as *kidna ta amean l'han* in Jeremiah. Bar in Hebrew decidedly means "pure" as explained above and in Chaldee, son, as Bar Kochba, Bar Kapara, etc., etc., in the Talmud. The words translated "kiss the son" as Mr. Throop would have it will have no bearing on the Psalm in question. This Psalm was sung by David after he succeeded to the throne of Judah and Israel. When the neighbouring states, particularly the Philistine, heard of this, took fright and combined together to give battle to Israel and its king. Therefore, King David says, "why the nations become alarmed and Kings and Princes got together against God and His anointed? The dweller in heaven laughs and ridicules them. He even speaks to them with anger, and in his fury overwhelm them saying, "I have appointed me a king over Zion —My holy mount." David follows his song saying, "I speak with certainty; God hath said unto me, thou art my son; I have this day begotten thee. Ask of me and I will give the nations as thine inheritance, and thine boundaries shall even reach to the end of the earth. You may break them with an iron rod, and like an earthen vessel smash them." After King David has defeated his enemies, he concluded, "And now Princes come to thine sense and get subdued. Worship God with tremour, and praise him with zeal. Kiss the pure (pure worship) lest He (God) be wrathful and thou wilt loose thy way."

Now, how on earth does this Psalm indicates a Messiah or a redeemer as some would have it? Anyway a stray word here and there is not going to build up a faith. Christianity can only be proved if based on Jewish tenets and traditions, and this the Christian faith lamentably lacks. On a previous occasion a discussion arose as to the word almoh. Some would have it virgin and some maiden. But its correct meaning is 'youth' in the feminine gender as olem in the masculine. Ben mi zeh bi-olem. Samuel, I 17-56; Olem to my knowledge being the root. ISRAELITE.

SHANGHAI, 16th April, 1929.

THE ADEN JEWISH COMMUNITY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—May I crave the hospitality of your columns for the insertion of this?

On the 11th instant, (Rosh Hodesh Adar, II), was the occasion for the celebration of the opening ceremoney of a school for Jewish girls which has been called "Selim's School for Girls." There was a large representative gathering of the Jewish Community and the opening speech was delivered by Mr. MAHALLA S. JACOB in which he eulogized the thoughtfulness and the interestedness of the founder of the School, Mr. SELIM M. MENAHEM MESSA, in the noble cause of improving and raising the social status of the local Jewish woman, and selected for his theme that appropriate portion of the last chapter of King SOLOMON'S Proverbs, outlining the qualities that are characteristic of a virtuous woman, and emphasized the fact that with proper training and education a woman could attain a very high standard of perfection. Concluding, Mr. Mahalla JACOB pointed out that it was only some years back that Mr. SELIM established his "Sheath Shalom" Synagogue and expressed the hope—a hope that is shared by all—that the said generous benefactor may yet set up more other institutions for the benefit of his fellow co-religionists. Miss HANNA WEINBERG, a cultured young lady of Tel-Abib, who received her education at a well-known High School in Palestine and who has recently been brought down here specially to serve as teacher of Hebrew and English in the girl's School, then rose and spoke on the subject of education and on the duties of the Jew and Jewess etc. and assured the audience of her best efforts for the welfare of the children entrusted to her care. The honour of opening the School was conferred on Mr. MENAHEM M. MEAHEM MESSA, elder brother of the founder, which was followed by refreshments, and the ceremony then closed with the singing of Hatikwa and the National Anthem in Hebrew.

Needless to say, that with the establishment of the above School the Community will be making a remarkable advancement, and, by the way, it is most interesting and gratifying to learn that Mr. MOSES J. MENAHEM MESSA also has recently engaged two qualified Hebrew and English teachers from Palestine for the "King George V Jewish School" founded by his father the late Mr. JUDAH MENAHEM MESSA, who are expected to arrive here shortly. SHALOM SHALOM.

Aden, (Br. Arabia) 24th March, 1929.

[*Continued from page 18*]

Abramovitch your case, and surely, he will not send you away empty-handed."

"Clasha dear, my calls on this gentleman have been too many of late, and were I to try and trespass on his good nature again and he refuses to accord me a patient hearing, I should die."

"Have courage and go at once."

"Although your past advices invariably proved lucrative, dear, yet I feel nervous this time to confront him and ask a favour again. Why, one would call such a conduct an imposition—an impudence, if you please."

"Don't delay your call, but proceed at once, I say."

Lewandowski sighingly promised to carry out her wishes on the following morning, and he was seen at the appointed hour wending his way towards Mr. David Abramovitch's residence. On arriving at his destination he pushed an electric bell,—was answered and ushered by a neat looking servant into a spacious and lofty hall, and was soon face to face with his landlord, Mr. David Abramovitch.

(*To be continued.*)

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JUDAISM, ISLAM AND MESSIAHISM: VIII: BY S. S. LEVY.

Touch not mine anointed ones and do my prophets no harm. (Psalm CV-15). Behold I have taught you statutes and ordinances even as the Lord my God commanded me. . . . Observe therefore and do them; for this is your wisdom, and your understanding in the sight of the peoples, that, when they hear all these statutes, shall say: Surely this great nation is a wise and intelligent people. For what great nation is there, that hath God so high unto them, as the Lord our God is whensoever we call upon him (Deut. IV. 5-7).—

In our last contribution, our object was to explain to our readers, figuratively speaking, the fact that the nursery boy in his soldier's uniform, tin-sword in hand and riding upon his wooden-horse is not really a soldier or general (in the army of the Lord of Hosts); though he may grow up to be one; that the oceans, mountains, and continents on the map, though not real, yet form a good preliminary preparation for the grown up navigator and traveller of the world and lastly that the Christianity of Christendom is not a wood and clay doll in the hands of a little girl; but a healthy living immortal baby, in the embrace of its nursing, royal, ancient-yet-ever-young mother, in whose image and likeness he is; baby indeed, yet ever ready to spring up, independently of time, into his adult perfection.

Thus Judaism has her own private Christianity and it is the only genuine, real and eternal Christianity; complete, rational pure and holy making the Jew a born Christian and the Christian gentile a Jew; whether they are aware of this fact or not! But to whom does this writing address itself? Not to the narrow-minded, the biased, the bigot, the fanatic, the truth-sacrificing selfish man. It addresses itself to him only.

Who can ascend the mountain of God (Spiritual progress)
And maintain his stand in His Holy Place, (the Truth).
Clean of hands and pure of heart,
Who does not carry his soul (which is My spirit) for falsehood or Vanity.,
Nor pledges himself deceitfuly. (Psalm XXIV: 3 to 4).
Who aims at perfection and practises righteousness,
And harbors nothing but the truth in his heart (Psalm XV-2).

Truthfulness, honesty and candour are absolutely indispensable in religious affairs. No partiality, no prejudice, no rivalry, no strife and neither compulsion, nor conversion but *conviction.* For Israel, the few handfuls of water, that could alter the destination of the soul from a horrible hell to a glorious paradise or heaven, does not exist; the biscuit and wine that have the magical virtue of transmuting a wicked sinner into a saint, seem to be more suitable for the Arabian Nights than for the book of God's Light; the priest that has the power, cheaply, to disburden the soul of all her responsibilities to God, the Perfect Judge, is inconceivable; the idea that three is one and vice versa, is a mathematical impossibility; that one third of God could be in heaven while another was being nailed to a cross in extreme agony, appears, to say the least of it, shocking and impious; that God should sentence the human race to death and hell and send His Only Son to die for a few hours upon the cross as a sacrifice of Atonement for them seems a trick unworthy of God; and that no man could sin enough for the blood of Jesus to wash away appears revolutionary. Add to this the fact that no sinner has been transformed into a saint by baptism and sacraments and no Christian has been spared the deathbed and the grave and the difficulties of Israel to accept these doctrines become clear. It is as unfair as it is cruel to illtreat a man for being unable to swallow a camel, a church or a mountain. Born reared in these doctrines from childhood are different from men reared in their countries. One profound truism says, "God is Love"; another, "Truth is self-evident" or to use a poetical expression- "As I pass before them, all my children recognise me." Love, in its holiest, purest and highest form conceivable, is the love of mother and her offspring; and it is this sort of sacred Love that should embrace and unify the two creeds of Judaism and Christianity. One looks in vain for the crusades, pogroms and the ritual blood calumny, in the lectures by Jesus, in Russian or Latin, after his alleged resurrection. All one finds is that he spoke his mother tongue Hebrew, and forgot entirely to replace the covenant of Abraham by baptism, the Sabbath of God and Israel by Sunday and the Old Testament by any New One. He lived a jealous Israelite, died a true Hebrew and rose up a faithful Jew, uttering not a word of reproach or blame against his flesh and blood, his countrymen and God-sealed sacred and eternal blood-ties. Nor does Christendom furnish any legal document empowering her to stain his glorious memory and condemn his race by diabolical persecutions and excesses, against his people, by way of avenging his crucifixtion by the Romans. The only warrant known is the transparent envy and covetousness of the possessions of the helpless and defenceless. The Messiah of God has not arrived yet. The "Wolf and Lamb" of Isaiah do not yet "dwell together," the leopard does not lie down with the kid; nor do the calf and young lion and the fatling go together led by a little child. The lion of the beastly nature of man, does not eat straw like the ox, but lives on human flesh, bones and blood (Isaiah XI). Might still thrives on mangled right. Yet the Messiah is daily coming and ultimately must arrive. His arrival is guaranteed by God. The time, is, to a certain extent, left to man to shorten. If Christendom could become *Christian* to-morrow, the Messiah would be said to have taken a huge stride in coming. Israel, the servant of God, is the Job among nations. The crown of martyrdom on his head and the diploma of "witness" in his hand, he stands the God appointed anointed Messiah, priest and prophet of the human race on this planet. He alone can answer the vital question of— "Does the God of the Bible, the Heavenly Father, which Buddha denies and Confucius ignores, really exist?" Israel answers it in the affirmative and stakes his life and soul and all that they are worth upon the fact of having seen and heard Him at the foot of Sinai. He next points to a procession of morally pure and unselfish Judges, Heroes, Prophets, Psalmists, Kings and Sages, in his midst as witnesses, and lastly to the cosmos that issues from the Chaos of the Universe, as he sings "The heavens declare the glory of God and the expanse proclaims His handiwork." (Psalm XIX). He then [illegible] before you His Messages, explains them and leaves you to judge for yourself. Now Israel without his [illegible] absolution by penance, Baptism and Eucharist of the Water of Immortality and the Wine, his Saviour, Redeemer and Shepherd, [illegible] Refuge, Fortress, [illegible] has all these in the one God. Is he without his sacred Bread and Wine? (the literal and spiritual aspects of Judaism). How then does the New Testament, so-called, abrogate, rather than imitate the Old Testament and make "the Jewish Nation providentially destined to produce it and become enmeshed in it, like the silkworm in its cocoon, finally to dry up and perish, leaving its prophetic truth for the Church?" The God of Israel can never be so treacherous. Here is the substance and there is its shadow; here, a perfect garden, and mansion, and there, their oil-painting. You are free to choose. God says Israel stands before Him co-eternal with the laws of Nature. (Jer. XXXI). Jesus says heaven and earth may pass away, but not a yod, (the smallest letter) of the Bible can fail. But the Apostate Shaoul (Paul), says the New Testament abrogates the Old one. It is left to the reader to decide. Unlike the kingdoms of this world, the kingdom of Heaven can never be captured by injustice and violence. It can but be lost by these. "Not a silk-worm," protest the last twenty centuries," but a phoenixish heavenly lark; not a cocoon, but the Tree of Immortality and Elixir of Youthful life not enmeshed but rejuvenated and refreshed." God will never cast off his people, neither will he forsake his inheritance (Psalm XCIV-14). —The two nurses or governesses of the soul are faith and knowledge. Her two wings are religion and science. Life is interwoven of the ideal and the real. Jacob and Esau (the saintly spiritist and the materialist) are twins in a healthy strife which conduces to the mutual development and firm stability of their respective realms. Islam and Christianity lean heavily towards Faith; Judaism is evenly balanced between the two principles. God works all sorts of miracles and walks before Israel as two pillars of fire and cloud, day and night yet, the children of Israel insist on knowing—"Does God really exist in our midst or does he not?" (Exodus, XVII-7). "Unto thee it was shewn that thou mightest *know*, that the Lord, He is the God; there is none else beside Him" (Deut-IV-35). "And he said, show me, I pray thee, the glory" (Exod. XXXIII), "*Know* this day and lay it to thy heart, that the Lord, He is God, in the heaven above and on the earth beneath, there is none else" (Deut. IV-39).

The Budhistic Jew who could sever his blood ties, distribute his wealth among the poor, offer the other cheek to him who smites him, render unto God what is God's, and associate not Mammon with him in his devotion, offer his shirt to him who robs him of his coat, resist not evil, live like the birds and flowers taking no care of the morrow, love his enemies, bless them that curse him, recognise the Kingdom of Heaven only, and so forth is certainly the genuine Christian whom we have yet to meet. He seems as far off in his incarnation as the golden civilization of Isaiah—a citizen of the Ideal Realm of Psyche. A Budhism, having God and optimism for its Central foundation, is superior to every other known to us and would certainly overwhelm, swallow, digest and assimilate every other creed. The Messiah is not behind. He is a long way ahead and perpetually coming. By conception and projection he is a JEW. I, even I, [illegible] God and beside me there is no saviour [illegible] (Isa. XLIII-11). Come eat of my bread and [illegible] of the wine which I have prepared. [illegible] IX-5). And I will sprinkle clean [illegible] upon you and ye shall be clean [illegible] XXXVI-25-27).

[*Continued on page 24*]

THE EDUCATION OF THE FUTURE: THE ESTABLISHMENT OF THE SHANGHAI JEWISH SCHOOL*

By N. E. B. EZRA

GRANT ALLEN many years ago wrote a treatise on the 'Education of the Future' in which he said many interesting things which I wish to discuss and compare with present-day standards. He recognized at that time the education of the past had turned out confessedly in many ways a failure. To reproduce his own words:—

"Do we most of us find ourselves on our entry into adult life fully equipped at all points with all the knowledge and all the training of faculty that is necessary for us in our contact with the realities of the world and of human society? I trow not. Do we not rather feel every day a most poignant regret that so much good time was wasted in our youth in teaching us that which profited nothing, and so little, in preparing us for the struggle for life under existing conditions? To ask this question is at the same time to answer it. We all of us know, only too well, our school days were misemployed. Those of coming generations must surely be used to better advantage."

I know that the reader will not disagree with what GRANT ALLEN said so many years ago, and which even to-day holds good in the case of the average man's education. The Education of the Future, then, continues GRANT ALLEN, will set out above everything *to educate*. "What is absolutely and demonstrably the best mode of educating men and women for their work in the world, and their place in the universe?" The error of the existing system, says GRANT ALLEN is that it teaches theory instead of practice, words instead of things. It is at its worst purely literary; to read, to write and to speak with tongues, are its sole ideas. The Education of the Furture, on the other hand, will not rely much on words. It will think less of words, and much of things. It will deal with books but with less seriousness, and substitute the teachings of the solid truths of nature, it will train our natural faculties, observations, perception, judgment. We will also learn to store our brains with a large accumulation of knowledge, facts, generalizations, conclusions. Then will come technical education which will teach a craft, a trade conducive to the future well-being of the individual. As accomplishments, he may continue learning languages, music, painting or sculpture. To-day we have commercial schools, schools of arts and crafts, of music, of engineering which help to round off the general education one receives at school.

Bearing in find the foregoing splendid constructive criticisms, we must strive to use them in connection with the training of our Jewish young. Here in Shanghai, the school problem was a weighty one which took a considerable time to solve. The local school was established some five and twenty years ago and started in a very modest way. It housed some twenty to thirty boys and girls at that time and quite served its purpose. To-day the list has swelled to one hundred and fifty with a waiting list, none of whom can be accommodated in the present building. About seven years ago, it was decided that a new permanent, self-supporting school would be highly desirable, and efforts were made to collect funds which would hasten its establishment. It is true that a large sum of money was collected during the course of years, but it was not sufficient to warrant the institution being housed in its own building. Things have changed to-day. The late Mr. ISAAC S. PERRY, a wealthy co-religionist who resided in Hongkong and Shanghai for many years, provided in his Will the sum of $150,000.- subject to the condition that the Shanghai Jewish community raises a similar sum within a period of two years from his death. Happily, this has been complied with and on the 9th March, 1929, the legacy became effective and transferred to the committee of the school of which Mr. CHARLES S. GUBBAY, one of the leading members of the local community, is Chairman. The proposed new school which will shortly be erected will have two distinct departments. The first will deal with the study of Hebrew, Grammar, Bible, Jewish history and Zionism. The second department will consist of the usual English curriculum and will prepare students for the Cambridge Examinations and for the Hongkong University exams. There can be no doubt but that a fine staff of teachers will be employed under the capable guidance of a home graduated headmaster. In Tientsin where there is a small flourishing Jewish colony, the community took energetic steps to introduce a graduate university man to preside at the school. Mr. PERCY MONTROSE, of Leeds University, was appointed headmaster of the Tientsin institution and a contract was signed in January last by Mr. LEO GERSHEVICH the lay head of the community, who happened to be in London at that time. Mr. MONTROSE was given preference owing to his activities in the Zionist movement, which is just the type of a leader the community is looking for. The Tientsin community is Zionistic to the core. It raises large sums every year for the Keren Hayesod and the Keren Kayemeth. The same spirit prevails in Shanghai. There is no doubt that with the problem of education being solved in a satisfactory manner, the Jews in China will produce a new generation of healthy souls, who will ardently uphold Jewish traditions and maintain Jewish institutions. Another encouraging sign in the same direction is to be noted. SIR ELLY KADOORIE, K.B.E., a prominent leader of the Shanghai Jewish community, has taken deep interest in the educational question of the Jews in Eastern countries. Recently two schools for boys and girls giving accommodation to two thousand pupils were opened at Basra (Mesopotamia) by the King of Iraq. Two similar schools at Mosul and Kirkook are in course of construction, as well as a Benai Israel school at Bombay. Thus a chain of schools extends from Bombay to Eres Yisrael (in the latter place one is being built in Haifa and the other in Jerusalem) which bear the name of the distinguished donor, SIR ELLY KADOORIE and members of his family. Such healthy activities give abundant assurances for the future of Jews in Oriental lands and the future may well be watched with interest. For a number of decades Jews in this part of the world have suffered through no fault of their own. Their elders had failed in the past to provide educational institutions for them, with the result that they have drifted and retrogressed in their Jewish studies. It is a sign of the times that in Asia, modern schools are being founded which surely augur well for the future. In the past Hebrew education was sorely neglected. It produced a generation of Torah-less Jews, void of ideals and bankrupt in faith. To-day there is a great desire to undo the wrong. Hebrew will play a great rôle in the Jewish curriculum of the schools in the East. Therein lies one of the gravest solutions of Jewish religious problems. The Midrash tells us that the heathen philosopher AVNIMOS HAGARDI was asked "How can we make away with this people?" he answered them, "Go about and observe the schools and the academies. So long as you hear the voices of children ring forth in them, you will not be able to wipe them out. Thus the Jews have been promised by the father of their race. The voice is the voice of Jacob but the hands are the hands of Esau." While the voice of Jacob resounds in schools and academies the hands of Esau have no power over them. (Bereshith Rabba, 65: (16). The moral of this is dawning upon Oriental Jews and their awakening is nothing short of a complete spiritual rejuvenation.

*This contribution was made by special request for THE SCRIBE, a weekly Jewish journal, published in Portland, Ore. It was inserted in its Passover Number on the 19th ultimo.

COURT CONFISCATES LIBELLOUS PROTOCOLS OF ELDERS OF ZION

Budapest, (J. T. A.)—An attempt to spread further the gospel of anti-Jewish hatred through the wide distribution of the libelous and long since disproven falsification the Protocols of the Elders of Zion, was checked yesterday by an order of the Criminal Court. The Court, following proceedings which lasted two days behind closed doors, found the subject matter of a seditious character, inciting one part of the population against another and ordered the confiscation of the entire edition of the Hungarian translation of the Protocols. The order also affects a de luxe edition which was elaborately illustrated. The front page of this edition depicted a hooknosed snake, swallowing Western Europe. On its head a Shield of David was placed as a crown. The publishers, closely affiliated with the anti-Semitic organization, Awakening Magyars, fought the verdict and sought an appeal, which was denied.—*The Indianapolis Jewish Chronicle.*

[Continued from page 23]

And, now, having opened this essay by a quotation from the Moses of Israel, let us close it with a quotation from the Moses of Paganism:

"How can I curse whom God hath not cursed?
And how can I execrate whom the Lord hath not execrated?
God is not a man, that he should lie;
Neither the son of man, that he should repent:
When He hath said, will He not do it?
Or when He hath spoken, will He not accomplish it?
Behold, I am bidden to bless:
And when He hath blessed, I cannot call it back.
Blessed be everyone that blesseth thee,
And cursed be every one that curseth thee!
(Numbers XXIII, 7 and XXIV.—

Balaam returned as poor as he came: covered with disgrace and disappointment, and only too happy to have his head upon his shoulders!

The "enmeshed silkworm" theory is not tenable. It is too perfidious to be consistent with the righteousness of the Most High. It bears not His authorization of "Thus saith the Lord." It is opposed to the teachings of Moses, Balaam, the prophets, Jesus and Muhamad and their disciples and followers. The authors of such Psalms as the 19th and 119th for instance cannot be said to be enmeshed. They are rather ranting. "Bear up with me while I speak, and when I shall have done ye may mock. (Job. XXI. 3).

[To be continued]

TRINITARIAN PRINCIPLES OF JUDAISM

A SERMON FOR THE WEEK.

SIMON *the* JUST *was one of the last survivors of the Great Synagogue. He used to say, Upon three things the world is based: upon the Torah, upon the Temple service, and upon the practice of charity*—SAYINGS OF THE FATHERS, *chap. 1, verse 2.*

The time-honoured custom of studying the *Pirke' Aboth* between Passover and Pentecost Festivals has done much to popularize the sublime ethics of our Fathers. We would like to see this perpetuated and extended throughout the greater part of the year. In *Pirke Aboth* we find the cream of the noble sayings of our Sages which may be regarded as the quintessence of Judaism. Therein we come in close touch with the spirit and genius of Israel who elaborated a system of ethics which have been unsurpassed to this day. We intend for the next few months to base our sermons from texts selected from *Pirke Aboth* and dwell upon the sublime teachings bequeathed to us by our Rabbis of old. "Upon three things," we are taught, "the world is based, upon the Torah, upon the Temple service and upon the practice of charity." These trinitarian principles may be said to be the *summum bonum* of Jewish ethics and philosophy. Thereon the foundation of Judaism had been laid and reared. They stood the test of ages and withstood the ravages of cynicism and the attacks of agnosticism. The Torah may well be likened to *Sam hajim* to Israel's body and soul. The Torah is a sea of infinite resources, an inspirational fount, the solution of every problem of life, to all who cling to its ideal teachings. In ancient times the Torah had made a strong claim upon the mothers of Israel. Mothers used to soothe nightly their infants with the following lullaby:—

What is the best Sehorah?
My son will learn the Torah,
Sefarim he will write for me.
And a good Jew he will always be.

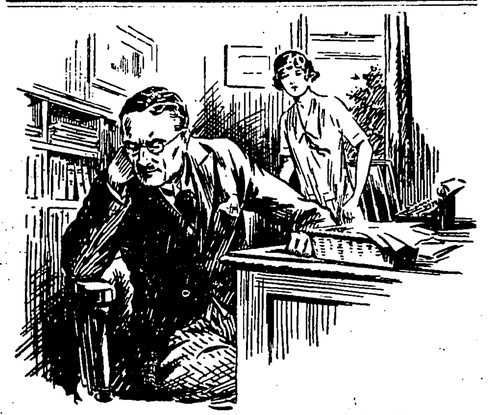
It would be like a miracle if such a spirit would find itself dominating is this age, but we must not despond. The Torah can never be forgotten in Israel. There are always the remnants in every age who will not bend their knees to Ba'al.

In ancient times, the Temple service was most dignified. The Levites with their harps and instruments formed a pageant of which we have an echo in our Day of Atonement service. Since the departure of the Shechinah from the Holy of Holies, the ancient service in the Temple had been suspended, although we find its counterpart in our Synagogal worship. The spirit of devotion still survives to this day and the "Temple service" has still a place in our heart whenever a Jew meets a Jew in the Beth Hakeneseth. The practice of charity on which the world is based forms a brilliant chapter in the history of our ancient nation. From hoary antiquity the practice of charity and *gemiluth hassadim* was the quintessence of Judaism. Father ABRAHAM practiced it and from his day it formed the duty of each Israelite in his daily search for good deeds. Our Sages have developed its essence to the sublimest touch which finds no parallel in the history of other people who are not of the faith of Israel. "The poor heathens must be maintained as well as the poor Israelite. The sick heathen must be attended as well as the sick Israelite. The dead heathen must be buried as well as the dead Israelite." What a sublime injunction bequeathed to us by our Sages of old! The Talmudic Rabbis taught these humanitarian ideals centuries ago, showing no discrimination in matters of benevolence between Jews and non-Jews. Every incident in the life of our nation, good or bad, has been explained philosophically by our Sages, from which one could seldom fail to derive a moral and adorn a tale. No good deeds performed have ever gone astray or unrewarded. With sublime prescience our Rabbis had delved into some of the mysteries of nature and extracted beautiful nuggets therefrom. The Talmud is replete with warnings and counsels to the student to beware in shaping his life's course. It is a warning to stand firm in the belief of the divine law of compensation from the operation of which we cannot exclude ourselves. We are given an instance in the life of a Queen in Israel. The Sages after referring to JEZEBEL who was devoured by the dogs, but who spared her hands and feet, explain to us the profound psychology of it. We are told that "JEZEBEL was wont to run after a happy bride and clap her hands with joy." That was her one redeeming virtue. We are thus assured of the divine law of compensation. To-morrow will test whether to-day's investment is a sound one or not. This is the sublime lesson we are taught to believe in. "The Torah, the Temple service and the practice of charity" are three cardinal doctrines which form the basis and the quintessence of Judaism. We must practice them *lishma*, not with the idea of gaining rewards but for the sake of training ourselves in good deeds, *ma'assim tobim*, in order that we may be known as true sons of the Covenant, who are ready to uphold the things that form the pillar of the world, *amud shel olam*, and upon which, as our Sages truly said, "the world is based."

ADMIRES OUR STAND FOR JEWISH NATIONALISM

From Mr. V. JABOTINSKY, Jerusalem (Land of Israel).

No matter how our views might diverge upon different problems of Zionism and, in particular, as regards the burning Agency question, I cannot but admire your strenuous efforts in upholding Jewish Nationalism in so remote a corner of the world. Please accept my heartiest congratulations on the occasion of your Journal's celebrating its twenty-fifth anniversary. Everyone, to whom the Jewish Cause is dear, will rejoice in your achievements. V. JABOTINSKY.
JERUSALEM, 28th February, 1929: P. O. Box 828.



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Dr. WILLIAMS' PINK PILLS.

NOTES FROM NEW JUDEA

Palestine's climatic conditions this year did not differ perceptibly from those prevailing in European countries. Whilst Europe was in the thrall of an intensive cold ways, the rain fall in this country assumed quite exceptional proportions. Last year, it will be recalled, there was a water shortage affecting more particularly the Emek Jezreel and the Jordan Valley. This year the excessively heavy rains have once more jeopardised the harvest prospects in the same region on account of the damage done to the crops in the lower lying area of the Emek Jezreel and the Haifa Plain. The more southerly districts have not suffered as much from the rain as from the devastation which the hailstorms wrought in the orange groves and vegetable fields. Fields and plantations in hilly areas, however, with adequate canalisation installation, escaped injury and are in excellent condition. But the heavy rains also did some good. The locust swarms which a few weeks ago invaded Jericho and could only be driven off by the energetic countermeasures adopted by the Government, were completely destroyed by the persistent rains.

THE NEW IMMIGRATION

Up to the present, the new Aliyah has brought 400 Halussim into the country, among them 71 Yemenites. All of them have found work in the plantation colonies along the coast. Three hundred additional Halussim are expected next week. This new batch of immigrants will finally arrest the downward trend of the immigration curve of the last two years. The year 1927 marked the lowest point of immigration into Palestine. During that period 2713 Jews came to Palestine and 5071 again left the country. During the year 1928, immigration and emigration were balanced, 2178 Jews in that year immigrating and the same number leaving. Whilst for the year 1928, immigration and emigration were equal, the whole aspect is changed when we take into consideration that in the first half of the year Jewish immigration still exceeded immigration, but from July onward the position was reversed. This excess of immigration over emigration was also maintained during the first months of 1929, and even when taking into account the three years of economic stress 1926 27 28, with the irrelatively high emigration figures, a closer examination reveals an excess of immigration over emigration for even that period, i.e. 17,971 immigrants against 14,614 emigrants. During the past seven years, a total number of 79,891 Jews entered Palestine, 23,769, or approximately 30 per cent. leaving.

INDUSTRIAL DEVELOPMENT

More so even than the immigration figures, the recent improvement of the position is indicated by the development of industry. In the course of this year, the number of Jewish workers in Tel-Abib has increased by about 700, unemployment having declined considerably within the same period. The Jewish industrial undertakings in Tel-Abib have absorbed 250 more workers this Spring than last. Exports of the most important Jewish industrial products, such as cement, oil and textiles, have greatly increased during the past year. Owing, however, to the bad agricultural harvest, the total export figures declined from £1,899,759 in 1927, to £1,509,459 in 1928. But this figure is considerably higher than that reached in the favourable years of 1924-25-26. Thanks to the growing prosperity of the population, imports into Palestine for the year 1928 also show an ascending tendency, though they have not yet attained to the record established in 1925. In 1928, the value of goods exported by the Cement factory "Nesher" amounted to £5,282 against £31,775 in 1928. A similar increase is noticeable in textiles, the corresponding figures being £2,488 and £17,532. Equally satisfactory export figures are shown by oils, soap, chocolate, confectionary, shoe leather and artificial teeth of Jewish manufacture. It is certainly interesting to note that the export of Hebrew books from Palestine amounting to only £918 in 1926, has increased to £9,147 in 1928, an eloquent testimony to the development of Hebrew publishing activities in Palestine.

LITERARY ACTIVITY

One of the most pleasing features of Jewish cultural life in Palestine is the extensive literary activity far surpassing what is usually done in that direction by so comparatively small a community of 150,000 souls. This may be accounted for by the fact that Palestine Jewry feels itself responsible for the cultural development of world Jewry, that the foundation of a new Hebrew culture is being laid here, which, going forth from Palestine, is again to weld all sections of world Jewry into one cultural entity. A rallying point for these literary aspirations is being provided by the important new periodical "Mosnajim," which is to appear from the middle of March onward. It is being published by the Hebrew Writers' Association of Palestine under the joint editorship of J. D. Berkowicz and P. Lachower. This publication is to appear weekly, each number to consist of at least 20 pages, and apart from original Hebrew contributions is to bring translations of selections from world literature and to make a special feature of critical reviews and bibliography. In this periodical Hebrew literature will once more have a worthy platform. A contribution to Hebrew literature worthy of special mention is the first comprehensive history of new Hebrew literature now being published by Mr. P. Lachower, one of the joint editors of the above mentioned periodical. The first volume deals with the beginnings of the new Hebrew literary movement from Moshe Chaim Luzzatto to the end of the Haskala period in Germany and Austria, the second volume containing the history of the Haskala movement in Russia from its inception in Wilna to its culminating point in Yehuda Leib Gordon. This history of literature is particularly valuable for the reader, since it does not merely contain critical essays on literature and a review of the general cultural background of that time, but actual literary excerpts and thus serves at the same time as an anthology. Within the past few years the publishing concern "Hapoel Hazair" has rendered an invaluable service to Hebrew literature, and beyond that to Zionism and Judaism in undertaking the publication of the complete works and letters of A. D. Gordon. Four volumes have already appeared. The last volume containing the letters is to come out in the autumn. A. D. Gordon is the greatest and most profound thinker the Palestinian Yishub has produced. Not only did he grasp the innermost meaning of Zionism, but realized it in his daily life.

EDUCATIONAL EFFORTS

Zionist educational effort, too, shows distinct progress this year. The number of pupils, which last year was 18917, increased to 19294 this year. A characteristic and pleasing feature of this educational system, probably unique in the whole of the East, is the fundamental importance attached to Kindergardens and elementary school. The total of 219 schools comprises no less than

[Continued on next column]

CANTOR L. LICHTENSTEIN representing the Jewish Seminary in Munkache, Austria-Hungary, arrived here last month. He carries with him credentials from Chief Rabbi SAPIRA of Munkache, Rabbi Dr. JOSEPH ABRAHAMS of Melbourne and others. Rabbi ASHKENAZI of the Ohel Moshe Synagoogue received a cable last week from Chief Rabbi SAPIRA commending him to Cantor LICHTENSTEIN who is authorized to collect money for the Yeshiba at Munkache. We hope that members of our community will respond to the appeal, and thereby identify themselves with a great seat of learning which is doing good work for Judaism.

[Continued from preceding column]

109 Kindergardens. The expansion of elementary education can also be gauged from the fact that the majority of the schools are located in the villages and small points of settlement rather than in the towns. There are 102 town to 117 village schools, though the Jewish country population is not more than approximately 30 per cent. of the total Jewish population. Thir year, too, saw the first distribution of diplomas in the Haifa Hebrew Technical Institute. Seventeen students passed the final examination, seven of whom were granted the engineers' and ten the architects' certificate. Eight of the graduates have already secured posts with the Government and in industrial concerns. The teaching staff of the Haifa Technical Institute now numbers 17 persons and that of the Manual School and of evening classes 5 teachers and 2 artisan instructors. The number of students is 250, of whom 123 are studying in the faculty of Engineering and Architecture, and 78 attending Evening Courses. In addition a Manual Training School has been opened for the benefit of those who have only had an elementary education. This School, which was opened at the beginning of this year, already has an attendance of 40. Courses Surveyors are shortly being instituted. Half of the budget for this institution, whose syllabus corresponds to that of a Technical High School in Western Europe, is provided by the Keren Hayesod.

JERUSALEM, March 17, 1929. HANS KOHN.

YOUNG JUDEA

The meeting which was to have taken place on the 15th ultimo, was unavoidably postponed until the 13th instant at 5.30 p.m. It will be held at the Ohel Moshe Synagogue Hall, No. 58 Ward Road and the address will be given by Miss LILY NORDSTON. The subject will be "The Romance of Israel." All friends are invited to attend.

NOTES FROM NEW JUDEA

LITERARY ACTIVITY

THE NEW IMMIGRATION

INDUSTRIAL DEVELOPMENT

YOUNG JUDEA

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Adam

Novicki

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"THE LIGHT" OF LAHORE AND OURSELVES

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amicably discuss the issues at stake concerning Judaism and Islam and thereby inform all readers of the actual state of affairs. We are not concerned with 'The Sphinx's Riddle'. The principles of Judaism and Islam are based upon the solid foundation of Truth and Justice, which simply cannot be compromised, neither do we see the utility of letting them rest 'in nubibus'. The writer of the Notes in *The Light* clearly states that he has never made it a point to wound the susceptibilities of Israelite friends', and we may honestly echo the same sentiment as well to our Muslim brethren. Honest controversy should not bear the slightest tinge of personal attacks or base arguments, but rather should spell the whole truth and nothing but the truth. 'The Editor' we are told was made the victim of an indecorous personal attack' by us, and of course Sage-like he turned his other cheek for us to slap in the form of a tender apology to us. We are not aware and in fact we positively deny that we behaved so childishly in the matter. On the contrary, a writer in the *Light* signing himself "A. J. M." even went out of his way in putting words in our mouth which we never uttered or even dreamt of. We brought this to the attention of the latter at the time and he was chivalrous enough to take refuge in silence. However, this behaviour reminds us of the story of a Judge who strictly told the accused 'I see many faults in you', to which the witty man replied: 'May it please your Worship! that is a personal reflection'. The writer of the Notes in *The Light* explains that the 'Muslim knows that the Quran is independent and self-sufficient as a guidance to humanity and is a direct revelation from Heaven'. Of course that is a matter of opinion. We however still persist in believing that the Quranic truths are based on the Torat. AIME PALLIERE a great scholar and writer wrote recently in his book, 'The Unknown Sanctuary' as a conclusion the following:—

"It seems to me that two facts claim our attention; in the first place that all of the divine truths which sustain the soul of Christendom *and of Islam are Jewish truths*, so much so that not one could be cited that Judaism does not possess and that is not borrowed from it." (Vide p. 235.)

Another Christian writer, Rudolph Kittel, Professor at the University of Leipzig, a great authority on the Old Testament, writes in his recent book 'Great Men and Movements in Israel':— 'Judaism, Christianity, and Islam are the products of Israel. To this day we gather our spiritual food from what Israel gave the world'. Be that as it may, our best wishes go out to the writer of the Notes in *The Light* and the readers thereof. We may honestly say that we were never all along anything but friends with our valued contemporary and its esteemed Editor Mr. YAKUB KHAN. Our fight was to uphold our ancient principles and not to quarrel over bagatelles. In the meanwhile, we will continue 'to hand the torch' by way of concluding the series of articles from the pen of our learned contributor Mr. S. S. LEVY to our readers and the readers of *The Light*.

"THE UNKNOWN SANCTUARY"

"A PILGRIMAGE FROM ROME TO ISRAEL", IV.

Whenever we witness an event, or what is known in philosophy as 'phenomenon', we infer that it has had a cause,—a cause which is adequate to the result produced. In religion for instance our mind takes for its cardinal belief the existence of a Creator, a First Cause, *Illat hailloth v'sibbat kol hassibot*, who is Omnipotent, Omniscient and Omnipresent. A book once gave an excellent example of a sea-shell which when taken from the sea murmurs of the moving vastness from whence it came, if held up to the ears. Opposed to Religion with its cardinal belief in a Supreme Creator, is atheism which is described as 'not merely the death of Faith, but also the suicide of reason'. Its votaries believe in what they term the reaction in Nature of blind Forces. And yet a great writer tells us that 'the rythmic march of the seasons, the fine travel of the stars, the eye of the insect, the cell of the bee, the wing of the eagle, the form and countenance of man—these are not the work of unintelligent matter or blind chance'. CLARK MAXWELL examined the system of atheism, and had found 'that each implied a God at the bottom to make it workable'. Nature has taught man all he knows. Great writers and scientists have plumbed the mysteries of Nature to make known to themselves some of the workings of God. Numerous volumes have been written from RAY and DURHAM, to PALEY and JANET which throw much light on the workings of Nature and its causes. NEWTON in his 'Principia', HUXLEY in his 'Physics' and TYNDALL in his treaties on 'Heat, Sound and Light' have taught the world much. All these scientists and thinkers had focussed their intelligence on the outward manifestations of Nature, and drawn valuable knowledge therefrom. In Religion this is not possible. Introspection must be the order of the day. In PALLIERE'S autobiography we have the striking personal experiences of a seeker after truth. As a result of this intense communion with the inner man we find the following illuminating discourse:

"Having arrived at the point in my religious evolution, I found myself but very far distant from the historic development of this identity, with its primitive conception and in full accord in any case This I felt longer a Jew. Jesus had

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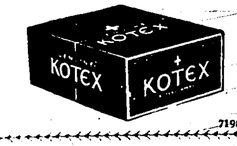

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"THE LIGHT" OF LAHORE AND OURSELVES

In the April 4th number of *The Light* our valued contemporary reserved a whole column under the caption 'To Our Friends the Jews'. The writer of the Notes (who, by the way, is Mr. M. ABDULLAH, acting Editor during Mr. M. YAKUB KHAN'S absence) pleaded for a 'spirit of forgive and forget' in order to 'avoid widening the undesirable gulf already separating us'. In fact ISRAEL'S MESSENGER was enjoined 'to refrain from making room for further development of the situation'. While we admire the peaceful spirit of the writer of the Notes, we cannot refrain at the same time from informing him that it was he himself who had initiated the controversy, and although we indulged in defending our stand we did not for a minute allow our arguments to be coloured or prompted by hatred or childish malice as it is hinted. We do not believe in splitting hairs. Our aim was from the very outset to

amicably discuss the issues at stake concerning Judaism and Islam and thereby instruct our readers of the actual state of affairs. We are not confronted with 'The Sphinx's Riddle'. The principles of Judaism and Islam are based upon the solid foundation of Truth and Justice, which simply cannot be compromised, neither do we see the utility of letting them rest 'in nubibus'. The writer of the Notes in *The Light* clearly states that he has never made it a point to wound the susceptibilities of its Israelite friends', and we may honestly echo the same sentiment as well to our Muslim brethren. Honest controversy should not bear the slightest tinge of personal atacks or base arguments, but rather should spell the whole truth and nothing but the truth. 'The Editor' we are told was made the victim of 'an indecorous personal attack' by us, and of course Sage-like he turned his other cheek for us to slap in the form of a tender apology to us. We are not aware and in fact we positively deny that we behaved so childishly in the matter. On the contrary, a writer in the *Light* signing himself "A. J. M." even went out of his way in putting words in our mouth which we never uttered or even dreamt of. We brought this to the attention of the latter at the time and he was chivalrous enough to take refuge in silence. However, this behaviour reminds us of the story of a Judge who strictly told the accused 'I see many faults in you', to which the witty man replied: 'May it please your Worship! that is a personal reflection'. The writer of the Notes in *The Light* explains that the 'Muslim knows that his Quran is independent and self-sufficient as a guidance to humanity and is a direct revelation from Heaven'. Of course that is a matter of opinion. We however still persist in believing that the Quranic truths are based on the Torat. AIME PALLIERE a great scholar and writer wrote recently in his book, 'The Unknown Sanctuary' as a conclusion the following:—

"It seems to me that two facts claim our attention; in the first place that all of the divine truths which sustain the soul of Christendom *and of Islam are Jewish truths*, so much so that not one could be cited that Judaism does not possess and that is not borrowed from it." (Vide p. 235.)

Another Christian writer, Rudolph Kittel, Professor at the University of Leipzig, a great authority on the Old Testament, writes in his recent book 'Great Men and Movements in Israel':—Judaism, Christianity, and Islam are the products of Israel. To this day we gather our spiritual food from what Israel gave the world'. Be that as it may, our best wishes go out to the writer of the Notes in *The Light* and the readers thereof. We may honestly say that we were never all along anything but friends with our valued contemporary and its esteemed Editor Mr. YAKUB KHAN. Our fight was to uphold our ancient principles and not to quarrel over bagatelles. In the meanwhile, we will continue to hand the torch' by way of concluding the series of articles from the pen of our learned contributor Mr. S. S. LEVY to our readers and the readers of *The Light*.

"THE UNKNOWN SANCTUARY"

"A PILGRIMAGE FROM ROME TO ISRAEL", IV.

Whenever we witness an event, or what is known in philosophy as 'phenomenon', we infer that it has had a cause,—a cause which is adequate to the result produced. In religion for instance, our mind takes for its cardinal belief the existence of a Creator, a First Cause, *Illat haillot w'sibbat kol hassibot*, who is Omnipotent, Omniscient and Omnipresent. A book once gave an excellent example of a sea-shell which when taken from the sea murmurs of the moving vastness from whence it came, if held up to the ears. Opposed to Religion with its cardinal belief in a Supreme Creator, is atheism which is described as 'not merely the death of Faith, but also the suicide of reason'. Its votaries believe in what they term the reaction in Nature of blind Forces. And yet a great writer tells us that the rythmic march of the seasons, the fine travel of the stars, the eye of the insect, the cell of the bee, the wing of the eagle, the form and countenance of man—these are not the work of unintelligent matter or blind chance'. CLARK MAXWELL examined every system of atheism, and had found 'that each implied a God at the bottom to make it workable'. Nature has taught man all he knows. Great writers and scientists have plumbed the mysteries of Nature, only to make known to themselves some of the workings of God. Numberless volumes have been written from RAY and DURHAM, to PALEY and JANET which throw much light on the workings of Nature and on its causes. NEWTON in his 'Principia', HUXLEY in his 'Physiography' and TYNDALL in his treaties on 'Heat, Sound and Light' have taught the world much. All these scientists and thinkers had focussed their intelligence on the outward manifestations of Nature, and deducted valuable knowledge therefrom. In Religion this is not possible. Introspection must be the order of the day. In PALLIERE'S autobiography we have the striking personal experiences of a seeker after truth. As a result of this intense communion with the inner man we have the following illuminating discourse:—

"Having come to this point in iy religious evolution, I found myself at the same time far distant from the historic development of Christianity, but very near to its primitive conception and in full accord in any case with the fundamental doctrines of Judaism of which it is the outcome. This I felt immediately and most keenly. I said to myself that I was no longer a Christian in the proper sense of the word, but a Jew, probably as Jesus had been a Jew. As a result of my early education I felt the need

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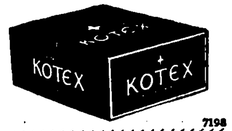

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of expressing my religious life through definite forms, and the thought came to me, more clearly than before, to undergo a complete conversion to Judaism, with which my soul found itself henceforth in full accord."

We are sure AIME PALLIERE could not have arrived at this solemn conclusion by mere chance alone. His was the deliberate result of the promptings of the hidden latent powers within which were in a sense partially active. We do not believe at all in blind chance. Instead, everything in life is governed by law and order which spells a cosmos. We are reminded of an excellent anecdote which speaks for itself, and entirely explains our contention. It is related that the leading French infidels of the last century were assembled in society, and were indulging in their atheism, when DIDEROT exclaimed: 'Let us appoint a defender of God'. The ABBE GALIANI was appointed to the office, and he said, "One day at Naples there was a man in our company who took up six dice and bet that he would throw the number six. He said so, and this was within the limits of possibility. But six times running he threw the number six. Then everyone cried out: 'The dice has been *dealt with*'. On examination this was found to be the case. Now, gentlemen philosophers, when I consider how the order of Nature perpetually returns, and how constant its movements are amidst such infinite diversities. When I also consider how this one chance preserves such a world as this which we see, notwithstanding a hundred million of chances that might derange its order, or destroy it altogether, I am led to explain that 'the world has been dealt with'. (We now come to the turning point in PALLIERE'S life, namely, his relationship with the late RABBI ELIJAH BENAMOZEGH of Leheorn. PALLIERE writing to him was edified by the following sincere reply:—

"Because of the confidence you place in me, I must in turn reply with utmost frankness. You fully deserve that I also should bare my soul to you. The subject that occupies us is too sacred to permit the slightest dissimulation on my part, or the faintest reticence. Your Pascal, amongst others, taught me the respect due to religious unrest, and meeting a believing soul, such as yours, exercises so powerful an attraction over my spirit, that even had I a thousand time as many duties as I have, I should always find time to write to you. . . . . I beg of you above all to believe that, true or false as it may seem to you, nothing that I shall say is improvised for the occasion. Everything is the fruit of long meditations, which date from the time when the first studies of my youth impelled me irresistibly toward the path in which you aim to walk to-day."

We cannot conceive of a more truthful and sublime answer than the foregoing written by the famous RABBI to PALLIERE. We fain would wish this spirit of religious truthfulness ushered in between man and man, religion and religion, and thereby create the greatest religious tie —that of humanity. Verily it may be said of the late RABBI ELIJAH BENAMOZEGH (*allaw hashalom*) in the poetic words of MONTGOMERY:—

"Not all the group and pageantry of worlds
Reflect such glory on the Eye Supreme,
As the meek virtues of one holy man."

[*To be continued*]

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'DAYAN' MONTEFIORE And His 'Square Table', V.

'Mankind', says a Chinese manuscript, 'for the first seventy thousand ages ate their own raw meat, clawing or biting it from the living animal', just as they do in Abyssinia to this day. We are reminded of the story of the first man who ate cooked or rather burnt meat, who came running to his aged father shouting: 'Eat, eat the burnt meat, father only taste—O Lord!' Both father and son strictly kept the secret to themselves otherwise they would certainly have been stoned by their neighbours. Nevertheless, strange stories got about, and the couple were brought before the court of learned sages. Evidence was given, the obnoxious food itself produced in court, and the verdict was about to be pronounced, when the foreman of the jury begged that some of the burnt meat, of which the culprits stood accused might be handed into the box. He handled it and they all handled it, and burning their fingers as the accused had done before them, and nature prompting to each of them the same remedy, against the face of all the facts, and the clearest charge which court, townfolks, strangers, reporters, and all present without leaving the box, or any manner of consultation whatever, they brought in a simultaneous verdict of Not Guilty. The judge who was a shrewd fellow, winked at the manifest iniquity of the decision; and when the court was dismissed, went privily, and bought up all the pigs that could be had for love or money. It is to be understood that at that time there were no prescribed dietary laws, in fact the culinary art was something unknown and unheard of. It would have gone well, to our mind, with 'Dayan' MONTEFIORE had he lived in the olden days and preached to the masses to eat everything they could lay hands on. To-day the promulgation of his "Rough Notes" is in defiance of law and order. It is a return to the days when everyone would do that which is tasteful in his eyes. Says the 'Dayan' in chapter 4:—

"Let us go back to the dietary laws which are perhaps the most conspicuous religious 'form' in the life of the orthodox Jew. Some liberal Jews may observe these laws, or portions of them, for auld lang syne's sake. They may observe them because their genuinely orthodox parents observed the law because they promised their parents to observe them."

In other words 'Dayan' MONTEFIORE would have us rely too much upon sentiment in the observance of the dietary laws rather than observe the laws dutifully and intelligently. Instead he speaks of three courses which are open to him, namely, (1) to recommend their full observances (2) to recommend their complete discontinuance, (3) to recommend some partial observance, such as not to eat hares, oysters, pigs, [*why?—Ed.*] but to eat meat killed by a non-Jewish method, to neglect the salting and 'porging' of meat, to eat meat and milk together, and to eat game which is shot'. Speaking about himself he observes that he himself was brought up upon (3) and in his own house 'out of respect to his mother's memory', he still follows (3). Such is the role of a modern 'Dayan' who finds shelter in the liberal wing, a disruptive force creating chaos and confusion with his fantastic legislations. We are, however, not concerned with personal likes and dislikes and observances. *Ish b'het'o yumath!* What we must bear in mind is the relationship of the dietary laws as viewed in the light of Law. A very excellent treatise was published in *S. A. J. Review* (a strange title of a weekly) of December 21, 1928, by JACOB S. GOLUB on 'Dietary Habits' from which it is worth while quoting at length. Speaking of the observance of the dietary laws at home Dr. GOLUB places the following facts and figures before us:—

"Our tabulation shows that 92 per cent. of the homes have the two set of dishes prescribed for meat and dairy foods; 94 per cent., prepare their meats in accordance with ritual regulation and 91 per cent. will not buy meat from a non-Jewish shop. . . . . The individual eating habits of the parents outside of home shows a HIGH DEGREE of observance, only 14 per cent. of the fathers, and 12 per cent. of the mothers will eat meat out of the home. Only 8 per cent. and 7 per cent. of the fathers and mothers respectively will eat buttered bread with meat, about 10 per cent., will not mind having coffee with cream or ice-cream, after meat, 7 per cent. and 5 per cent. will eat ham, and 5 per cent. will eat oysters. . . . . It will thus be seen that the great majority of parents in the home or out of it, are still strictly traditional in their eating habits. . . . . Miss Ravitch asks: 'Do you observe the dietary laws outside your home?' The answers are yes 23.3 per cent.; no 59.3 per cent.; blank 5.0 per cent.; vague 8.2 per cent. On the other hand Mrs. Lazaroff finds that 98 per cent. of the families buy kasher meat, 92 per cent. have double dishes, and about 6 per cent. or 7 per cent. of the parents will eat ham. Summing up his article Dr. Golub adds:—'The dietary customs show in a wide range of readaptation, affected by age, occupation, and apparently, among the females, by Hebrew education. The degree of observance varies from 70 per cent. of non-observance, in the case of eating meat out of the home, to about 15 per cent. or 20 per cent. of non-observance in the case of eating food belonging to one of the forbidden categories, like ham or oysters.'"

The foregoing illuminating facts and figures apply to the United States of America. It would be interesting to take cognizance of conditions ruling in Great Britain. May we draw 'Dayan' MONTEFIORE'S attention to the statistics we have quoted above? Laws were given to man to uplift him and to discipline him and to create order out of chaos. The reign of *toku wabohu* in St. John's Wood circles may be attributed to the overthrow of the Biblical injunctions as no more binding and authoritative. The 'Dayan' finds himself in a position where he can seduce many innocent souls from their moorings. It is easy to catch such nude souls, *nafshin artillayin* when one preaches a religion of convenience. Consequence and not conscience is the controlling passion that sways the 'Dayan' of the newfangled Judaism. The dietary laws apart from their hygienic value were given to us for a purpose, to prepare the Israelite for the higher laws of morality and spirituality. Our Sages taught, "One must not say, 'I have no desire to eat swine's flesh, no desire to indulge my sensual cravings; I desire it, but I will conquer the desire for the sake of my Father in Heaven'." In the face of this express injunction by the Sages of old, the modern misguided 'Dayan' has the temerity to upset the ancient law and order so as to win the applause of the ignorant and the unwary. 'Dayan' MONTEFIORE perhaps knows that the Talmud lays down the law expressly that "No Beth Din may annul the decision of a contemporaneous court unless it is superior in numbers or in authority." Now, the dietary laws are Mosaic in origin; they are not the decision of a small court which 'Dayan' MONTEFIORE tries in vain to supersede by a show of his own authority. Transgressors of the laws of a country are amenable to swift punishment. Transgressors of moral and spiritual laws must likewise face similar consequences. They must and should ruthlessly suffer at the hands of Nature.

[*To be continued*]

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"PRO" AND "CON"

The sentiments expressed by *The Jewish Guardian* in its article under the above caption and elsewhere in its 'Notes of the Week', display rare eloquence and still rarer liberal (?) logic. Eloquence, it is said appeals mainly to sentiment, its object being to make people do something which their cooler and better judgment would reject, and in some cases to carry them away almost against their will. It is explained that a masterpiece of eloquence may be inaccurate in spite of the talent that is brought to bear upon it. Take the case of a lawyer who defends a prisoner whom he knows to be guilty and worthy of punishment, and who by his ability persuades the jury to pronounce an acquittal; he may be a great orator, but he is not sincere. The same may be said to apply to journalism, but to a much greater degree. Insincere eloquence may play havoc with the readers of a journal and take possession of their judgments and feelings. Reading MR. L. MAGNUS' leading Notes 'every week and all the week' to use the phraseology of MR. NEWSMAN of the *Jewish Shomer*, we are confronted with a rare eloquence that we admire, and the still rarer insincerity of our *confrere* that we detest from our distant corner of the globe. The subject of the week which was discussed in its columns was about the Agency Conference which was held by the Board of Deputies on the 21st April. Prior to the meeting being held, *The Hanofeh* blew somewhat colder on the subject, chiefly owing to its inability to know 'what the Zionists want.' We have now regularly for the last two years or so been dinning into the head of our stubborn *confrere* all that is necessary for Zionism and the Jewish People, so that the latter has no business to complain about it at this late day. We could say a lot more on the subject, but the least said the soonest mended. Coming back to the subject of the leading Note, it should be explained to our readers that the enlarged Jewish Agency was initiated by two prominent Jews, namely, LOUIS MARSHALL and LORD MELCHETT. This union of Non-Zionist with the Zionist was brought about according to *The Hasofeh* because "the latter is no longer able to sustain the financial burden of Palestine!" What a sense of relief it must be to the MONTEFIORITES! What a joy to behold the setback that is coming and what an opportunity to save the discredited man-made theology of 'Liberal' Judaism from destruction! In spite of that our contemporary bewails that 'extremist' Zionists are still unrepentant. We offer our condolence to MR. MAGNUS and hope he will continue to play the role of the good Samaritan. It has now become common knowledge that without the Agency proper, Zionists were able to raise all along over half a million annually for the cause. On the other hand the Jewish Agency at the very outset planned to raise one million pounds sterling distributed over a period of five years, a by no means startling sum comparatively speaking. After weighing the pros and cons, our contemporary decides in favour of the success of the scheme, owing to the twofold perception (1) 'that of the British Mandate for Palestine is a point of departure from which it cannot look forward and (2) that if Jewish effort is invoked for the execution of the mandate, since that mandate provides for the establishment of a Jewish national home, such effort should not be confined to so-called nationalist Jews.' We are used to such 'odds and ends' projected from time to time in the *Guardian*. This antipathy to Jewish Nationalism, which acts as a red-rag to the mental susceptibilities of our contemporary, is happily easily counteracted by the formation of the Seventh Dominion League headed by eminent Britons. 'True,' we are told, 'the Palestine experiment, when all is said and done, from a Jewish point of view is still very experimental. There are many Jewish immigrants, but there are also many Jewish emigrants, and in any given month the latter may be in excess of the former.' There is no more any doubt as to the partial success of the so-called Palestine experiment, and immigration and emigration far from prove the success of Zionism. This attempt on the part of our *confrere* to make blue look red and vice versa is most reprehensible and is now degenerating into a devil may care attitude.' But we are told further on:—

"We do not imagine a Palestine 'as Jewish as England is English.' That kind of fancy has had its vogue. We prefer the practical imagination of the financiers and industrialists who are all out to make a modern country, with room for a modest number of Jewish materials, in this tri-lingual and tri-credal land. We like the idea of Jews as Palestinians, with historic links to their new soil."

Our readers will remember that we have always pleaded that in course of time 'Palestine will be as Jewish as England is English.' That was and is a leading slogan of ours. Without a national status, Palestine can no more be a Jewish Homeland as Morocco or Kwangtung in China would serve to attract our people as a national centre. But of course our contemporary has always bared its teeth to such an ideal suggestion, and we are sure that whenever its Editor hears the slogan uttered aloud he becomes nervous and we can see him 'sit on thorns.' We know MR. MAGNUS is practical in his Zionistic outlook, for to plead for the planting of trees—that 'innocent recreation,' and the University with its books and shady nooks' surely deserves hearty commendation. To serve the 'Grand Dukes' loyally and heartily is another practical attribute of the Editor of *The Jewish Shomer*. It is not difficult to see why our hero decides to throw in his lot with the financiers and industrialists who are now working to make a modern country of Eres Yisrael, where Jews may be known as Palestine subjects now and as full-fledged Jewish subjects when the time is ripe enough. We are told further on, that Western Jews are reluctant to 'set on foot an international organization, or to take any active part in it.' Will our *confrere* kindly explain whether he is speaking for Jews living *en masse* in the West or for the 'liberal' Jews of St. John's Wood? (We will quote now a final passage:—

"They (Western Jews) are as little international as any people of a scattered Church can be: far less so, indeed, than members of the Church of Rome. The writ of the Gaonate never ran among them, and they have had no 'Rosh Ha-Gola.' They have never cultivated a Galuth-consciousness."

After reading the foregoing, we have no doubt that MR. MAGNUS is all wrong. We do not doubt for a moment that he forgot to refer to the ROSH PEOR of St. John's Wood and the rest of the 'Peorites,' those 'liberal' minds without the Galuth-conciousness, who live *al mey menuhoth*, in self-conscious bliss and of whom one may disparagingly cry in the Biblical phrase, 'How solitary do they sit!" Otherwise we do not see why Western Jews should allow the *Jewish Shomer* to plead for them rather than *The Jewish Chronicle*, the mouthpiece of British Jewry. EMERSON advised that every mind is given its choice between truth and repose by God. In studying our strictures we would advise our readers to abstain from inperfect opinions as in the same way one must avoid the inconvenience of suspense. Rather weigh the *pros* and *cons* of the problem and thereby arrive at a healthy and truthful solution.

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EDITORIAL NOTES & COMMENTS

MRS. ARIEL BENSION

There are speakers and speakers. It depends upon the audience and upon the cause for which the speaker pleads. We have in mind MRS. ARIEL BENSION whose special charm in fascinating her auditors is the topic for discussion in our community. To say that she had captured all hearts here and elsewhere for the cause which she brilliantly espouses, is to put it mildly. Rumour has it that there are not a few who would gladly pay the admission fee, if need be, in order to hear MRS. BENSION'S eloquence, her manner of delivery, style and diction. The charm of oratory lasts. It pierces into the heart and remain there for good.

KEREN HAYESOD DELEGATES

The periodical visits of Zionist delegates to far-off Jewish communities are doing much to cement the bond of union between Eres Yisrael and Galuth-Jewry. This is a new phenomenon in our modern life, for which we must thank the World Zionist Organization. The advent of DR. and MRS. ARIEL BENSION to our shores has done much to bring our community closer to the Zionist idcal, creating thereby a healthy atmosphere. The utility of such delegations is beginning to be realized everywhere. Dr. and Mrs. BENSION are doing good work in every community they visit, scattering rays of spiritual comfort to their auditors. They are assets whose services will be always requisitioned in future. We hope to see them again after some years undertaking a similar mission to the Orient.

AHOOBAINU ADAM TOB HOLECH LAMILHAMA

The London Jewish Bulletin has been resurrected by Mr. H. A. GOODMAN of the Agudah fame. The latter sends us a marked copy of it drawing our attention to page four, where ISRAEL'S MESSENGER is severely rebuked and roasted for its criticism of the Agudists. Not only ISRAEL'S MESSENGER has been the target of attack, but others, such as the CHIEF RABBI OF THE BRITISH EMPIRE, Dr. STEPHEN S. WISE, NAHUM, SOKOLOW and the London *Jewish World*. It would appear that *Aboobainu* GOODMAN, *Hashaim Yishmairehu*, is gifted with a surcease of fighting blood in his veins with which to wrestle with his adversaries. One is really inclined to address him in the classic words of JOSHUA: "Art thou for us or for our adversaries?" Alas, that we should have to dissipate our strength in fighting our own selves when instead of division there should be unity and harmony in our camp: "Words that wound," say our Sages (Vide Babba Mesia 58b) "are the worst form of oppression," and the maxium is worth thinking about. Mr. GOODMAN is apparently not moved by any step taken to reconcile him. The holier-than-thou attitude still sways his intellectual mind. In his desire to create a sensation that an orthodox Jewish journal criticies the Agudah, be uses a somewhat strange caption in his Bulletin when inditing his editorial against us. "The Yellow Press of Shanghai" is the text of his *darush* in his offensive against ISRAEL'S MESSENGER. We would do well to reproduce the "protocol" in full for the edification of our readers. It runs thus:—

Shanghai (LJB) The local Official Zionist organ, "Israel's Messenger" has recently been again indulging in the pastime of Agudah-baiting. N. E. B. Ezra, its energetic editor, who claims to be "a fearless exponent of traditional Judnism and Jewish nationalism," presumably justifies his claim to the former title by attacking the Reform and Liberal Jews, and to the latter title by attacking the Agudah. The most ridiculous fictions are good enough for this "fearless exponent" to poison his arrows with, and this yellow journal of Shanghai in asking "Why treat our opponents honourably" proves that its ways-like those of the heathen Chinee—are difficult to understand. In its issue of September 7th it prints a contribution from the pen of Mr. H. A. Goodman in which he contends that "as long as there is one Jew left with the spark of the Torah in his heart, the ideals of the Agudah will remain." There is a large amount of sincerity in the work of "Israel's Messenger," but it will have to change its tactics, learn to treat its "opponents honourably," before it can be taken seriously in responsible quarters.

And now, dear readers, what shall we say? *Aryeh sha'ag mi lo yira?* When a lion roars who shall not tremble? Shall we say right away *hattanu, awinu, pashahnu?* We would rather leave that for the Day of Atonement, although we must remember that according to our Sages (*zichronam libracha*), every day should be a day of atonement, and here we must pause for awhile and find out why we should not make ample *teshuba* and ask for *mehilla* in order that we may be taken in future "seriously in responsible quarters." We shudder to think who they are, what they are and what they are likely to be in future. Hereafter, say the *Hachmey Hatalmud*, "men will have to render an account for every legitimate pleasure they have rejected." We really wonder if we are to be rendered accountable for declining "the legitimate pleasure" of following the lead of *Ahoobainu hayakar* HARRY AARON GOODMAN, *Harahaman y'zakainu!* Perhaps, having provided the latter with some material with which to indite his next fighting editorial, some light may be thrown upon this preplexing matter. Let us wait and see!

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THE PIONEERS OF ERES YISRAEL

EMILE LUDWIG, noted Jewish author, has now in the Press a book entitled "On Mediterranean Shores" which deals with that section of the world in which Ancient Israel had played a great rôle in the past and is still playing to this day. Some advanced passages from the work have been given out to the Press by the publishers LITTLE, BROWN and Co., and we are pleased to give here a few illuminating sentences for the edification of our readers. Thus saith LUDWIG:—

In all humility, these pioneers want to till the land which to them is holy, and the young Zionists are already cultivating thrice as much ground as the Christian colonists of old standing have been able to occupy effectively. They are humble and thankful. If they have an ambition, it is to show the world their mettle. Their motives are exclusively productive. Pioneers, I have called them, and there is no exaggeration in the use of this term. They are pioneers just as much as if they were settlers in California or in Africa. For the land is stubborn! Stony desert is the country round Jerusalem, though it is beginning to respond to the labour of their diligent hands. Even the Emek Valley, where villages are springing up everywhere, is by no means a promising area for settlement, and to start farming in such a place implies a talent for renunciation. The coastal regions of Palestine are comparatively fertile, but are not extensive enough to absorb and feed more than a fraction of the immigrants. None the less these Jewish settlers, who (it had been declared) would never take kindly to any occupation other than the time-honoured Hebrew pursuit of commerce, and would obviously fail to make a livelihood when reduced to trading with one another, these people, supposed to be loath to undertake manoal work, and of whom an opponent said that every one of them would want to be a parliamentary deputy and, if possible, to become president, have actually re-transformed themselves into agriculturists, are once more herdsmen and plowmen as they were in the days when Moses brought them the Tables of the Law. Such a change has only been rendered possible by giving them a country which they can regard as their own. Were it not for this, not one of them would handle a spade. Were it not for this, they would one and all of them peddle old clothes in preference to walking behind a plow. Some of them were peasants in Russia before coming to Palestine, but these are in the minority. Most of them are intellectuals of one sort or another, writers and dealers and talkers, to whom the handling of axe or shovel was at first a difficult task. As a sign that they are a united people they insist upon a common language; what comes first in the new Palestine is not the common faith, but the common tongue. That is what welds together this ancient people, renewed.

"Were it not for this" (that is, Jewish Nationalism) "not one of them (halussim) would handle a spade," says the famous Jewish author. We entirely share his conviction. Jewish pioneers in the Land of Israel are not sacrificing their lives and careers in order to build some philanthropic institutions to please our enemies in our own camp, but a "country which they can regard as their own." It is time to make this fact indelibly impressed upon all and sundry. Without the basis of Nationalism Eres Yisrael will never appeal to Jewry and the country will never recover and become the homeland of Israel. EMIL LUDWIG has uttered a sterling truth and we are sure his voice will go reverberating down the corridors of time, giving strength as the distance becomes greater.

THE LATE MR. LEONE A. LEVY

The death of MR. LEONE A. LEVY removes a picturesque figure from our communal rank which we can ill afford. The deceased was a valiant Jew, proud of his origin and proud of the faith in which he was born and reared. His life was devoted for the good of the young generation and he always pleaded for their cultural advancement. His passion in life was to uphold Judaism and spread its ideals far and wide. He revelled in controveries which were conducted by us, either in the local press or in these columns. Many were the encouragements given us by him. His message on the occasion of our recent Silver Jubilee was among those we received from our local readers. Therein he expressed his strong sympathy with our work and referred with pride to the gains made in furthering local Jewish educational institutions. He was a frequent visitor to our sanctum. On the day of his removal to the hospital he was sitting opposite our desk. He asked us to enlighten him upon many points of interest and left us with a smile without our knowing that that would be the last visit from him! The late MR. LEVY had endeared himself in local circles for his activities on behalf of our youths for whose walfare he worked unceasingly. He will be missed by all. In San Francisco which he visited annually during summer, he had hosts of friends and admirers. The latter were looking eagerly forward to his visit and his sudden demise is bound to be regretted and mourned by them. We offer our condolences to the deceased's sister LADY SASSOON and his brother MR. SIMON A. LEVY in their great loss.

ATTACKS ON ZIONISM

Shanghai Jewry owes a real vote of thanks to MRS. ARIEL BENSION, wife of the Zionist envoy, for the splendid, courageous way in which she answered the charges against Zionism and its leaders, that have been poisoning the minds of our coreligionists and preventing them from doing their share for the upbuilding of the Jewish National Home. We are sure that everyone who had the pleasure of hearing MRS. BENSION last Sunday week, at the Zionist meeting held at the home of Mr. and Mrs. S. A. HARDOON, has had his mind cleared of all the doubts and misapprehensions that have come about as a result of the counter-propaganda referred to by MRS. BENSION. We know that this paper in pursuing its Zionist work, and that the delegates who have come here more recently, have all had to contend with this counter-propaganda carried on in our midst. It has made our work exceedingly difficult and productive of but very poor results. Personally, we cannot understand how any right-thinking Jew can take it upon his conscience to carry on this secret distructive fight against those unfortunate orphans and those hapless refugees, waiting to come to Eres Yisrael, of whom MRS. BENSION spoke so feelingly. It is these unfortunates who suffer in the long run, if people who are able to give them substantial aid are talked into witholding such aid. A Jew need not be a Zionist to see how unfair is such a fight carried on by those who are able to give, against those who are in such vital need of our help. We must not forget that we are dealing with human life, and what is the difference between the one who prevents others from giving to save human life, and the one who deliberately destroys the other's chances for life? We trust that MRS. BENSION, if she has done nothing more, has at least opened our eyes to distinguish between the true and the false, and to try always to get at the truth and let it determine our actions. Let this secret warfare against Zionism cease. It is too despicable for decent men to countenance it.

"THE DAY IS SHORT AND WORK IS GREAT"

A SERMON FOR THE WEEK.

Rabbi Tarphon said, The day is short, and the work is great, and the labourers are sluggish, and the reward is much, and the Master of the house is urgent. Pirke Aboth, chap. 2, verse 20.

The *Pirke Aboth* or the Sayings of our Fathers are intended to raise the Jew to a high state of religious piety and fervour with a universal outlook on life. Heathenism knew nothing of this law. The heathen was not concerned with humanity, with progress, for all that was of service to him was the family, his tribe, or at the most his city or state. He could not see further than his environment, nor was he interested in anything outside of his sphere of activity. "The word mankind," says PROF. MAX MULLER, "never passed the lips of SOCRATES, or PLATO, or ARISTOTLE. Where the Greek saw barbarians, we see brethren; where the Greek saw nations, we see mankind, toiling and suffering, severed by oceans, divided by language and by national enmity, yet evermore turning, under a Divine control, towards the fulfilment of that inscrutable purpose for which the world was created, and man placed in it bearing the image of God." This is especially true of the Jew. The Israelite has a message for the world—a message which tends to uplift one and make of mankind a family guided by God and His prophets.

Each man has his appointed task to perform in life. In fact MAIMONIDES teaches that man's actions are divided as regards their object into four classes. They are either *purposeless*, unimportant, in vain, or good. An action is said to be *in vain* if the object that is sought is not obtained owing to some obstacles, as it is said, "Thou hast worked in vain." In the case where a trivial action is sought, an object which is not necessary, it is known as *unimportant*. *Useful* actions serve a proper purpose. Such ideas are given as in the case where it is said, "The Lord hath done whatever he pleased." (Ps. CXXXV :6). "His soul desired it and he made it." (JOB, XXIII :13). "Who will say into Thee, what doest Thou?". (Ecc. 8 :4). The meaning of these citations show us that whatsoever God desires to do is necessarily done; there is nothing that could prevent the realization of His will. 'The day is short, and the work is great' warns RABBI TARPHON. This grand Sage does not mean by 'work' manual labour alone, but moral and spiritual and intellectual work as well. PASCAL, the great thinker says, "Thus, the whole of our dignity consists in thought; it is by this we are to elevate ourselves, and not by mere space and duration. Let us, then, labour to think well." This definition is the keynote of RABBI TARPHON'S warning to us. Thought gives birth to action. Good thought leads to good action. The kindly thought to kindly action. The positive thought to quick action. As the *Hachmacy HaTalmud* taught, *Mahashaba toba Hakadosh Baruch hoo m'sarfa l'ma'assey.* Let it be known that the Sayings of our Fathers prepare one for the higher thought which makes way for ripe action. A modern sage was once asked: "What is meant by the warp and woof of life?" He replied, "There are three great principles in life which weave its warp and woof; apparently, incompatible with each other, yet they harmonise, and in their blendings create this strange life of ours. The first is, our fate is in our own hands, and our blessedness and misery is the exact result of our own deeds. The second is, "There is a divinity that shapes our ends, rough hew them how we will." The third is, "The race is not to the swift, nor the battle to the strong, but time and chance happeneth to them all." RABBI TARPHON'S sage advice had better be followed so that in spite of the shortness of life, the sluggishness of man's labours, the efforts however hard we may find them to be will reward us in the world to come—*olam habba!*

MR. AND MRS. S. A. HARDOON ARE HOSTS TO THE JEWISH COMMUNITY OF SHANGHAI

The Palatial Home of Mr. and Mrs. Hardoon Is Scene of The Largest and Most Successful Meeting Ever held in Shanghai

Dr. and Mrs. Bension Guests of Honour Stir Large Audience to Great Enthusiasm

An event that will be long remembered in the annals of local history, took place at the beautiful home in Bubbling Well Road, when Mr and Mrs. S.A.Hardoon were the hosts to the largest assembly of the Jewish community that had ever taken place in this city. About four hundred people filled the beautiful ballroom to hear the Zionist emissary and his charming wife, "tell the miraculous tale of the new Jewish renaissance". Mr. and Mrs. Hardoon received the guests, with their usual cheerful hospitality, and took care to see that everyone was made quite comfortable. It is doubtful if more auspicious surroundings could have been found for such a meeting. Coming through the fragrant lanes of the vast garden, through grottoes of fascinatingly-shaped rocks and leafy bowers, one entered the pagoda-roofed house to be welcomed by a genial host and hostess, whom the Jewish community were delighted to meet.

MRS. TOEG'S ADDRESS

Mrs. R. E. Toeg, President of the Zionist Association of Shanghai, pressided She introduced the speakers of the afternoon, in two well-worded addresses. Introducing Dr. Bension first, she said:

"I am indeed happy at the task that has devolved upon me to introduce to you, this afternoon, two such prominent people as the emissaries of Zionism who are honouring our community with a visit.

"First of all, I want to thank our host and hostess, Mr. and Mrs. S. A. HARDOON in the name of the Shanghai Zionist Association, for their kindness in allowing this meeting to be held in their sumptuous abode. They have shown us a splendid example of kindly hospitality, that has helped us to gather together so large an audience and to meet under such auspicious circumstances. Mr. and Mrs. HARDOON, we thank you.

"I have no task in introducing Dr. BENSION. He is an old friend. He is practically one of us. We know him and we like him. We know him as a great scholar, not only in Hebrew literature, in Bible and in Talmud, but as one versed in modern scholarship and as a philosopher, who demonstrates in every word and in every action, the philosophy of right living and of high thinking. He is a poet and a writer of note, a traveller, who has covered nearly the whole world and a great idealist. It must be inspiring to us who are trying to do our little bit for the Jewish national movement, to see a man of Dr. BENSION'S type, a man of such practical capacity and of such intellectual attainments, devoting his life to help restore the Jewish nation to its Holy Land. Since he was here last, Dr. BENSION has made a triumphant tour of South America, of North Africa and of many countries of Europe. Everywhere he has had the greatest success, and has won great friends for our Cause. He comes to us now, from Aden, India, Burma, Singapore and Hongkong. Everywhere, he has met with signal success. Shanghai, we feel sure, will not lag behind these sister-communities, in doing its duty. We have come together to welcome our guests and to hear the message they bring us from the Jewish Homeland. I have much pleasure in introducing Dr. ARIEL BENSION as the first speaker this afternoon." (applause).

DR. BENSION ON THE JEWISH OUTLOOK

A burst of applause greeted the Zionist emissary, who has a host of friends in Shanghai. His speech was followed with keenest attention as he unrolled the panorama of progress that has been made in the upbilding of the Jewish National Home, since his last visit to Shanghai. Before embarking upon his speech for the afternoon, he graciously thanked Mr. and Mrs. Hardoon for having given him so fine an opportunity to meet his old friends again, under their palatial roof.

Dr. Bension's speech was that of a scholar, who is at home amongst the Hebrew classics. Quoting copiously from the Bible,

DR. ARIEL BENSION

the Talmud, the Zohar and others of the great Hebrew writings, he leavened the solid mass of substantial facts, with which he bombarded his hearers, as he unfolded for them the parchment on which is being written the current Jewish history in Palestine. With legend and with allegory, with examples from history and from literature, he pointed the road which Jewry must travel to-day. And in between, he dealt with the development of Palestine along political, economic and cultural lines. His long speech, lasting more than an hour, in clear English, and without the aid of notes, surprised and enthused his hearers, who remembered him as speaking in Arabic on former occasions.

All the great nations of the world, he said, had now accepted the fact that the injustice of having a homeless Jewish people scattered throughout the world, must now be righted, and the Jews were being given the opportunity to rebuild their ancient Homeland. Even the French High Commissioner for Syria, had stated in a public speech that he admired what the Zionists were doing in Palestine and wished that Jewish colonists would also come to Syria.

GREAT STRIDES FORWARD

In the few short years, since the ratification of the Mandate, Zionist had created nothing short of miracles in the country, turning the desert into fields and vineyards, introducing new forms of agriculture, new fruits and evgetables. Over two hundred schools had been established in which Hebrew was the language of instruction, so that even non-Jews learnt Hebrew, to enjoy the advantage of the excellent education provided, especially in the Hebrew Technical School, the finest of its kind in the East, and in the Hebrew University in which some of most famous Jewish Professors from Europe and America were giving lectures. Dr. Bension spoke of the establishment of nearly 150 colonies, in which an agricultural population was living and demonstrating to the world that the Jew can cultivate the soil with success, when given the chance. Excellent roads had been built throughout the country. A modern Jewish city, Tel-Abib with beautiful homes and spacious boulevards had sprung up, almost overnight, out of the sands of the desert, built entirely by Jewish labour and initiative. Its prison, stated the speaker, though quite modern and comfortable, was always empty (laughter). The cultivation and export of oranges, had risen, in seven years from Fifty Thousand cases to Three Million cases, which were finding a ready market, especially in England, where their special flavour was much enjoyed. The Routtenberg Concession was already providing the country with electric and water power and a comprehensive system of irrigation was being installed. The exploitation of the vast mineral deposits of the Dead Sea, would make England the leading Potash nation of the world.

THE CENTRE OF COMMERCE

In his report, after five years administration of the country, Sir Herbert Samuel, the High Commissioner, stated that Palestine would one day become the centre of the commerce and industry of the whole Near East. The scheme for the building of the Haifa Harbour was already on foot. It was to provide an outlet for Mosul oil, a pipe-line being laid direct to Mosul, while the construction of the Haifa-Baghdad Railway would open new markets to Palestine products. The tobacco crop of Palestine had been purchased by the Government of Poland. Co-operating to the fullest extent with the British Government, the Jews of Palestine had introduced security, tranquility and peace into the country, making it the most outstandingly peaceful country in the whole of the East. Relations with the Arabs, stated Dr. Bension, were improving. The coming of the Jews had brought them many advantages, which they greatly appreciated. Jewish Doctors had brought health and sanitation, so that infant mortality and trachoma, both the curse of the Arab population, had been greatly reduced. The Arab peasant was learning a higher standard of living from the Jewish workman and was receiving a higher wage. Land was bought from the Arabs at exorbitant prices. At the time of the earthquake, Jews had sent tons of food and provisions to the Arab city of Samaria, and Jews had helped them to reconstruct their city, which had been most severely injured. Trouble existed only in the minds of Arab agitators, who broadcast false reports to create it.

ISRAEL LIVES

With touching eloquence, the speaker pictured the opening of the Hebrew University on Mount Scopus, at which he had been present as official delegate. On the same

Mount, on which Titus, in the name of the Roman Empire had driven the Jews into exile, and declared the Jewish nation and the Hebrew language dead, Lord Balfour, the representative of the greatest Empire of modern times, had declared, in the presence of the representatives of all the civilized nations, that Israel lived and that the Hebrew language which had never been lost, was now a living language, bearing out Bible Prophecy. He spoke also of the Bible, which had been Israel's witness throughout the centuries, of its historic right to Palestine. The new Palestine currency, he said, containing Hebrew inscription for the first time in 18 hundred years, had been hailed with profound emotion, not only by the Jewish world, but by all who believed in the messages of the Prophets.

Concluding an eloquent address lasting more than an hour, Dr. Bension called upon his hearers not to consider this undertaking in the light of a charity, but rather as a duty towards those of our brethren who were ready to sacrifice their lives in draining swamps and in wresting a difficult livelihood from a stony soil, neglected for 2,000 years, in order to raise the prestige of the Jewish people. Two thousand years of prayers for Zion, two thousand years of prosecution because they were Jews and homeless wanderers, must make them realize the opportunity and the privilege of the present moment, when England the justice-loving nation was giving the Jews a chance to rehabilitate themselves and to live a normal national life once more. Non-Jews were going about the world and preaching this idea, as witness Col. Wedgwood, Sir Wyndham Deedes, and others. Lord Melchett, President of the English Zionist Federation, stated recently that he had found it easier to convince non-Jews who knew their Bible and believed in the future of the Jews in Palestine, than some Jews who feared their loyalty might be questioned. It was no longer a question, said Lord Melchett, of Zionists and non-Zionists. The Jews who were brought into Palestine were not asked whether they were Zionists, but only if they were willing to work hard and to rebuild their land, which was, with most of them, a labour of love. Now the Jewish Agency was bringing Zionists and non-Zionists together to work for the economic reconstruction of the land.

THE ADDRESS OF MRS. BENSION

The chairwoman then introduced Mrs. Bension, who is simply accompanying her husband in an unofficial capacity, but whose eloquence makes her much sought-after as a speaker. In introducing Mrs. Bension, Mrs. Toeg said:

"We have had much pleasure, and, I am sure, gained much food for thought in the clear and lucid manner in which Dr. Bension has told us of the progress of Jewish work in Palestine. Now, we are to hear another speaker and one whose reputation has made us all eager to hear her. Mrs. BENSION is welcome to us not only as the wife of our friend, Dr. BENSION, but also because of all that we have read about her work for Judaism and for the Jewish people. Mrs. BENSION comes to us, unofficially. She is travelling on her own expenses and giving her services freely to the cause of Zionism, a cause for which she has worked since her girlhood and to which she has donated not only her great talents and energy, but to which she has also made substantial donations in money. Mrs. BENSION is a writer of fiction, and a journalist whose contributions have appeared in many papers in Canada, America and England. She is a Canadian by birth and was the Editor of the *Canadian Jewish Chronicle* for some years. She was also a candidate for Parliament. She has a charming personality and has already won many friends for herself in Shanghai. Those of us, who were so fortunate as to hear her eloquent address to the children last week, are looking forward to hearing her again. I have much pleasure in introducing Mrs. BENSION to you."

Before beginning her speech, Mrs. Bension thanked their host and hostess Mr. and Mrs. Hardoon for their great kindness in having

Dr. and Mrs. ARIEL BENSION garlanded by the Bene Israel in Bombay, India.

the meeting in their lovely home, and referred to the great esteem in which they were held, as was proved by the large number of people present. "To Mrs. Hardoon", she said, "to this good lady, who, with her great mother-heart has shown herself such a lover of humanity and especially of children, I bring the special thanks of the Jewish children of Palestine, most of whom have, alas, been orphaned by pogroms, but who are happily growing up to a normal adult life, through the opportunity which the Keren Hayesod is giving them."

ANSWERING THE CHARGES

Before speaking of her experiences in Palestine, Mrs. Bension said they had found the Jewish community of Shanghai very much disturbed by counterpropaganda, which had been carried on and was still being carried on by certain persons in the community. The public mind, she said, had been prepared to resist giving any aid to our brethren, who were making such sacrifices to build the Jewish Homeland for the whole of the Jewish people. This propaganda, she stated, mostly based on lies, was being carried on in an underhanded way, and she pleaded with her hearers that, rather than listen to attacks on the Zionist Movement and its leaders, they should do their utmost to find out the truth, to come out openly with their questions and arguments and allow them to be answered publicly. The Zionist Movement, she stated, did nothing hidden. All its affairs, all its actions, all its transactions, all its finances were open to the public. Its budget was decided in open Congress every two years, and she urged Shanghai to send a delegate to the forthcoming Congress in Zurich, to find out the truth and report on it, so that people might learn the real facts and purge their minds of all the falsehoods that had been spread by certain irresponsible people, who sought only to do harm. The Zionist Organization, she went on, welcomed criticism, so long as it was honest and constructive, but purely destructive criticism such as had been and was still being carried on in Shanghai, was a crime against those who were working in Palestine under such terrific odds; a crime against all honest endeavour; a crime against the whole Jewish people and which would be sure to leave a stain on the page of Jewish history in Shanghai. The community, she said, must purge itself of such unhealthy thinking and take its rightful place with the great Jewish communities of the world.

As the poison-propaganda had been carried on entirely underhand, said the speaker, it was difficult to get at the real facts, but, so far as she had been able to gather, she found that certain points needed clearing up and she proceeded to clear them up. In a clear, direct, frank manner, she destroyed the myths that had been built up in Jewish minds in Shanghai by the campaign of counter-propaganda. At the end, Mrs. Bension asked if there were any aspects that had not been dealt with by her, that they be brought forward in open meeting, where they would be answered. Her hearers expressed themselves as being completely satisfied with Mrs. Bension's explanations, and it is felt that much good has been done in clearing the public mind of the suspicion and distrust that has been engendered in it.

THE GLORIOUS COURAGE OF OUR PEOPLE

Going on to speak of Palestine, and with an eloquence that moved her hearers to outbursts of applause and frequently to tears, Mrs. Bension reminded them of the faith and the courage of the Jewish people, who, since the time of Abraham, had believed in the Promised Land, which they had once possessed and where they had once built up a beautiful national life, which had been the basis of all civilized enlightenment. She spoke of the Jewish pioneers in Palestine, of their fortitude and their sacrifices. Hundreds of Jewish young men, she said, were making the supreme sacrifice every day, so that Israel might live, so that Jews, wherever they were, might raise their heads, proudly aware of the glorious page of Jewish history that was once more being written. She spoke of the wonderful health work that was being carried out in Palestine, for the benefit of all the inhabitants with Jewish money. Nathan Strauss, an American Jew was just opening a Health Centre in Jerusalem, over the entrance to which was engraved "Dedicated to the Welfare of All Humanity," and all the improvements that Jews were introducing into Palestine, were benefiting all the inhabitants. She spoke feelingly of the work of saving the thousands of orphans whose parents had been killed in the massacres in Eastern Europe, and many of whom were being brought to Palestine and helped to begin a normal life. She also mentioned that thousands of Jewish refugees, waiting in all the ports of Europe, without nationality of any sort, were begging for the chance to go to Palestine as manual labourers. With money, all of them could be saved, otherwise, these poor people, homeless and helpless, unwanted by the countries which gave them an unwilling refuge would perish. She urged her hearers to make themselves personal emissaries to their brethren to help in this noble undertaking of rehabilitating human lives.

"First all, who have eyes to see and ears to hear," she concluded, "all who are pure of heart, whose aim it is to do good in a way that is unselfish and free from personal ambition, all who seek the truth, let all these go out on a personal campaign to destroy falsehood and self-seeking, and to help their brethren to build up a splendid Jewish life in Eres Israel, that shall be an honour to all Jews, the world over."

[*Continued on page 11*]

THOUGHTS ON "THE UPBUILDING OF PALESTINE"

By LILY NOBLSTON.

"The Upbuilding of Palestine" was a very prosaic title to give to the eloquence that streamed from the lips of MRS. BENSION. As one who was present at the meeting held on Sunday, May 5th, I can only state that I was not only thrilled by the words of the speaker but felt that she herself carried something of the atmosphere of that new force and life growing and developing in the Land of Israel to-day. It is foolish to split hairs but somehow the word "upbuilding" savours of mortar and bricks, and that is reminiscent of Egypt, and MRS. BENSION certainly did not make us think of Pharaoh and his taskmasters but rather of the cedars of Lebanon. DR. BENSION too, when he started to talk of Palestine as a spiritual and cultural centre roused more than a passing interest, but more of this anon.

MISS LILY NOBLSTON

As it happened, on returning home very enthusiastic and elated, a friend drew my attention to a piece of news in the papers. It was simply this: scores of Jews, including old men and women and little children had been murdered in the village of Newi. Just another progrom to swell the imposing list. It was a strange co-incidence to have had this brought to my notice after having heard addresses filled with a spirit betokening something better in store for us than humiliation, hatred, and massacre. It only emphasized the absolute necessity of a national homeland. It only drove home deeper the fact, so forcibly explained by MRS. BENSION, that it is for those Jews living among peoples still in the primary class of civilization that a home must be found. So long as there are pogroms, nay, so long as the spirit that prompts pogroms exists, it is not a necessity but a *vital, imperative, necessity* for those suffering, to have a land of refuge where they can go and rebuild their homes and relive their lives in peace. For us who live in comfort, who belong to nations who have honoured and welcomed us, a national homeland should be a source of pride and joy, but to those others it is a matter of life and death. It was a pathetic picture that MRS. BENSION drew of those thousands of Jews waiting in a strange land, unwanted and despised, in direst poverty, just waiting, waiting, to be allowed to enter the Land of Promise and Hope, and having to be denied because of the lack of funds and the accompanying lack of land. Can we have the heart to keep them waiting much longer? It is only too true that no Jew can be really happy if a brother Jew is suffering, if a brother Jew is yet in the land of bondage. Egypt is still with us if there remains one Jewish child unhappy.

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MRS. BENSION could have chosen nothing better to awaken our sympathies than trees and children. What can be more beautiful than a stately tree, refreshing to the eye and made for service? What can be more lovely than a laughing, romping, little child, full of fun and mischief? Our Palestine must be made a land of children and trees, but what are we doing to make it so? How about those little blue boxes? We are told there should be one in every Jewish home, but is there? And if there is, is it not tucked away in some hidden corner "out of sight and out of mind," instead of being put in a conspicuous place, on a bookshelf for instance, where it can give a silent appeal to all who pass?

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This is not supposed to be an article but a collection of scattered thoughts demanding expression, so people with literary susceptibilities must not be horrified if they are hustled from one subject to another.

* * *

To return to DR. BENSION and his views on Palestine as a spiritual and cultural centre—this of course attracted me personally more than his dwelling on the political and economic situation, though being capable of seeing both sides of the shield I realize its importance. To make the Land of Israel the spiritual centre of the world is the dream to which we should look forward. In days of old the Spirit of the Lord went forth from Zion, and the nations of the world looked towards Jerusalem for their spiritual sustenance. That must not be a mere memory of the past; it must be made a living reality once more.

It is splendid to harness the Jordan and "electrify" the land form north to south, and from east to west. It is also splendid to make of the Dead Sea a source of untold wealth, and to cover the land with vineyards and orange groves, but all these things, necessary though they are, will not make us the force we should be, if we neglect the spiritual side of our mission. This side is apt to be overlooked, and our delegates and leaders do not lay enough stress on it. We, young people of to-day, are shown pictures of the development of the Holy Land. We are told how out of the desert sand and barren rock fertile lands have been made. All this is very interesting, very important, and very thrilling, but Judaism as a spiritual force is even more so and yet we hear very little of it. Something should be done about this.

* * *

It is a great pity that Dr. and Mrs. ARIEL BENSION cannot make a prolong stay with us, for we need people like them up both young and old, and more addresses like those we heard on Sunday would do an immense lot of good. We need people who tell us where we stand, what we can be proud of and what should shame us, and in conclusion it would be well to add that if Shanghai Jewry does not bestir itself and show its interest in a substantial way it will have something *very substantial* to be ashamed of, namely, the rocks and sands of the desert that might have been turned into vineyards and orange groves as MRS. BENSION herself has so humorously put it.

EVENTS IN NEW JUDEA

[FROM THE NEW PALESTINE]

A new colony has been established in Palestine, 15 kilometers north of Tel. hit, which will be named Hedar. The settlement comprises 1600 dunam, including land belonging to the Canadian immigrants, Shipper and Halperin, states a Jewish Telegraphic Agency despatch from Jerusalem.

Immigration certificates for 300 Halussim were asked of the Palestine Government in a memorandum submitted by the Zionist Executive. The Executive asked that the government issue these certificates immediately.

A gift of archaelogical finds was made to the Hebrew University by Baron Rothschild. The gift consisted of objects excavated by Captain Weil a few years ago in the City of David and at Gaza.

The contribution by Lord Melchett to the Keren Hayesod for this year is £5,000, according to an announcement made in London.

In a Communist pamphlet published in Jerusalem, the Arabs are urged to fight the government, Arab and Jewish capitalists and the Zionist land-purchasing companies, according to a report to the Jewish Telegraphic Agency. It is suggested that an all-Palestine Arab conference be called to discuss what measures should be taken against the transfer of land to the Jews.

Andre Spire, in a message to the French magazine **Menorah** states that the creation of the extended Jewish Agency will associate world Jewry with the Jewish National Home in Palestine, and he looks forward to the successful creation of the Agency. The **Menorah** is collecting subscription for a Golden Book to be presented to Dr. Chaim Weizmann.

Fifteen Halussim in Moscow were awarded passports to proceed to Palestine by a decision of the Zik, Central Executive Committee, states a Jewish Telegraphic Agency despatch from Moscow. Sixty-five applicants in the provinces are waiting for passports to leave the country. The report also states that the former Halus leaders, Altshuler and Zerubabel, who have just concluded three year prison terms because of their activities, will now probably be exiled.

Mussolini's attitude toward Zionism, in the light of the newly established relation between the Vatican and the Italian Government, is being sought by Dr. Victor Jacobson, political representative of the Zionist Executive, who is proceeding to Rome to interview Il Duce, according to a report in the Zuricher Presse Zentrale. Recently Mussolini expressed a doubt, that Italian Jews could be loyal Italians and at the same time Zionists. Commenting on the reply of the President of the Italian Zionist Organization, the **Popolo de Roma** stated that the Fascists are satisfied that Italian Zionists may help in the upbuilding of Palestine, but ask what will happen after the Jewish state is created; what nationality are Italian Zionists going to adopt?

The Union of Orthodox Congregations, at its Convention in New York on March 16th to 18th, endorsed the proposed Jewish Agency and demanded proportional representation in the Agency for the Union of Orthodox Jewish Congregations of America and for other orthodox bodies. The adoption of this resolution followed a heated discussion on Palestine. Rabbi Herbert S. Goldstein is president of the Union. Nathan Straus addressed the Sunday morning session.

MRS. BENSION ADDRESSES THE JEWISH CHILDREN

The assembly room of the Beth Aharon Synagogue was crowded with children of all ages, on Monday, April 29th to hear Mrs. Ariel Bension, wife of the emissary of the Keren Hayesod, who spoke to the children on their duties as human beings and as Jews. A great many grown-ups attended the lecture and derived as much enjoyment and far more food for thought than the children. The lecturer, whom we must label as the most eloquent speaker that has ever come to China, kept her audience enthralled for more than an hour, as she unfolded, in language so simple that the very smallest child could understand, the whole philosophy of life and of right living.

The speaker divided her subject into two parts. First, she spoke of the duty that an intelligent human being must perform towards his fellow-men. Some human beings, she said, were of even less value to humankind than the potato. They simply lived and thrived, took nourishment into their bodies and died, without having in any way, justified their living. Such beings, although they shared with all others, the advantage of having been "Created in the Image of God," yet did nothing to exercise their God-given qualities for the benefit of their fellow-men. Such beings were less useful to the world than even vegetables. They were simply noxious weeds on the paths of life. Going higher in the scale of life, she showed how many humans were less intelligent than the animal world, and less kind too. She went on to prove how many were far less intelligent than even the ants, and far less kind to their fellows than even the birds. Coming then, to the Kingdom of Man, which is called the Kingdom of God, Mrs. Bension showed how few people exercise their God-given privileges towards their fellow-men, to show them love, to do them justice, and mercy and loving-kindness and forgiveness. The few, who did, were really the children of the Kingdom of God. Those who did not, they are the weeds in the Garden of Life.

The speaker then pointed out to the children, their special duties as Jews. In a brief review she unrolled for them the panorama of their Jewish history, the glorious Jewish national life in Palestine, the beauty of the religion that had kept Jews loyal to their faith and to the God of their fathers. She drew the attention of the children to the great treasure they had in the Bible, and quoted passages to show the beauty and the inspiration they could draw from it. Judaism was the life force of the Jewish people, and the Jew must cling to his Torah as the captain sticks to his ship. Judaism, she pointed out, was not a burden, but a badge of honour to be worn with pride. But this pride could come only with knowledge of our history—the knowledge of our past and the expectation of the future.

Mrs. Bension spoke of the powerful influence that Palestine has been in the life of the Jewish people and dwelt upon the new movement to return to Palestine. She spoke of the growth of Zionism and how it was bringing the Jewish people back to a stronger realization of their Judaism. She spoke of the new revival of the Hebrew language and told what a living force it had become in the new Jewish life in Palestine.

To say that Mrs. Bension's talk was inspiring, is to say very little. It was sublime. It roused the greatest enthusiasm in old and young. The only regret and it was expressed most freely, was that every Jew in Shanghai, old and young, had not heard the words of this prophetess in Israel.

Mrs. D. E. J. ABRAHAM'S INSPIRING EFFORTS

The splendid attendance, was due to the efforts of Mrs. D. E. J. Abraham, who is devoting herself wholeheartedly to the spiritual welfare of the children of the school, and shows the great popularity of this splendid lady. Mrs. Abraham presided and introduced the speaker in a short, beautifully-worded address. At the end of the meeting, Mrs. Abraham again spoke, thanking the speaker and the audience, and revealed herself as one of the foremost speakers in Shanghai. It is a matter of pride to see our ladies coming forward as speakers.

During the course of her address, Mrs. BENSION, asked the children questions on Bible history and expressed herself as well pleased with the knowledge of their Judaism displayed by the children, showing that their Jewish education was not being neglected. Nevertheless, she urged them to learn Hebrew intelligently and to understand what they were saying, not only to mumble prayers, without knowing what they were saying. She and Dr. Bension, she said, had spent the Seder nights of Passover in a home where the Jewish religion is a living spring, as she could see from the intelligent and happy way in which the service was carried out. Such a home atmosphere, she said, was an inspiration and argued well for the future of Judaism in Shanghai.

Mrs. Bension, before closing mentioned the outstanding personalities, who were, by their lives and interest setting the example for he younger generation to follow. She mentioned Mr. and Mrs. D. E. J. Abraham. and Mr. and Mrs. R. D. Abraham who were such inspiring forces for spiritual Judaism; Mr. and Mrs. Hardoon, who had given the community the beautiful Synagogue, in which the meeting was being held, and which she hoped would always stand for a living Judaism and not be allowed to become an empty shell; the late Mr. Isaac Perry, who had made possible the setting up of a fine new school by his legacy, and his sister, Miss Perry, who was devoting herself to the cause of the school; Mr. Chas. Gubbay, the leader of the community, Mr. J. E. Salmon and others. These she said, were saving and strengthening the good name of Shanghai Jewry. Mrs. Bension mentioned that Jews had been happy in China for generations. China, which had so old a civilization, had proved that it was truly civilized, while nations in Europe, had shown that their civilization was but an outward veneer that could easily be rubbed off.

SABBATH OBSERVANCE IS COMPLETE IN PALESTINE

Paris (J. T. A.)—Religiously, Palestine is the only country on the face of the globe where the Sabbath is observed as a national day of rest, declared Harris L Selig, formerly executive director of the Yeshiba College campaign fund, which raised $3,000,000 for the erection of the Yeshiba building in New York City. Mr. Selig is here on his way back to the United States following a tour of European countries and Palestine. He is accompanied by Mrs. Selig. Sabbath in Palestine is a day of inspiration. Old and young fill the synagogues, Mr. Selig stated to the correspondent of the Jewish Telegraphic Agency here. In the Diaspora, Judaism is a matter of individuals, the community as such is not supreme. In Palestine the community is Jewish in every respect. The action or the behavior of the individual is of minor importance, Mr. Selig stated.—*The Sentinel* (Chicago)

CORRESPONDENCE

SUBSTITUTE HAZAN for OHEL-RACHEL

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Although not a seatholder of Ohel Rachel, I desire to commend DOBER SEDEK for his timely protest in the selection of a substitute Reader in lieu of the present incumbent. The latter is making preparations to leave at the end of this month. He hopes to stay in Hongkong, Singapore and India for some months in order to collect funds for some charitable institutions. In this way, he hopes to kill about six months, after which he will enter the Gate of Jerusalem. Rumour has it that he will not return to Shanghai. If so, what right have the committee to wait for one year until the popular Hazan decides to return or not to return? It is only fair that some steps should be taken to look out for a suitable successor from elsewhere and not waste further time in the matter.

INTERESTED.

SHANGHAI, 7th May, 1929.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Your correspondent DOBER SEDEK in his letter has struck the right note. The Committee should never have sanctioned the leave to the Hazan without consulting the seatholders and making sure regarding the substitute. Locally there are some amateur "Hazanim" who are offering their services free of charge just in order to make experiments, but this sort of thing must stop. We are not living in 1904; we are twenty-five years ahead of those days when everything used to be done in secret. No one in business to-day would dare of engaging a manager or an agent (even though he be a substitute), without first making careful investigations about his qualifications and past experience. Why should a Hazan be an exception, I fail to see. It is really absurd. The present committee have nothing to show that they have done some constructive service to the congregation beyond looking after the balance-sheet. Their records are lamentably poor. It is not too late now to do something. I would suggest that the Hazan's leave be suspended for the time being until a proper substitute is found from abroad. The committee have no right to compromise the spiritual comfort of the seatholders. It is time that a radical change were introduced. The new generation needs it. Failure to do so would cost us some precious souls. We should not be a party to it. It is our duty to agitate until the right Hazan is found for the Ohel-Rachel.

DOBER EMETH.

SHANGHAI, 5th May, 1929.

BE AT YOUR BEST

Everything is against the man who is habitually constipated. He awakes in the morning feeling dull, despondent, morose. He cannot think clearly or concentrate on the day's business because his brain is befuddled. He is subject to bilious attacks, headaches, flatulence, has a bad taste in the mouth, and unpleasant breath.

Such handicaps cease to exist when Pinkettes are adopted as one's laxative medicine. Pinkettes gently but surely dispel constipation and restore daily regularity. They aid the liver and digestion, banish biliousness and sick headaches, clear the skin, purify the breath. Of chemists everywhere, price 60 cents per vial.

FELIX WARBURG RAPS THE SHIRKERS

[FROM A CORRESPONDENT.] NEW YORK, 31st March, 1929.

The proposed Jewish Agency is entering into the service of Jewry with signs of vim and vigor. One noted Jewish leader here, Mr. FELIX WARBURG does not believe in contributing for Keren Hayesod without conducting a personal campaign himself. Recently a Jewish dinner was tendered to him on the occasion of his departure to spend the Passover Festival in Eres Yisrael. The dinner was held at the Unity Club, Brooklyn, under the auspices of the Union Temple and Temple Shaare Sedek, both affiliated with the reform wing of Jewry.

MR. FELIX M. WARBURG.

Mr. WARBURG in his address sharply arraigned those who refuse to participate in Palestine endeavour. They are dooming themselves and their children to spiritual poverty, he stated. Palestine offers the richest inspiration to Jewry, he said. He affirmed his confidence in the men at the Zionist helm, mentioning Dr. Weizmann and Colonel KISCH. He took to task the critics of the work already accomplished in Palestine for their unwillingness to take into consideration the meagreness of the resources and the difficulties of the undertaking. He pointed to Palestine as the land which can fructify the dry spots in other countries where Jews live. "Upstairs," he declared, "you probably have the flower of your flock playing poker or something equally unimportant. Is there nothing more in the world than auto riding, golf clubs and bad scores? Is there nothing more important than buying a new hat? Life can be so rich. If I have done anything, I have not done it by sitting at home and playing bridge. People to me are the most beautiful flowers in the world. Life in Palestine is three times as rich and healthful as it is in New York. Life there is rich but it is also hard."

Addressing himself to those who ride in automobiles and go to Atlantic City in mink coats," he declared, "Palestine can be made self-supporting and it is self-respecting. There are no 'schnorrers' in Palestine and there are no snobs."

Taking to task those who refuse to lend support to Palestine, Mr. WARBURG declared: "The Reform element thinks itself smart when it says, 'How can we Americans take an interest in Palestine? It is nonsense. Palestine is a place where the Jews can live. With the Jews outnumbered by the Arabs, 700,000 to 160,000, there is no overwhelming danger of the immediacy of a Jewish state, there is no overwhelming danger of 120 per cent. Americans who say they cannot give because they cannot jeopardize the Americanism of their children. What you don't put into children's lives, you cannot take out," he warned. "It is foolishness for the reform element to think they can give anything to their children if they do not get any idealogy into themselves. They are poor things, doomed to go through life in poverty and their children will be worse."

The men at the Zionist helm are worthy of trust, he stated. They have given themselves unsparingly for the good of their people. "Dr. WEIZMANN," he said, "is no fool. He has a marvelous brain. He and his immediate entourage are held in the highest regard by the English government.

"There is, too, a young prosperous lawyer, LOUIS MARSHALL. And he is no fool either. He resisted Zionism for a long while. But when we could meet on a common platform, he joined readily. I wish you could hear Marshall talk on Palestine.

"You hear criticism of the things already done in Palestine. It is very easy to criticize. I ask the critics what they would have done if they did not know where the money for the next step was to come from. Surrounded by doubters and enemies with small means at their disposal, despite great difficulties, marked progress has been made in Palestine."

NATHAN STRAUS GIVES $2,500 TO YOUNG JUDAEA

A contribution of $2,500 has been given by NATHAN STRAUS, venerable philanthropist, to Young Judaea, national Jewish youth organization. Mr. Straus' contribution, given on account of the special campaign for funds being conducted by Young Judaea throughout the country, is in addition to the numerous benefactions which Mr. STRAUS has made to support the youth organization. In a statement accompanying his contribution, Mr. STRAUS lauded the work of Young Judaea in promoting the education of Jewish youth, and expressed the belief that wider interest in youth education in the part of the Jews of America is essential for the developing of a healthy Jewish life. MR. STRAUS' letter read, in part, as follows:

"The appeal to the Jews of America to take a greater interest in Jewish youth education by supporting so vital an institution as Young Judaea may not have, on the surface, the same cogency that is possessed by appeals for various forms of relief. But ultimately, the preservation and continuation of Jewish life is dependent on the training of the new generation in the history, tradition and ideals of the Jewish people. Our parents must realize the vital necessity of supporting educational institutions like Young Judaea. Understanding the proper approach to the American Jewish youth, Young Judaea should be encouraged in every community where there is the slightest element of a Jewish community. Only by such means can we insure the development of a proud Jewish group."

LADY SAMUEL WRITES MRS. HARDOON

Mrs. S. A. Hardoon is in receipt of a letter from Lady Samuel, wife of the ex-High Commissioner for Palestine, and President of the Women's International Zionist Organization, London, commending Mrs. Ariel Bension to the attention of the Community of Shanghai, and expressing the hope that her mission to China will be crowned with success.

PREPARING FOR LIFE

From the days when little children were employed in factories, to the day when opportunities are given in after school years for a continuation of study, is a far cry. Where desire for learning is concerned, the Jewish child has been in the van; and so it is not strange to hear that in Palestine the Women's International Zionist Organization want to help the town girl of thirteen or fourteen, who has left her elementary school and goes out to work,—but without any special qualifications, perhaps even without a direction in her aims and her outlook on life. As a practical expression of this help, the W.I.Z.O. has inaugurated Evening Classes at the Boy's School, Achad Ha'am, Tel-Abib, which will be held five times a week on subjects as varying as any LCC class or Continental Abendkurse offers. Hebrew language and literature; bible history; nature study; arithmetic; correspondence and typing; cooking; needlework; physical exercise; dramatic literature; singing and dancing. The subjects speak for themselves; the purpose underlying their selection can be divined by any sympathetic mind. The young girl in Palestine is the potential mother of the next generation of Palestinian Jews, she therefore needs a rational and a nationalistic outlook. The practical trades will give her a better mental equipment and help her economically; the arts will enrich her life; the physical culture will give her bodily poise. Other subjects will be added later, such as First Aid, and Infant Welfare. The W.I.Z.O. have not climbed this fresh rung without effort; their contributions still do not come in with enough regularity; but they are pledged to promote the interest of the woman and girl in Palestine..

LONDON. M. MAAS.

THE NAUGHTY CHILD

Your naughty child is often not really so blameworthy as he seems. Even we grown-ups know what it is to be 'contrary' some days, those days when as an excuse for ill-temper, moroseness, or perversities of one kind or another, we say we are 'out of sorts', 'under the weather', or 'not feeling up to the mark.'

As with us, so with the child—the 'naughtiness' usually indicates a temporary disorganization of the digestive processes. And when the stomach and intestinal tract have been restored to normal working order by judicious treatment, such as a dose or two of Baby's Own Tablets, sunshine returns, and all is right again in the little man's world!

Especially designed for the needs of infants and little children, Baby's Own Tablets are an absolutely pure and safe specific in cases of infantile indigestion, constipation, colic, vomiting, teething troubles, croup and cold. They quickly cool feverishness, check diarrhoea, expel worms when present, comfort and soothe the ailing child simply by removing the cause of its pains and fretfulness.

Of chemists everywhere, or post free, 60 cents per vial, from The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

SEPHARADI HASSIDISM: By Dr. ARIEL BENSION

We have received permission from DR. BENSION, *who is now a guest in Shanghai, to publish certain extracts from a book of his, that is shortly to be published. The first extracts are from that part of the book deals with the beautiful form of mystical faith that was observed by a sect of Sepharadi Hassidim in Jerusalem, which the author had a good chance to observe during his childhood. The last extracts are from a mystical prose poem, whose beauty of language is surpassed only by the fine descriptiveness of the scenes it pictures. We feel particularly fortunate in being able to present to our readers in the East, who know* DR. BENSION *only as a powerful speaker and as an idealist, who has the power to turn the hearts of his hearers in the direction of practical good works for Eres Israel, this other phase of our visitor's many-sided personality. We are sure our readers will like him even better in this role than in the others which he has shown us heretofore.*

THE UPPER ROOM

Up the steps we went to an upper room, where sat men on low divans, in flowing white garments of the silks of the Kingdom of the Sun, or of the soft woollen stuffs from the Vale of Cashimir, with Persian tapestries wound round their heads. On little tables in front of them, lay open books, whose luminous characters, written by reverent hands, danced and sparkled with the mysterious variations of the name YaHWeH. From the domed ceiling, cunningly-wrought silver oil-lamps glimmered timorously over the silent white figures. At their head, the Master, he whom they called Rab Hahassid, with voice soft and melodious, or high and resonant, or deep and vibrant, melted the silence into prayerful rapture. And as his single-throated voice wove through the *Kavanoth* of the worshipers, it opened doors and swept away clouds and stormed at the gates of heaven, our souls wing to wing with its melody.

As the setting sun purpled the blue-white walls, Master and *Mechavenim* arose, and formed a *Tallith*-bound circle swaying round the Tebah. Then, a many-throated voice intoned the Bride's Song. Tones of pleading, of invitation; tones of assurance at her coming; tones of serenity for the Day of Rest; tones of joy for the feast of sanctity that awaited them.

Again, they are seated on the low divans. The lamplight emerges boldly to scatter the groping fingers of the waning sun and lights up earnest faces bent on prayer-books, minds intent on the healing of the shattered kingdoms of the *Sephiroth*, while Silence arches herself overhead.

After sundown, the *Mechavenim* foregathered in the twilight-flooded room to bid the *Sabbath-Bride* farewell. How lingeringly is the "Farewell Song" intoned! No haste to speed this well-beloved guest! And as the blackness of night ousts the dusky vanguard of eventide, the shadowy whiteness of the Rab Hahassid rises to the Tebah, where stand goblet of wine and spice for the *habdalah*. His voice floats out on the waves of the darkness and is met by the responses, like disembodied echoes, whose melancholy final note is drowned in the sound of flint summoning the light of week-days.

Oft, on weekdays, before sunrise, I would accompany my father to Beth-El, walking sedately beside the *Tallith*-wrapped figure, with *Tephillim* bound on arm and forehead, ready to meet the new day and dedicate it to God. In imagination, I was with them in the synagogue, where Jochanan ben Zakkai worshipped, nearly two thousand years ago. The murmur grew more sustained. We were passing over the Synagogue of Elijah, the perpetual cruise of oil burning on the spot where the Prophet had once appeared. Stories told me, came to mind, and I was with thousands of worshippers in those subterranean caves waiting for torch to touch faggot, as the *Torah* and its guardians were together consigned to the flames, by the Knights of the Cross, "For the Glory of God!" the *Shema* bursting in a paean of holy ardour from spirits unquenchable. Clasping the hand of the tall figure more tightly, I walked on tiptoe, as if on consecrated ground. In a pool of light, floated the door of Beth-El. We entered the dark well of the stairs and ascended. Tallith-clad figures were assembling. The shadows that had pursued me in the street, suddenly left me. Here tranquility reigned. The prayers began. On the terrace overhead, as I knew, the *Shammash* was watching the Mountains of Judaea for the very first glimmer of dawn. I waited eagerly for his knock on the dome, announcing the sunrise. It was the moment to begin the Amidah. Then I would watch the light flow in through all the windows, lighting up the silver in the Rab Hahassid's beard, and I imagined him to be the Master Sharaabi, of whom I had heard so much.

SUCCOTH—THE FEAST OF JOY

But on *Succoth*, the Feast of Joy, Beth-El is deserted, robbed of its splendour. Ornaments and hangings, the wealth of its treasure-chests has been despoiled to deck the imposing *Succah* in the terrace adjoining. Precious old rugs covered the divans, curtains of plush, embroidered with Oriental lavishness, hung on the walls; the silver-topped Tebah, with the glittering, gem-studded *Remonim*, flanked by tall vases of roses; The holy Scrolls in their caskets of silver and gold; the light of the silver lamps reflected in the holy vessels; and over all, the stars peeping through the interstices in the latticed roof, covered with sweet-scented myrrh, with which the perfume of roses, of *Lulabim* and *Ethrogim* commingled in a springtime fragrance, reminiscent of Jerusalem's bridal days.

The vast Succah was crowded. The Mechavenim, in burnouses of bright hued silks set off by softly-folded turbans, their brother-Hassidim in brilliant caftans of heavy velvet, their high fur bonnets incongruous in the springlike air of the Succah. Visitors overflowed into the adjoining rooms, where mothers held up their little ones to feast their eyes on the brilliant scene. Immediately after the Habdalah, the festivities began and were repeated every night of the *hol HaMoed*. Singers had come to make music for the dances, which were led by the Rab Hahassid and danced by twos in turn. Was it a dance, or a prayer of adoration expressed in motion under the smiling stars?

The Rab Hahassid took his place, and opposite him the hassid next in rank. In their outstretched hands were tall, lighted, wax tapers, framed in the silken glow which lined their flowing sleeves. A gracious dignity that bowed and turned, passed and repassed, advanced and retreated, while the singers intoned:

"There is no Father like God.
"There is no Prophet like unto Moses.
"There is no sanctity like that of the Torah.
"There are none so faithful as Israel."

The tune quickened, the dancers became a whirling passion of ardour. The tones softened, with eyes half-shut, the dancers swayed on leaden feet, while the bodies of all seated in the room, swayed in a unison of adoration, of longing, of mystic faith. On the air, hung the sighing of windkissed trees as the last verse died away and the people awoke reluctantly from the ecstasy that had held them spell-bound.

On Sabbaths and holidays, on week-days and Holy Days, Beth-El whisked me into its magic embrace, holding me fast while moods gripped me and transformed me and transported me to invisible worlds. Oft, as I sat in that upper room, the Rab Hahassid voicing his thoughts in melody, the Mechavenim wrapped in silent meditation, the silence became a living thing. And out of it grew Lamentation, pressing her heavy wings on our drooping spirits. And into the murmur of the dolorous melody came the murmur of the wind grieving over the Hills of Jerusalem. And our hearts were nigh unto bursting with the grief and nostalgia that oppressed them. Suddenly, the tones changed to joy. A world of beauty and of understanding was opened up to our wondering eyes. Revealed was the aim of life, the purpose of death. Pain and sorrow became reconciled with life and love.

Thus was the fire of God breathed into me in my youth—a fire which is never wholly consumed—revealing the joy and harmony underlying life. Thus was the moral training of the Jewish youth of Jerusalem accomplished.

ASHKENAZI AND SEPHARADI HASSIDISM

The western world has been intrigued by tales of the Hassidism, which flamed through the ghettos of Eastern Europe, its myriads of followers jostling each other in the frenzy to grasp the contrast it offered to the joyless monotony of ghetto-life, walled in as it was by Rabbinical restrictions.

But few people know that the movement had a sister, daughter to the same parents—Zohar and Cabbala—living in Jerusalem for many generations but lacking the other's flair for popularity. It consisted of a small group of the intellectual elite, whose mystic joy lay in the heart of silence which enveloped them in its seven clouds for centuries. Screened from the vulgar gaze of the public, it pursued its upward course, striking the synthesis of conviction and action. A community agreed to live in unity and sanctity, guided by the Cabbalistic principles laid down by the Master of Mystics, *HaAri*. Of those who sought to enter its portals, it demanded the attainments of the scholar and the self-abnegation of the ascetic. Thus it missed the masses.

Fleeing the flames of the Inquisition, came messengers bearing the sacred fire of the *Zohar* to the Hills of Galilee, where mystics awaited the coming of the first Messiah, "Ben Yosef." At this fire, HaAri set his inspiration aflame, the result being the revelations which his disciple, *Maarchu* compiled in "The Eight Doors," adding thereto his own work, "The Tree of Life." The light spread to Jerusalem, where it found refuge in a small group in Beth-El which later, under the genius of Sharaabi, became the principal centre of Sepharadic Hassidism.

In its torrential sweep of the ghettos of Europe, Ashkenazic Hassidism proclaimed the supremacy of emotion over reason. Its Cabbalistic pantheistic conception was that of its sister-movement in Beh-El, but the manifestation and form, as exemplified in synagogue, home and life, were utterly different. While the former glorified an individual, such as the wonder-working Rabbi, and occupied itself with practical Cabbala, the performance of miracles, the distribution of amulets and blessings and special prayers

for those rich enough to exact special favours from the Lord, and demanded from its followers that they believe in these things, the latter demanded the living of a pure, harmonious life, based on the sense of personal responsibility for the discord in the universe coupled with the use of Kawanoth for its redemption, as commanded by HaAri.

Joy being an essential of Hassidism—for only through joy can one recognize the Infinite—the followers of the Baal Shem create their joy with the use of the stirring sing-song, the dancing, the body-swaying, the hand-clapping and the shouting, exactly as did those mystic Christian sects that flourished during the same period—the "Jumpers" in Wales and the "Shakers" in the United States. But the group of mystics in Jerusalem manifested their aversion to such things, fully a century before the appearance of either Sharaabi or the Baal Shem, in their rejection of Sabbatai Zevi. This pseudo-messiah, hailed by Jews everywhere else, sought the seal of approval on this messianic pretensions in Jerusalem. The very things that attracted the masses to his standard, such as, the idea of a divine leader to worship, the mechanically-aroused ecstasy, the mysticerotic songs he composed, the unrestrained dances in which his beautiful wife—like a Bacchante with spiritual pretensions—led the way for sexual excesses, repelled the mystics in Jerusalem so that they set their faces against him.

THE STATE OF JOY

In Beth-El, the state of joy was attained by no artificial means, but by silent meditation, by introspection carried on in an atmosphere where music blendid with men's thoughts in the forgetfulness of externals, as the eyes of each turned inwards to mine the wealth of his own soul and found there the soul of the universe. Amazed at his own rich discoveries, he reaches the ecstasy that brings him to the mystery of creation, where sits Joy enthroned. In a silence, where alone the soul may meet its God—in a silence, pregnant with high expression—destroyed worlds are reconstructed and returned in their pristine perfection to their own kingdom, which is the aim of the Kawanoth.

In a song, which follows the meaningfull word, continuing and deepening its meaning—even as a pause in the rendition of a symphony is but the continuation of the music—this wordless song attains that which cannot be reached through the medium of words. And the word of prayer, arising at a given moment from the throats of all Israel, attains its highest form here, in the silence of Beth-El, imaged in song by the Rab Hahassid seated on his divan and surrounded by silent, thought-inspired Mechavenim.

The harmony that ruled Beth-El, followed the Mechavenim into their life at home and abroad. Beth-El was at peace with its neighbours. While Ashkenazic Hassidim were involved in controversies and animosities with the Rabbinists, for whom was coined the characteristic name, Mithnagdim (opponents), Beth-El opened its doors to both Rabbinists and Hassidists, but regarded the latter as a degree higher on the ladder of Truth. At one time, the whole Jewish community was influenced by Beth-El and governed by the same spiritual head, the Rab Hahassid being at the same time, the Chief Rabbi of Jerusalem and of the whole of Palestine.

And in Old Jerusalem to-day, may be found an unique historical document a treaty of friendship, drawn up and signed by the great Rabbinical and Cabbalistic authorities of that day. Filled with expressions of the deep and abiding love of man for his neighbours, of the readiness of each to sacrifice himself for the others—not only in this life, but in all lives to come—it shows the striving after complete union.

But to the initiated, Beth-El never revealed itself. The books that its members wrote, were written with the idea of lighting their own path to mystic understanding, as for example, "The River of Perfection," etc. As for the casual visitor, at the height of Beth-El's glory, he was baffled by the mystery of silence that walled it in. But to-day, it is just "another old synagogue" to the sightseer.

To this group of mystics, came the Master Builder, Shalom Sharaabi, in the 18th. century, moulding it into an order of power and influence that inspired Jewish life in Jerusalem for many generations, unifying and harmonizing its varied elements, by the power of mystic love that swayed it.

THE MUSIC OF THE SPHERES

Sharaabi opened wide the doors of Beth-El to all who came prepared to live in holiness. To the poor and to the exalted, to the downtrodden and to the illustrious, he gave back the mystical tradition—the tradition in which the Creator and the created thing, man and a grain of sand meet together and are essential to each other.

Something new in the history of Jewish liturgy, was the introduction of melodious tunes to mark the periods of meditation. Loud meditation in song by the Rab Hahassid, inspiring and stimulating the silent meditation of the Mechavenim. While formerly, the Kawanoth had been effected in deep silence—the meditation on one word sometimes lasting for fifteen minutes—they were now performed during the intoning of a melody, suggestive of the form that the meditation was to take.

Thus, when I heard he Master sing the *"Omebi Goel,"* heard his voice rise in triumphant rapture to the words, "In love," when the worshipper must be prepared to die for the sanctity of the Ineffable Name, I too, became a heroic spirit ready to make the supreme sacrifice for pure love. Then I understood the ecstasy of saints and martyrs, who joyfully gave themselves to the flames of the stake, *in love.*

But while Sharaabi stood for the form, that raised rite and prayer from the path of self-seeking, to a mystical love for Creator and creation, he also sought to create a composite of all these unsatisfied longings of the spirit, that were fluttering forsakenly about the air of Old Jerusalem—an air pregnant and weighted with the unfulfilled ideals of many generations; the brilliant generations of the Prophets and Sages; the grievous generations of the martyrs. He sought to deepen the love of the *Torah* to include all the elaborations that had come to it in the course of the centuries; the love of Israel for all mankind; the love of the Holy Language and its use, not only for sacred readings, but in writing and in speech, in discussions in the Synagogue, in the home on Sabbaths and festivals. So that long before the doors of Old Jerusalem were opened and before any Jew had as yet dared to set up his tent outside its walls, the speech of Israel was heard in its streets.

FOLKLORE AND LEGENDS

The folklore and legends that have sprung up around the fascinating figure of Sharaabi, embodying an interesting picture of Jewish life in Old Jerusalem, are hardly known outside the little group in Beth-El, now almost extinct. No doubt many have been lost. Those that have come down to us, as told me in my youth, are not tales of miraculous acts, but rather the revelation of a forceful personality imbued with human wisdom, with rare humility, but above all with love.

With a love expressed in thought and in deed:

In humanitarianism: While on his way to Temple, in a pouring rain, dressed in holiday raiment, Sharaabi saw a blind woman, led by a child. Heavy with child, her bare feet dragged through the sodden streets. Taking his shoes off his feet, he bent down and himself placed them on the feet of the woman, first drying them on his coat. Then he removed his shawl and wrapped it round the child's shoulders, ere he hurried off.

In self-effacement: Sharaabi avoided any appearance of possessing supernatural powers, avoiding the use of amulets and other things so popular with the miracle-working Rabbis of other mystic sects. A man was brought to him all the way from Morrocco, with the petition that he use his miraculous powers to cure the man of an hallucination that caused him to brush his nose unceasingly, in the belief that a fly had settled on it. Sharaabi insisted that he possessed no such power, but asked that the man be brought to Beth-El for the service, in the hope that concentration in prayer would help him. In the Temple, he was placed near the Master whose table he repeated struck, in the continuous movement of his hand, the sound breaking into the silence of the Meditations with tremendous force. But, as the Master's voice rose in song, rose in a climax of rapturous melody, the man's hand suddenly stopped moving. His attention was arrested and concentrated. He was cured.

In the redemption of lost souls: Amongst the Sons of the Desert, near Jericho, were said to be lost the descendants of the seven hundred Yemenites who had found refuge there in the seventh century. Sharaabi often sought them out, "To redeem the holy spark that is in them"—as the Talmud says. And legend relates: During the Ten Penitential Days preceding the Day of Atonement, Sharaabi spent the evenings alone in the Temple, reading by the light of a single candle. One evening, he sent the beadle off earlier than usual, saying that he was on no account to be disturbed. Meshullam retired and fell asleep, but awakened suddenly to a sense of disturbance in Beth-El. He ran to the upper terrace and looked in through the dome. A scene, at once familiar and strange, met his astonished gaze. The Temple was filled with Sons of the Desert who, half-stripped, were undergoing the chastisement "that purifies from sin," while the Master intoned in a voice full of compassion, "He whom God loveth, is chastised, even as a loving father chastiseth his son." Trembling with fear at this incomprehensible scene, the beadle crept back to bed, only to be awakened again, this time by the sound of music. Again, he went to the dome to look. The scene had undergone a magic transformation. The Temple was brilliantly lighted and bedecked as if for the Eve of the Great White Day. The Sons of the Desert, dressed in dazzling white, walked round the Tebah. In their arms, they held the Holy Scrolls as if in loving embrace. In their eyes shone a glorified light. Streaming down upon them, was a great white light, which, Meshullam knew, did not come from the lighted lamps. The men walked in a deep silence, while all about them, enveloping them as in a mantle of song, were strains of heavenly music. In their midst, stood the Master, a look of beatitude on his face. To the beadle it seemed as if the roof of Beth-El rose up and up, until it became merged with the dome of heaven and in the intervening space, a

[*Continued on page 16*]

DEATH OF MR. L. A. LEVY

The passing away of Mr. LEONE A. LEVY at the Isolation Hospital on the 6th instant from meningitis, came as a great shock to the community by whom he was respected and esteemed. The deceased was 64 years of age and lived in China for over 40 years, and is survived by his sister, LADY SASSOON, in London and his brother, Mr. SIMON A. LEVY, who left for London last year after his decision to retire from business. Enjoying good health, the late Mr. LEVY was looking forward to sailing for San Francisco next month, to spend his annual summer vacation, but, alas, fate willed it otherwise. The late Mr. Levy was a well-known figure in local circles and took deep interest in the Shanghai Jewish school and Boy Scouts, to both of which he had contributed liberally. Retiring from business many years ago, he lived a simple life, modest and unassuming to the last. His total loss of hearing had been a great strain on him, but he bore it resignedly.

THE LATE MR. L. A. LEVY

In the presence of a large gathering (which included a squad of the Jewish School Boy Scouts under the command of Mr. NOEL JACOBSQ, the deceased was laid to rest in the Jewish cemetery, the Rev. ISAAC E[illegible] officiating. He was extolled for his virtues and help given to educational institutions, the poor and the needy, the widow and the orphan. For them the deceased lent a willing ear finding in the labour peace and happiness. His daily occupation was to investigate cases where the school children needed help, needed consolation and encouragement in life. He always referred with pride to the writer that he had found billets for those who just started fresh in life and often shown eager disposition to work in that direction. The late Mr. LEVY was a scholar and a voracious reader. Among the many floral tibutes was a very beautiful blanket spray presented by the Jewish School, and one of the Jewish Boy Scouts of the large squad in attendance laid a handsome wreath on his grave, Mr. Noel Jacobs, Scoutmaster, delivering a brief speech eulogising their lamented benefactor and friend, who had worked zealously and nobly for their good these many years. The late Mr. Levy will be missed by all who knew him here and abroad. Of him it may be said:

A noble life, a simple faith,
An open heart and hand;
These are the lovely litanies
Which all can understand.

Mr. E. E. Levy, Hon. Treasurer of the Shanghai Jewish School, acknowledges with thanks the following donations in Memory of the late Mr. Leone A Levy:—

Mrs. H. Nissim	$25.00
Mr. and Mrs. Ellis Hayim	10.00
Mrs H. Havim & A. J. Hayim	10.00
Mr. C. S. Gubbay	25.00
Mr. and Mrs. J. M Joseph	15.00
" " " R. M. Joseph	15.00
" " " Ellis Joseph	15.00
" " " A M. Sopher	10.00
" " " E. M. Ezra	10.00
" " " M. J. Moses	5.00
Mr. R. Julian	10.00
" S. M. Joseph	10.00
" R. E. Kadoorie	10.00

GIFT FOR THE RECONSTRUCTION OF ERES YISRAEL ANNOUNCED

The largest gift of its kind that has ever been made for reconstruction work in Palestine has been contributed by Mr. Grigori Benenson, New York financier and well-known Zionist, who will give $24,000 annually for the rebuilding of Palestine, without regard to the regard to the recurring yearly campaigns or appeals for funds, according to an announcement made by Mr. Morris Rothenberg, Chairman of the Board of Directors of the United Palestine Appeal, the American fund-raising agency for the rebuilding of Palestine. Through the years Mr. Benenson's unconditional gift will accumulate into very large sums, since no time limit has been set on his annual contribution. This gift constitutes an innovation in philanthropic work, and is regarded by the United Palestine Appeal as the most important step thus far made to reduce the cost of campaign collections. Mr. Benenson's decision communicated to Col. Frederick H. Kisch, Chairman of the Palestine Zionist Executive, who is at present in this country, and is regarded as showing a recognition of the need for continuous development in connection with the Zionist effort for the reconstruction of Palestine. Mr. Benenson, who has for many years been a substantial contributor to Zionist funds, was formerly one of the leading industrialists in Russia, and settled in New York after the war. He came into early prominence through the acquisition of one of the largest buildings in the city, at 165 Broadway, which now bears his name—*Indiana Jewish Chronicle.*

[*Continued from page 9*]

Before taking her seat, Mrs. Bension referred to her joy in welcoming Mrs. Toeg, as President of the Shanghai Zionist Association, and congratulated the community on having so able and unselfish a President. She felt, she said, that a new era of real Zionist activity was to be ushered in with advent of Mrs. Toeg to the Presidency. And this was well. The Association, she felt, had been suffering too long from the lack of proper leadership, and therefore, Zionism in Shanghai had not been a positive, but a negative force. She wished Mrs. Toeg the greatest success in her new role.

The chairwoman called upon Mr. Chas. Gubbay to say a few words. In a short speech, full of emotion, Mr. Gubbay gave public utterance to his faith in Zionism and to his hopes for the ultimate realization of Jewish National plans. "I have been a Zionist, even before Herzl," declared Mr. Gubbay, "and my faith in Zionism was engendered by the prophecies in the Bible." Mr. Gubbay wished the Zionist emissaries the utmost success in their campaign in Shanghai, and thanked them for having brought so inspiring a message to the people of this city.

Mr. C. S. Gubbay was followed by Mr. R. D. Abraham, who seconded the vote of thanks and stated that never in the history of Shanghai had there been brought such inspiration in the spoken word, as had come to them through the marvellous eloquence of Dr. and Mrs. Bension. Never had the Zionist position been so clearly demonstrated, so ably presented. Now, their minds had been cleared of doubts and he felt sure, success for the Cause, which all Jews had at heart, would follow.

The meeting concluded with the singing of the Hatikwah and a vote of thanks to the chair.

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ZIONIST ASSOCIATION BIDS ADIEU TO SIR SIDNEY BARTON.

The departure of SIR SIDNEY BARTON, C.M.G., K.B.E., *the local British Consul General to asume the new post assigned to him by the King brings a remarkable career in China to a close.* SIR SIDNEY *will be remembered by our community for his interest in Zionism and the manner in which he presided at the inauguration ceremony of the dedication of Beth-Aharon Synagogue two years ago. We have pleasure in publishing a letter of tribute forwarded to Sir Sidney to-day by the local Zionist Association, the full text of which runs thus:—*

"SHANGHAI ZIONIST ASSOCIATION,

"SHANGHAI, 15th May, 1929.

"DEAR SIR SIDNEY.—In view of your approaching departure from Shanghai to assume the new post of Minister to Abyssinia, we feel it is our incumbent duty to express to you our infinite pleasure and regret in the matter.

"Pleasure because the new position is a well-merited promotion, one which will afford you a larger sphere of activities in the service of the King and Country. Regret that you are called upon to sever old ties, old links and old acquaintanceship which you have cemented so well during your sojourn of over three decades in China.

"We recall with satisfaction your energy in promoting the ideals and policies of Great Britain in China, and your devotion in settling and solving many intricate problems for the weal of all.

"We want to place on record our appreciation for the support you gave to the Zionist cause and the aid accorded to the Jewish National Fund, when a Ball was given in celebration of the tenth anniversary of the BALFOUR Declaration in 1927. The support you gave to the Zionist delegate to China last year, and your presence as Chairman of the meeting given under the auspices of our Association will ever remain green in our memory. We recall the inspiring address delivered by you on that occasion revealing your faith in, and sympathy with, the Zionist ideal and your unshaken belief in its final success.

"It is our sincere hope and prayer that both you and Lady BARTON and the members of your family, may enjoy in the new home to which you are shortly proceeding good health and happiness and abundant joy in recalling the army of friends and well-wishers which you are leaving behind.

"We close our farewell letter to you in offering you Zion's greetings and best wishes for bon voyage, and beg to remain.

"Sincerely yours,

"SOPHIA TOEG, *President.*

"N. E. B. EZRA, *Hon. Secretary.*

"SIR SIDNEY BARTON, C.M.G., K.B.E.
"Shanghai, China."

INVITATION TO GARDEN PARTY

On behalf of the local Zionist Association, Mrs. R. E. TOEG has extended an invitation to SIR SIDNEY BARTON to a Garden Party as follows:—

"SHANGHAI, 8th May, 1929.

"DEAR SIR SIDNEY,—In view of your impending departure from Shanghai, and the short time left to us, the Zionist Association would like to take this opportunity of giving a Garden Party in your honour, in appreciation of the great esteem in which we have always regarded your friendship for our cause, and at the same time to meet the two emissaries from Palestine, Dr. and Mrs. ARIEL BENSION who have brought us most inspiring messages of the progress there under the British Mandate.

"May I request that you let me know when it would be most suitable to you to attend? I sincerely hope that you will be able to give us this honour of bidding you farewell and God-speed, and success in your new appointment.

"Thanking you on behalf of my colleagues and myself.

"Yours sincerely,

"SOPHIA TOEG.

"SIR SIDNEY BARTON, C.M.G., K.B.E.
"Shanghai, China."

To the foregoing the following reply has been received, expressing thanks and regret at being unable to accept owing to former engagement:—

"SHANGHAI, 9th May, 1929.

"DEAR MRS. TOEG.—It is most kind of the Zionist Association to entertain me before my departure and I should have been glad to meet the Delegates from Palestine, but I regret to say that every moment of my short time here is already engaged and I sail on the 21st instant. You will I am sure understand the position in which I am placed and I shall be glad if you will convey to your colleagues my appreciation of their good wishes.

"Yours sincerely,

"S. BARTON."

[Continued from Page 14]

heavenly host floated in the great white light, chanting the joy of the scene below. The beadle ran to call his wife, but when they came out together, the door of the Temple was, as usual, slightly ajar, and in the dim interior, they saw the Master reading by the light of his solitary candle.

THE PERSONALITY OF THE MASTER

The legends portraying Sharaabi's personality, are many. One such relates: The Turkish officials had put in one of their ever-recurring demands for money to be paid within a certain date. The community, being unable to procure the money, three Rabbis were seized and threatened with hanging unless the money were immediately forthcoming. Sharaabi headed a group of elders, who sought clemency from the Turkish officials. In answer to their request, the official stated emphatically, "Pay the money by to-morrow, or else three will die." Sharaabi stepped forward, in his eyes a look of pity, in his voice unutterable sadness, as he said, "Alas, if three die, then four die." Beside himself with rage, the Officer cried out, "And here is the fourth. Seize him!" But as the men sought to obey, they were held back by the look in Sharaabi's eyes, and while they continued to stare at him in awe, he deliberately walked out, followed by the others. The official, after a sleepless night in which he wrestled vainly with his fear and superstition, released the prisoners and left the community in peace for some time.

A different type of the poor Jew, carrying home a watermelon and a loaf of bread, the family's sole meal for the day. Passing an Arab cafe, he was promptly relieved of his melon. He ran to tell Sharaabi, who lived nearby. The Master reassured him, telling him, "Go back the same way. You shall have your melon." When the Arab saw the Jew returning, he ostentatiously took the melon between his knees, pulled the sharp dagger out of his belt and, with a flourish, plunged it into his own fat belly whose generous rotundity carefully sheltered the melon. With a cry of pain, he let it drop, and, before the terror-stricken eyes of all the narghileh-smokers, who drew away from "the accursed thing," the Jew picked up his melon and carried it home.

Sharaabi's last words were to remind his disciples of their responsibilities towards God and man, and to impress upon them the Cabbalistic belief that, "As long as Israel is in exile, the Glory of God is in exile."

On the eve of the tenth of Shebat, Beth-El dons gala attire. Its air is festive, its rooms are crowded. This is the night on which the Master, Sharaabi passed from the sight of men and, for the joyous commemoration of the Master's Hilulah, all classes of people have assembled in the Temple. Even the courtyard is filled with people, humble folk, who have come to listen to the discussions of the learned, carried on far into the night. The mystics are studying his book, "The River of Peace." In the *Yeshibah* adjoining, where Sharaabi once taught his mystic lore, are gathered the great Rabbis of Jerusalem, to study the Talmud and to feast the deathlessness of the Master. And once again, it is as if he walked in their midst, bringing together in the harmony that he loved, the disunited elements of the community. The next morning, all unite again, for a pilgrimage of love, to the grave of Sharaabi, Master of Mystics, in the Valley of Yehoshaphat.

"PASSOVER."—OUR REPLY TO THE "FAITH OF A LAYMAN."

We shall publish in our next edition appearing on the 7th June, a rejoinder to the misleading article contributed by Mr. LAURIE MAGNUS, M.A., in his 'Weekly Sheet.' We regret that it is held over for want of space in this issue.

MANY JEWS ARE KILLED IN POGROM

(TRANSOCEAN-KUO MIN)

Kovno, May 3.—A pogrom has occurred in the village of Newi where scores of Jews including children and aged people were murdered. The cause of the outbreak is unknown.

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SHOULD JEWS CONVERT?: By Rev. Dr. Bernard Drachman, New York

[CONCLUDED FROM OUR LAST ISSUE.]

CHRISTIANITY'S ATTITUDE

Christianity holds, at least in its historical, orthodox form, although undoubtedly many modern clergymen dissent, that salvation is only for those within the Christian fold. All others are doomed to eternal damnation. Hence the zeal to bring all mankind into the church which alone can insure salvation in the world to come. It is, granting the correctness of the premises, a most humane procedure, actuated by a noble motive to save the countless multitudes of fellow beings from the awful doom otherwise awaiting them. Judaism has no such doctrine and hence no need to bring the rest of mankind into the synagogue in order to save them from a dreadful fate. Judaism holds, in accordance with its interpretation of Biblical and Talmudic pronouncements, that God's love is extended to all his earthly children without reference to their theological views or alignments and that salvation does not depend upon membership in one particular church. That is the Jewish interpretation of such passages as "The Lord is good to all and his compassion is over all his works. The Lord is near to all that call upon him, to all that call upon him in truth." (Psalm, CXLV, 9 & 18). Such is also the implication of the noble words of Malachi. "Have we not all one father, hath not one God created us, why shall we deal treacherously every man against his brother and profane the covenant of our fathers." (Malachi, II, 10). When the revelation from on high came to Abraham that he was to be the progenitor of a holy people he was told, "Through thee shall all the families of the earth be blessed" (Genesis, XII, 3). To his grandson, Jacob, was said, "Through thee and thy seed shall all the families of the earth be blessed." (Genesis XXVIII, 14). But in neither case was it said that the families of earth thus blessed were to be required to join with the descendants of the patriarchs to form one homogenous religious community. A convert, therefore, means something altogether different to Judaism than to Christianity. To Christianity it means that an outsider desiring to secure the salvaton of his soul and to insure his eternal happiness in the world to come joins the company of those who claim that only they and those who join them will be saved. To Judaism it means that a Gentile upon whom God has not made incumbent the mission nor the duties with which he has charged his holy people Israel voluntarily joins himself to them and assumes the by no means easy tasks and obligations which Judaism lays upon its adherents and elects also to endure the contumely and persecution which are oftimes the lot of the posterity of Abraham. Since the Gentile is not thus obligated and since his eternal salvation does not depend upon his entering into the ranks of Israel it is only natural and logical that Judaism lays no stress upon gaining him as a direct adherent. The Talmud says distinctly. "The pious of the nations of the world will have a portion in the world to come" (Tosephta. Sanhedrin, Cap. 13), why, therefore, should any effort be made to enlist them as members of the Jewish community and put upon them religious duties and practices which must be burdensome to those unaccustomed to them when such membership is not necessary in order to obtain for them the favor of God and blessed immortality?

JUDAISM'S ATTITUDE

This does not mean that the attitude of Judaism is hostile or even unfriendly to converts. It is true that there are Jews who interpret this lack of desire for converts as meaning that Judaism is purely a concern of the Jewish race, that it is, in fact, rather a national than a religious system and that its gates are closed to the outsider but they are mistaken. They have failed to comprehend the spirit of the faith in which they were born. Judaism does not seek converts but neither does it reject them when they come with evident sincerity and its attitude, in spite of some Rabbinical opinions to the contrary, is most sympathetic to the applicant who comes actuated by a mighty impulse to take up the spiritual mission of Israel. This spirit of kindness and sympathy with the proselyte is well illustrated by a beautiful Rabbinical parable. A certain king had many flocks and herds. One day a gazelle came from the woods and joined the sheep and cattle. Thereupon the king gave strict orders to his chief shepherd to look well after the comfort of the gazelle and to see that it lacked for nothing. The chief shepherd was surprized and said to the king, "Your Majesty, you have so many sheep and cattle and you have never commanded me to look after their welfare, why are you so greatly interested in this gazelle?" The king answered "The sheep and cattle are accustomed to the restrictions of the pasture and the control of the shepherds, they need no special attention. But this gazelle has lived in the freedom of the woods, it has never been obliged to submit to a master. It must be gently and tenderly treated until it grows accustomed to the new conditions of its life." Thus, say the Rabbis, must a proselyte who has never known the restraints of the Torah be treated with the utmost consideration until he becomes accustomed to the Jewish life. As a matter of fact considerable numbers of proselytes have in all ages joined the Jewish ranks. This infusion of alien blood is no doubt largely responsible for the diversity of Jewish types. Some of the most distinguished names in Jewish history are those of persons of Gentile descent. Onkelos, Shemaiah and Akiba are some of the great Rabbis and teachers of ancient times in whose veins flowed Gentile blood. Lord George Gordon, Count Pototcky, Warder Cresson, Nahida Remy and Aime Palliere are some famous converts of later and modern times. King David himself was partly of Gentile descent through Ruth the Moabitess. Not only individuals but whole groups and, in at least one instance an entire nation, have accepted Judaism. Such are the Szekler of Hungary, the Subotniki of Russia and the Chazar nation in the early Middle Ages.

GER TOSHAB AND GER SEDEK

In every such instance the acceptance of Judaism was entirely voluntary. Should the Jews now abandon their historic practice of discouraging and merely accepting converts and begin an active campaign of proselytizing? There is much to be said on both sides of the question. It may well be argued that the traditional Jewish concept of a holy people which maintains a strict religious system for itself but merelly communicates general spiritual and ethical teachings to the outside world, does not work satisfactorily. There is a profound religious sentiment in the human heart, it may with great reason be claimed, which demands for itself, a definite religious adhesion, which longs for a spiritual home, and if Judaism will not satisfy this craving, other religions will arise which will do so. There can be little doubt that if Judaism had instituted a vigorous proselytizing policy two thousand years ago, mankind would to-day be mainly Jewish. Because Judaism did not follow such a policy, there arose Christianity and Mohammedanism, built upon a Jewish foundation and drawing their inspiration from Jewish sources and gained with comparative ease the adhesion of probably the majority of the human race. It may also be argued that it is possible to accept non-Jews into a partial connection with Judaism under which they would accept the fundamental principles of Judaism but would not be required to observe all the ceremonial law. This practice, it is pointed out, existed in ancient Israel, when two classes of proselytes were recognized, the *Ger Toshab* or half-proselyte who renounced idolatry but was permitted to eat forbidden food and the *Ger Zedek* or full proselyte, who kept the entire law, the same as a born Israelite. Had such a policy been pursued by the ancient Hebrews, those who reason this claim, the greater part of the human race would, in all probability, be now allied with Israel either as full proselytes completely identified with the Jewish people and faith or as half proselytes not, indeed, living the complete Jewish life but united in religious sympathy with Judaism and permeated with its spiritual sentiments, recognized and acknowledged as such. The difference in the world status of Judaism and the Jews, which would be brought about by such a universal diffusion and acceptance, would be almost inconceivably great. Judaism would no longer be, as at present a petty and comparatively negligible cult, professed by a small and insignificant minority of despised, oppressed and persecuted people, but would occupy the proud position of a great world religion with hundreds of millions of adherents among all the nations of the world. The reasoning is logical and the prospect it holds out is alluring but, nevertheless, it does not appeal, for many reasons, to genuine Jewish sentiment. Its appeal is mainly to desires and aspirations which are not really religious but materialistic. The desire to build up a powerful organization with vast numbers of members, is a worldly, not a spiritual craving, and is due to the lust for power. It is diametrically opposed to Jewish concepts. To show how opposed it is to the Jewish concept it is sufficient to recall the Talmudic statement that in the days of Solomon, no converts were accepted because the Judges of Israel feared that the applicants were attracted by the glory and splendor of the Solomonic kingdom and not actuated by a sincere love for Judaism. Sincerity is the only motive which justifies conversion. Conversion through any other motive does not deserve the name. Where such sincere love

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for Judaism exists the applicant will come spontaneously and need not be induced. Again as far as the *Ger Toshab*, the "half-proselyte," is concerned, he is not desirable in the present age. The existence of a class of people recognized as Jews but officially dispensed from the observance of important and fundamental laws which other Jews are expected scrupulously to fulfill would have a most demoralizing effect upon the minds of these latter and in this modern age, already over prone to laxity, might easily be fraught with disastrous consequences to Jewish religious life. Modern Rabbinical practice, therefore, wisely refuses to accept any proselyte except one who declares his intention to be a *Ger Zedek* and to conform in every way to the Jewish religious law. A certain proportion of converts not inspired by these high spiritual motives, but by the desire to marry into Israel, it is true, manage to gain admittance but they must claim to the officiating Rabbi that they desire in sincerity to accept the Jewish faith.

JEWISH OPPOSITION TO PROPAGANDA

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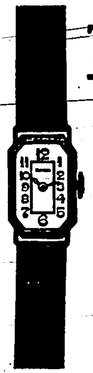

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7th June, 1929
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SHANGHAI, CHINA

猶太月報社

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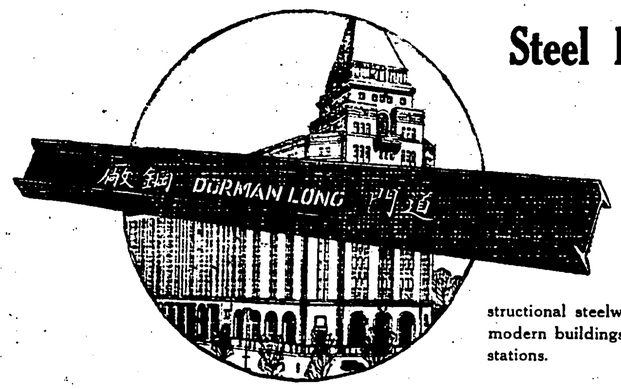

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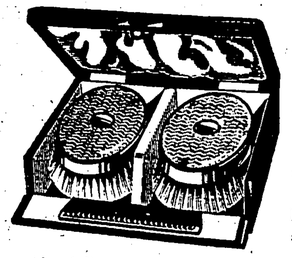

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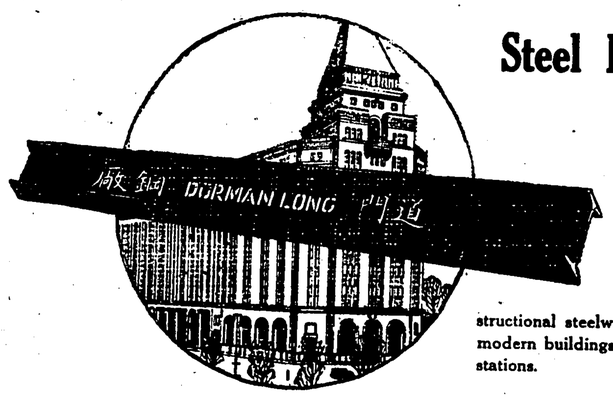

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1929-5689
Rosh Hodesh Siwan Sun., June 9
1st Day Shabuoth...Fri., June 14
*Rosh Hodesh Tammuz.....Tues., July 9
Fast of Tammuz Thurs., July 25
Rosh Hodesh Ab...Wed., Aug. 7
Fast of Ab... ...Thurs., Aug. 15
*Rosh Hodesh Ellul Fri., Sept. 6
Rosh Hashanah.....Sat., Oct. 5
Fast of Gedaliah...Mon., Oct. 7
Yom Kippur.....Mon., Oct. 14
1st Day Succoth.....Sat., Oct. 19
Shemini Atzereth...Sat., Oct. 26
Simhath Torah.....Sun., Oct. 27
*Rosh Hodesh Heshwan..... .....Mon., Nov. 4
Rosh Hodesh Kislev.....Tues., Dec. 3

*Also observed the day previous as Rosh Hodesh.

מבשר ישראל

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KING GEORGE'S BIRTHDAY

It is said that God answers every sincere prayer, and His compliance with our orison is due to His merciful Nature. The British Nation, in fact the whole world, have passed through a trying period during His Majesty KING GEORGE'S recent illness. To-day on the attainment of his sixty-fourth birthday anniversary we are ready to give thanksgiving at the miraculous recovery which the Almighty has vouchsafed unto him and wish the august sovereign many, many happy return of the day.

KING GEORGE V is held in high esteem as was his late father KING EDWARD, the Peacemaker. Our sailor King has endeared himself to every heart and the whole nation will rejoice in that he has been spared to us from his bed of sickness to carry on the burden of his great Empire. Way out here, we owe much to the British flag. The 1927 incident in Shanghai is still fresh in our memory. We know to whom we are indebted for the safety of our life and the preservation of the *status quo*. As Jews we take special pride in the British King: he is the head of the Realm which holds the Mandatory Power for Palestine, under whose aegis we are undertaking the reconstruction of our National Homeland in accordance with the principles of the BALFOUR Declaration and the Mandate of the League of Nations. KING GEORGE whose natal day will be celebrated throughout the world this week is a popular monarch and the reason for it is not far to seek. Dr. CHALMERS tells us that the only popularity worth aspiring after is peaceful popularity—the popularity of the heart—the popularity that is won in the bosom of families. This most humanly of qualities KING GEORGE possesses to a greater extent than his other remarkable qualities. 'Not the brilliancy of success,' wrote VON MOLTKE on his eightieth birthday, 'but the purity of our endeavours and faithful perseverance in duty, even when the result is scarcely visible. This will decide the value of a man's life.' And we may truthfully aver that KING GEORGE has more than amply proclaimed to the world, his regard for duty, his love for the Empire and its inhabitants, regardless of race, colour or creed. Therein lies, to our mind, the secret of the benign hold on the reins of the machinery of Government which he has directed for well-nigh two decades. Our heartiest congratulations go out to His Majesty, Queen Mary, and the Royal Household on the unique celebration of the attainment of the sixty-fourth birthday. Well may we lay an affectionate tribute at His Majesty's feet, in the memorable words of SHAKESPEARE, the national bard:—

"My crown is in my heart, not on my head,
Not decked with diamonds and Indian stones,
Nor to be seen: my crown is called content."

• • •

'THE UNKNOWN SANCTUARY'

A Pilgrimage from Rome to Israel, V.

PASCAL very ably explained in his treatise on religion that there are two classes of men to be accounted reasonable, 'those who love God with all their heart because they know Him, or those who seek Him with all their heart because as yet they know Him not.' All who read this definition will concede to its wide embracing aspect. There is always a conflict between faith and unbelief in the innermost being of the seeker after truth. When repelling the charge of atheism made against him, PROF. TYNDALL said, 'I have noticed that it is not in hours of clearness and vigor that the doctrine (of materialistic atheism) commands itself to my mind: that in the presence of stronger and healthier thought it dissolves and disappears.' Our readers will now realize how essential are prayer and meditation, which usher the stronger and healthier thoughts in our daily life. No reader will doubt PALLIÈRE'S positive outlook with regard to his belief in a higher Supreme Being Who guides the destinies of mankind, when they read his autobiography. 'LORD BACON very frequently said, "None say there is no God, but those for whom it were better there were none.' This is also true to life. Speaking of the spirit of Judaism, RABBI BENAMOZEGH wrote to PALLIÈRE in part at his earnest request to enter Judaism the following:—

"Surely if you feel yourself imperatively moved to do this, if you absolutely **demand** it because without it the peace of your soul is not possible, then without doubt I would be the first to say to you, as the Talmud obliges us to say in regard to whosoever demands this privilege, for it is a privilege to enter into the Synagogue, 'If you desire at every cost, that it should be so, if no argument to the contrary can sway you, then welcome in the name of God. Benedictus qui venit in nomine Domino.' But know well, read their word and meditate thereon, re-read it again, meditate again, for it holds for you the key to the entire religious question. . . . . We Jews have in our keeping the religion destined for the entire human race the only religion to which the Gentiles shall be subject and by which they are to be **saved**, truly by the grace of God, as were our Patriarchs before the Law."

The reply of RABBI BENAMOZEGH says PALLIÈRE, 'plunged him into amazement,' for in these wise words the great soul of the master revealed itself to him. We would ask our readers was PALLIÈRE merely drifting to Judaism by blind chance, or was he guided by some impelling motive? To understand this question better, let us turn to Nature and study what we see around us. We read that before DARWIN made his discovery, people believed that 'every species, every organism, and every part of every organism had been separately adapted and contrived by God for the accomplishment of a definite end, just as each portion of a watch is the result of a particular act of contrivance on the part of the watch maker.' DARWIN and the evolutionist came forward later and explained, 'Those curious and marvellous things that you have pointed out to us in Nature were not contrived and manufactured as you seem to think; they were gradually developed, under the operation of a law of nature.' In the same way one must regard the state of the mind of the truth seeker. The operations of the mind are produced by two parallel modes of activity, the one conscious and the other sub-conscious. The conscious state is the waking state and deals with outward objects. The subconscious deals with the inner man and his problems. The conscious mind perceives and operates through the five physical senses, and deals with the impressions and objects of outward life. It is the faculty of discrimination and choice. It has the power of reasoning, inductively or deductively, analytically or syllogistically. It is also the seat of the will. Through it man begins to ask in the words of our immortal Sages: 'Who am I?' 'What am I?' 'Whither am I going?' 'Is there a higher religion?' etc. Having satisfied himself on these problems, well may he say with Horace:—

"Yet sage instructions, to refine the soul
And raise the genius, wondrous aid impart,
Conveying, inward as they roll,
Strength to the mind and vigour to the heart."

[To be continued]

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PASSOVER.—Our Reply to the "Faith of a Layman".

Wild Natures need wise curbs.—TENNYSON

It was not long ago that we were given a lengthy dissertation by *The Jewish Guardian* on the significance of Hannucah commemorating the triumph of the MACCABEANS, the purification of the Temple and the re-instatement of the Jewish State. We are now to consider Passover with its memories of the redemption of Israel from under the yoke of PHARAOH, the glorious 'Song of Deliverance' and other incidents which gladden the heart of every Israelite. *The Guardian* looks backward with relief again, in order to return to the past from the present, to certainty from controversy, to reality from make-belief, to religion from politics, to Judaism from Zionism'. All that we can say is that our contemporary would do well to withdraw from the present in order to plunge into the past, so that it may draw from our glorious history, many a moral and thereby adorn many a tale. There would be no further cause to look to the mere fleshpots of Egypt, or even in attempting to out-HEROD HEROD. Speaking of Seder night, we are told:—

"This is the night of the Lord to be observed of all the children of Israel in their generations. They speak of pan-Jewish organizations, of

International Zionism, and so forth; even the Mandate for Palestine talks about an object for 'all Jews.' But the only warrant for pan-Judaism which all Jews are required to recognize is derived from Holy Writ, and it needs no conference to enforce it. Its obligation is admitted in Jewish Homes."

Instead of rejoicing in the past and delighting in the present-day re-entry of Israel into the land of his glory—Eres Yisrael—, our contemporary 'lifts up the heel' against Zionism and comments in disparaging terms about our political status as Jewish-born Jews. The next citation will show our readers the venom and spite that the *Jewish Shomer* nurtures in its treacherous heart:—

"And it shall be when thy son asketh thee in time to come, saying, what is this? And thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage! Our title-deeds are there. They endow us, not with a national home, but with universal liberty. . . . . We were not to aim at numerical equality or territorial rivalry with possessive nations; we were to keep the covenant and be grateful for it."

In our comments on 'Hannucah' in our February issue, we made it abundantly clear that had the MONTEFIORITES lived in the time of ANTIOCHUS HARASHAH, they would most certainly have surrendered to the plea of the heathen king to discard the dietary laws, the Sabbath and circumcision. We did not make a rash statement at all. In fact all we did was to arrive at this decision after having carefully considered the vagaries and vain boasting of 'Liberal' Jews. We would even go further when writing on Passover. We believe that had the latter lived in the time of PHARAOH, we would have seen wholesale surrender of the MONTEFIORITES to the life of bondage, of suffering, of no (?) galuth-life which would have been theirs for the asking. Perhaps a few Pyramids would then have marked their insignificant history. Continuing, MR. MAGNUS says:—

"Now, therefore, if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people—not below them, or even among them; no not as a buffer between them. For thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself—not a nation in a crowd of nations. And so back to Exodus from Deuteronomy." "And ye shall be unto me a kingdom of priests and a holy nation."

Our stubborn *confrere* persists that Israel never was a nation among the nations. Of course, 'a nod is as good as a wink to a blind horse'. We would ask in all earnestness, was not KING DAVID a Ruler over Judea and the Jewish Nation duly recognized by the other nations surrounding them? Was not KING SOLOMON king of Israel? Do kings preside over anything but kingdoms? And Israel had its legislators, and priests as well! The very last citation given by our pseudo-Jewish contemporary upholds our contention that Israel will always be 'a kingdom of priests and a *holy nation*'. The text does not allude to 'people' but to a nation, whose nationhood is conceded by the whole world. ISAIAH tells us, "I will bring the blind by a way they know not: I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight." By this citation given above *The Guardian* indicates its attitude towards Zionism. Commenting on the service recited in every Jewish Home, on Seder night, MR. MAGNUS doubts that the ordinance will be recited in every Zionist home. 'For', complains our *confrere*, 'political Zionism is a creed apart from Judaism, and we challenge political Zionists to affirm that Passover is kept in all their homes." This reminds us of the story of the judge, who when on the Bench, told an old fellow with a long beard, that he supposed he had a conscience as long as his beard. 'Does your Lordship', replied the old man, 'measure consciences by beards? If so, your Lordship has none at all'. We likewise would challenge MR. MAGNUS to affirm that all the 'liberal' Jews and PEORITES keep their Passover. It is about time that this 'Englishman of the Jewish persuasion' stopped throwing sand in the eyes of its readers. Such vagaries as cited by us above, will surely show our *confrere* in a sorry light *Pency kol Yisrael*. Let him be told that he and his 'Weekly Sheet' will never succeed in interpreting to us our glorious history of the past and our still greater future that is yet to come. The commentaries written by our Sages will quite do for us, and suffice it to say will satisfy the spiritual craving of the thirsty and hungry student. We can always turn to such books to study what Passover signifies and promises to the children of the covenant. Concluding his article on Passover, the erratic MR. MAGNUS *writes*:—

"Passover calls us to the idea of an ampler freedom [Yes, eat taref. **forget our age-long symbols and become 'Liberal' Jews!—Ed.**] than was ever won by a nation in arms, or by a nation, as the 'Jewish nation' would be, if political Zionism ever attained its ulterior ends, protected by the arms of the League of Nations. Patriotism is not enough for the sons of the covenant of the Lord. Patriotism is ours in abundance, as loyal subjects of a mortal kind—in our national homes among the nations. But to so-called nationalist Jews who would convert a Jewish national home in Palestine into something lower and less ideal than the centre of Hebrew culture which it will typify, we would reply in the terms of the traditional ordinance, which we have quoted."

Our readers will no doubt see that we are quite justified in unmasking the hypocrisies and the vagaries of the *Guardian* from time to time as they appear before our gaze. We cannot be accused of having overslept while our treacherous contemporary was hatching new plots and working havoc on our defenceless nation. We always whirled Achilles' spear when we attacked the organ of the 'Grand Dukes'. On the other hand our contemporaries abroad either purposely overlooked these assaults which emanated from the *Guardian* or otherwise succumbed to the spirit of inertia which took wholesale possession of them. They believed in 'Telling it not in Gath and publishing it not in the streets of Askalon, lest the Philistines rejoice.' In the meanwhile, we have resolved to fight *The Hasofeh* through thick and thin and guard our national honour. To its Editor we would say in the words: "When faith grows weak, all virtues are weakened, when faith is lost, all virtues are lost."

• • •

'DAYAN' MONTEFIORE And His Square Table', VI.

"The happiness of life consists in something to do, something to love, and something to hope for"—Dr. CHALMERS.

The question was asked, what gives the greatest pleasure in life? Someone described pleasure as 'the reflex of spontaneous and unimpeded energy'. 'For', he explained, 'we find joy not in stagnation but in activity'. History indisputably proves this to the hilt. It was JACOBI who said, 'We enjoy ourselves only in our work, our doing; and our best doing is our best enjoyment'. TASSO is said to have wept when he concluded the last page of his great poem. It is also related about a friend who referred in the presence of FREDERICK the Great to that monarch's capacity for work, was answered by the King: "You are right in supposing I work hard. I do so in order to live, for nothing has more resemblance to death than idleness." NEWTON found real pleasure in poring over his problems until the light of morning broke through his window. And we must not forget LUTHER 'battling for the liberties of a continent', or MILTON 'building amid obloquy and scorn a palace of immortal verse', or WESLEY 'rousing a nation like a strong man from sleep, and fixing its gaze upon eternal things', or NEWTON 'wresting from the stars their secret for the instruction of the civilized world'. We cannot blame 'Dayan' MONTEFIORE of idleness. In fact he will go down in history as the master-builder of 'Liberal' Judaism in London, a disrupter of our ancient laws and commandments, a Prince of the blood, and an 'arch-heretic' (as he is fond of dubbing himself). Says he, in his Shulhan Aruch (*L'abdil*):—

"If we recognize that the dietary laws are the product of old superstitions and taboos, (sic) and that the higher spirit and teaching of the Prophets are out of harmony with them, then I think we must draw and enact the consequences of these beliefs and recognitions. If it be

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argued: 'Even though their origin be entirely as you say, lowly and priestly, who not observe all these dietary laws, (1) as connecting you with a huge mass of other Israelites, (2) as instruments of self-control, and as a discipline. For in modern life it is unquestionably easier and more comfortable to violate the dietary laws than to observe them. Therefore observe them, and observe them as a whole.' To this I would reply: I do not want to be connected with other Israelites in practices which are not to my mind religious and commendable, and which I should, upon the whole, prefer to see abandoned than maintained."

"Thus spake ZARATHUSTRA." Hearken O Israel! No more is the spirit of revolt made more manifest than in the concluding lines cited above. 'Dayan' MONTEFIORE no longer sails under false colours. He decides that self-control and self-discipline 'are good and desirable' but there are other ways to practice it.. What a specimen of modernism! The man who seeks to de-nationalize Judaism and solve Israel's problems through assimilation should not be treated with silent contempt or ignored by Anglo-Jewry. His poisonous shafts must be restrained and his challenge accepted. We must not be tired of criticizing a misleader who appears boldly in *Mahaney Yisrael*. Says he:—

"It would be a discipline to eat nothing but dry bread for breakfast every Tuesday, but nevertheless, no one I should imagine, would recommend so arbitrary a rule. For 'Liberal' Judaism the observance of the dietary laws has become almost on the same plane as dry bread for breakfast on Tuesday. The time has, perhaps, come to disobey these laws, not for convenience, not ignorantly, but consciously even conscientiously."

We have always in the past stressed the fact that the votaries of 'Liberal' Judaism have drifted away from their moorings and sidetracked into a religion *of convenience and of ease*. The author of 'Some Rough Notes' who poses as a 'Dayan' is not a *okair harim* but *okair halacha shel Moshe M'Sinai*. Feeble as our voice may be, restricted as may be our influence in offering a fierce resistance to the *Nebi sheker*, we still cling to the hope that some abler men wielding stronger pens than ours will enter the fray and confront the 'Dayan' and unmask his vagaries. The new 'Dayan' does deny that his is a religion of convenience. But his actions show him up to the public. He has a conscience of convenience as well. We are told by VINET that the 'mineral was made for the plant, the plant for the animal, the animal for man, and man for God.' Thus, man necessarily becomes a religious being 'a creature capable of God.' Now, man has certain responsibilties to shoulder, and adhere to law and order which will help him to keep his body pure and his soul noble. The dietary laws are the fundamental means of raising man to that high state. By observing and differentiating between the *clean* beast and the *unclean*, and eating only the former as the Holy Writ enjoins, we so safeguard ourselves that we can say with GEORGE MACDONALD, 'Then indeed was our heart a bliss worth God's making.' What happens if one eats ham or bacon? We know and 'Dayan' MONTEFIORE surely knows, that the pig of which he is fond, is the lowliest of animals, wallowing in the filth and mire, whose one sole object is to eat, propagate its species and to eat much more. Now, to digest such meat into our system is likely to engender our blood with impurity and develop within us the vicious nature of the animal in man. Man whose wild nature must be tamed should not mix in his system the wild blood of ferocious animals. Thus, the Holy Writ enjoins, 'Ye shall be holy," or "Ye shall sanctify yourselves." Again, we are warned, "Ye shall eat no abominable thing." Does the 'Dayan' of newfangled Judaism realize how detrimental it is to place bacon on his breakfast table and enjoy a tasty bite every morning? Does the new 'Dayan' realise that when the pig is slaughtered and prepared, its flesh is full of germs as attested by medical authorities, its blood containing vibrations of all the evil propensities of its impure life? When the new 'Dayan' eats the flesh of a mock-turtle or that of a hare, does it not impair his digestion and leave behind the mark of greater ill? And the humour of the whole situation rests in the fact that the man who observes the partial observance of the dietary laws, out of respect to the memory of his revered mother, advises his followers to make haste and pull down the fencing within the pale of God's injunctions! Had the renowned master-builder of 'Liberal' Judaism lived in the days of ANTIOCHUS HARASHAH, how grateful the heathen king would have been to him for helping him to pull down one of the essential principles of Judaism? 'Dayan' MONTEFIORE would have played a new role in those days, and yet this false prophet, observes the Hanuccah Festival rejoices over the defeat of the heathen king and gloats over the victory of the Maccabeans!! As a matter of fact, the 'Dayan' is hardly consistent. Hanuccah to him must be a real *Tisha b'Ab*. He should sit with sackcloth and ashes because the heathen king in ancient times did actually issue the same edict as is now issued by the famous 'Dayan' of 'Liberal' Judaism and which had resulted in his utter collapse and defeat. What inconsistency! As an anacient thinker said, "Men talk as if they believed in God, but they live as if they thought there was non; their vows and promises are no more than words, of course." We would bring this review of the 'Rough Notes' to a close by reminding 'Dayan' MONTEFIORE that 'an attempt at compromise between right and wrong is sure to land a man in difficulties. promise between right and wrong is sure to land a man in difficulties. It never does, in matters where principle is involved to sail too close to the wind.'

[To be continued.]

ZIONIST ASSOCIATION INVITED TO ATTEND STATE BURIAL SERVICE OF DR. SUN YAT-SEN

WREATH PLACED ON TOMB BY MRS. R. E. TOEG.

The Shanghai Zionist Association was officially invited by the Nationalist Government to attend the state funeral service of the late Dr. SUN YAT-SEN in Nanking on the 1st instant. The Association was represented by Mrs. R. E. TOEG and Mr. N. E. B. EZRA, President and Hon. Secretary respectively. The late Party Leader was an ardent exponent of Jewish Nationalism and adhered closely

THE LATE DR. SUN YAT-SEN

to his political creed that the triumph of the Zionist ideal will give the Jews a chance to find an "honourable place in the family of nations." The recognition accorded to the Zionist Association by the Nationalist Government did not come as a surprise, judging from the attitude adopted by the latter towards Zionism, since it came into power two years ago. Dr. C. T. WANG, the Minister for Foreign Affairs, is widely known as an exponent of Zionism, and wrote us but recently on behalf of his government pledging support for the cause and sympathy in the work of reconstruction undertaken by Jews to upbuild their national home under the aegis of Great Britain.

CHINA AND NEW JUDEA.

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THE STORY OF GLAXO

An Epic of Jewish Pioneers

More than half a century ago, a band of British Jews set out to find a new life and found a new country in New Zealand. a country of equal opportunity, where fortune was reserved for the steady, honest worker.

There, amidst the greatest dairy district in the world, was dried milk first made.

Many years later, in 1905, to be exact, the thought came to a descendant of one of these pioneer Jews, to use this dried milk for feeding children — hence Glaxo. It took eleven years to convince the Doctors that milk in powder form could be used for such a purpose. Then the war, a shortage of milk in England, and dried milk came into its own. Since the war its use has spread to every country in the world, civilized and native; imitations have sprung up in every land, and it is rare to rear a baby by hand, otherwise than on

DRIED MILK, THAT TRIUMPH OF JEWISH BRAINS

Not content to rest on their laurels, the Glaxo firm, still inspired by the Jewish family that founded it, has made its good article still better. They have added an extra quantity of the bone-forming Vitamin D, thus making the

SUNSHINE

Glaxo

now on sale all over China, a guaranteed prophylactic against rickets, marasmus, and constipation. **ALL JEWISH MOTHERS SHOULD FEED THEIR CHILDREN ON SUNSHINE GLAXO.**

Samples and the famous Baby Book from.—

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argued: 'Even though their origin be entirely as you say, lowly and priestly, who not observe all these dietary laws, (1) as connecting you with a huge mass of other Israelites, (2) as instruments of self-control, and as a discipline. For in modern life it is unquestionably easier and more comfortable to violate the dietary laws than to observe them. Therefore observe them, and observe them as a whole.' To this I would reply: I do not want to be connected with other Israelites in practices which are not to my mind religious and commendable, and which I should, upon the whole, prefer to see abandoned than maintained."

"Thus spake ZARATHUSTRA." Hearken O Israel! No more is the spirit of revolt made more manifest than in the concluding lines cited above. 'Dayan' MONTEFIORE no longer sails under false colours. He decides that self-control and self-discipline 'are good and desirable' but there are other ways to practice it.. What a specimen of modernism! The man who seeks to de-nationalize Judaism and solve Israel's problems through assimilation should not be treated with silent contempt or ignored by Anglo-Jewry. His poisonous shafts must be restrained and his challenge accepted. We must not be tired of criticizing a misleader who appears boldly in *Mahancy Yisrael*. Says he:—

"It would be a discipline to eat nothing but dry bread for breakfast every Tuesday, but nevertheless, no one I should imagine, would recommend so arbitrary a rule. For 'Liberal' Judaism the observance of the dietary laws has become almost on the same plane as dry bread for breakfast on Tuesday. The time has, perhaps, come to disobey these laws, not for convenience, not ignorantly, but consciously even conscientiously."

We have always in the past stressed the fact that the votaries of 'Liberal' Judaism have drifted away from their moorings and sidetracked into a religion *of convenience and of ease*. The author of 'Some Rough Notes' who poses as a 'Dayan' is not a *okair harim* but *okair halacha shel Moshe M'Sinai*. Feeble as our voice may be, restricted as may be our influence in offering a fierce resistance to the *Nebi sheker*, we still cling to the hope that some abler men wielding stronger pens than ours will enter the fray and confront the 'Dayan' and unmask his vagaries. The new 'Dayan' does deny that his is a religion of convenience. But his actions show him up to the public. He has a conscience of convenience as well. We are told by VINET that the 'mineral was made for the plant, the plant for the animal, the animal for man, and man for God.' Thus, man necessarily becomes a religious being 'a creature capable of God.' Now, man has certain responsibilities to shoulder, and adhere to law and order which will help him to keep his body pure and his soul noble. The dietary laws are the fundamental means of raising man to that high state. By observing and differentiating between the *clean* beast and the *unclean*, and eating only the former as the Holy Writ enjoins, we so safeguard ourselves that we can say with GEORGE MACDONALD, 'Then indeed was our heart a bliss worth God's making.' What happens if one eats ham or bacon? We know and 'Dayan' MONTEFIORE surely knows, that the pig of which he is fond, is the lowliest of animals, wallowing in the filth and mire, whose one sole object is to eat, propagate its species and to eat much more. Now, to digest such meat into our system is likely to engender our blood with impurity and develop within us the vicious nature of the animal in man. Man whose wild nature must be tamed should not mix in his system the wild blood of ferocious animals. Thus, the Holy Writ enjoins, 'Ye shall be holy," or "Ye shall sanctify yourselves." Again, we are warned, "Ye shall eat no abominable thing." Does the 'Dayan' of newfangled Judaism realize how detrimental it is to place bacon on his breakfast table and enjoy a tasty bite every morning? Does the new 'Dayan' realise that when the pig is slaughtered and prepared, its flesh is full of germs as attested by medical authorities, its blood containing vibrations of all the evil propensities of its impure life? When the new 'Dayan' eats the flesh of a mock-turtle or that of a hare, does it not impair his digestion and leave behind the mark of greater ill? And the humour of the whole situation rests in the fact that the man who observes the partial observance of the dietary laws, out of respect to the memory of his revered mother, advises his followers to make haste and pull down the fencing within the pale of God's injunctions! Had the renowned master-builder of 'Liberal' Judaism lived in the days of ANTIOCHUS HARASHAH, how grateful the heathen king would have been to him for helping him to pull down one of the essential principles of Judaism? 'Dayan' MONTEFIORE would have played a new role in those days, and yet this false prophet, observes the Hanuccah Festival rejoices over the defeat of the heathen king and gloats over the victory of the Maccabeans! ! As a matter of fact, the 'Dayan' is hardly consistent. Hanuccah to him must be a real *Tisha b'Ab*. He should sit with sackcloth and ashes because the heathen king in ancient times did actually issue the same edict as is now issued by the famous 'Dayan' of 'Liberal' Judaism and which had resulted in his utter collapse and defeat. What inconsistency! As an anacient thinker said, "Men talk as if they believed in God, but they live as if they thought there was non; their vows and promises are no more than words, of course." We would bring this review of the 'Rough Notes' to a close by reminding 'Dayan' MONTEFIORE that 'an attempt at compromise between right and wrong is sure to land a man in difficulties, promise between right and wrong is sure to land a man in difficulties. It never does, in matters where principle is involved to sail too close to the wind.'

[To be continued.]

ZIONIST ASSOCIATION INVITED TO ATTEND STATE BURIAL SERVICE OF DR. SUN YAT-SEN

WREATH PLACED ON TOMB BY MRS. R. E. TOEG.

The Shanghai Zionist Association was officially invited by the Nationalist Government to attend the state funeral service of the late Dr. SUN YAT-SEN in Nanking on the 1st instant. The Association was represented by Mrs. R. E. TOEG and Mr. N. E. B. EZRA, President and Hon. Secretary respectively. The late Party Leader was an ardent exponent of Jewish Nationalism and adhered closely

THE LATE DR. SUN YAT-SEN

to his political creed that the triumph of the Zionist ideal will give the Jews a chance to find an "honourable place in the family of nations." The recognition accorded to the Zionist Association by the Nationalist Government did not come as a surprise, judging from the attitude adopted by the latter towards Zionism, since it came into power two years ago. Dr. C. T. WANG, the Minister for Foreign Affairs, is widely known as an exponent of Zionism, and wrote us but recently on behalf of his government pledging support for the cause and sympathy in the work of reconstruction undertaken by Jews to upbuild their national home under the aegis of Great Britain.

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pageant was awe-inspiring. The sun was shining gloriously over the mountain and the thousands who stood in the open air were as equally conscious of the solemnity of the occasion as those who were within. The dead leader deserved well of the tribute shown him. The President of the Shanghai Zionist Association, Mrs. R. E. TOEG, assisted by Mr. N. E. B. EZRA placed a floral wreath on the tomb of the late Dr. SUN, containing the inscription, "His name liveth for evermore." We were given the privilege to enter the burial chamber which was made in procession, the turn of each group being selected by the master of ceremonies. Dr. SUN, it must be said in conclusion, was the symbol of New China. He hated the form of government with its corrupt officials and the abuse of power and wealth. He felt with the Jewish prophets of old that a nation can never rule and prosper by unrighteousness. He believed with the Wise King of Israel that "Righteousness exalteth a nation" and he worked for it and strove to attain it.

THE MAN WITH A VISION

And now a word of farewell tribute to the far-seeing seer who saw the need of a regenerated mankind. His message of goodwill to the rejuvenated Jewish nation will be preserved and cherished by us. In his epistle indited in 1920, he stood for the cause of oppressed Jewry. There was an echo of it in that historic assembly on Purple Mountain. There the representatives of the Zionist movement were invited to be present, side by side with the representatives of the eighteen foreign Powers to pay a final tribute to the Republican leader. The presence of two Zionist officials at the funeral may be taken as a forecast of the day when the dream of Dr. SUN regarding the Jewish national hope will be realised. He foresaw the time which has begun to taken root on the day of his burial, when Israel's right to "deserve an honourable place in the family of nations," will be denied no longer but conceded by all. New Judea will yet come into her own. Her past is a sure guarantee of the future. Dr. SUN foresaw the day when New Judea will liberate herself from the yoke of her oppressors. Dr. SUN will be remembered by New Judea as the apostle who pleaded earnestly for her rejuvenation and her right to "deserve an honourable place in the family of nations." New Judea will remember this great son of China, this great pleader of the weak and oppressed people, who, in the midst of his own trials and tribulations to which he was subject, did not hesitate to strike a note for her "independence now and independence forever."

THE LATE DR. SUN YAT-SEN AND THE JEWISH NATIONAL MOVEMENT

CHINESE REVOLUTIONARY LEADER HAD UNDYING FAITH IN ISRAEL SECURING "HONOURABLE PLACE IN THE FAMILY OF NATIONS."

The state burial of the late Dr. SUN YAT-SEN on the 1st instant, has been a nation-wide celebration. Never in the history of China was such an homage paid to one of her chosen as was accorded to Dr. SUN, which is remarkable indeed, both from the point of view of patriotism and the desire to pay the maximum tribute to the revolutionary leader. The late Dr. SUN had struggled hard to win for his people and country a place under the sun. He foresaw the need of liberating his people from the yoke of the Manchu regime, and he had to encounter severe rebuffs and criticisms in order to promote his ideals for which he stood unwaveringly to the bitter end. In his days he was the most misunderstood and misinterpreted leader. His enemies were many. He was the hated and the hooted at, the scowled-upon and frowned-upon by his political opponents. And yet he was no better and no worse than WASHINGTON, the Father of the American Republic. This first President of the latter had as many enemies, as Dr. SUN had in his days, as LINCOLN had in his days. When WASHINGTON retired from office, the following notice appeared in one of the leading journals in America:—

> "The man who is the source of all misfortunes of our country is this day reduced to a level with our fellow-citizens, and is no longer possessed of power to multiply evil upon the United States. Every heart in unison with the freedom and happiness of the people ought to beat high with exultation and happiness that the name of WASHINGTON from this day ceases to give currency to political iniquity and to legalize corruption. A new era is dawning upon us,—for public measures must now stand upon their own merits, and nefarious projects can no longer be supported by a name."

Thus wrote one of Washington's political foes in his days. What a wealth of satisfaction for those who are abused and accused in their days! To-day we see the same triumph of another leader in politics looming before our horizon. Dr. SUN the hero of 1929 was looked upon as a NERO by his political foes in 1909! He was a failure in his days. But he was not made of stuffs of which cowards could be made. He persisted and insisted in the cause in which he believed since his childhood. To-day he has conquered all his adversaries because his principles were understood and accepted by his people. His name to-day is venerated by all and sundry. The popular American song has it, "JOHN BROWN'S body lies smouldering in the dust, but his soul goes marching on." Failure in his day, Dr. SUN is hailed to-day as the Father of the Chinese Republic. He is the WASHINGTON of China!

The late Dr. SUN was a leader of unassuming nature. He was accessible to all who felt the need of interviewing him. He had a touch of Oriental pride in him which is quite understandable to all those who have studied his broad outlook on life. It was the privilege of the Editor of ISRAEL'S MESSENGER to visit him in his Shanghai office but twice. The first interview was in connection with the opium campaign in China and the other in regard to a proposal to raise a Railway loan in which Dr. SUN was interested. Both interviews were cordial and lasted over thirty minutes. When the San Remo Conference was convened to ratify the BALFOUR Declaration, the Editor of ISRAEL'S MESSENGER was active in securing the sympathy and views of leading statesmen in China and Japan. Our first letter on the subject was addressed to Dr. SUN, which was couched as follows:—

"SHANGHAI, 14th April, 1920.

"DR. SUN YAT-SEN
"Shanghai.

"DEAR DR. SUN,—I have pleasure in mailing you a copy of the recent issue of ISRAEL'S MESSENGER, which I hope you will find interesting.

"I would particularly draw your kind attention to the article headed "China's Friendship Towards the Jewish Nation," and others by JUDGE BRANDEIS and DR. STEPHEN S. WISE.

"The Jewish National Movement was endorsed by China and I feel convinced that we may continue to rely upon your support in future. Much depends upon the goodwill of the Powers including your own. The cradle of our history and civilization had its origin in Asia, and we Jews have much in common to link our country with that of your own. We hail with satisfaction the support extended to us and trust that leaders and statesmen of your calibre will continue to evince keen interest in the re-birth of our nation in its own historic home—Palestine.

"Hoping that you will kindly write a few lines for publication in our next special edition, and assuring you of our appreciation and goodwill towards your great country and nation. I remain, yours truly,

"N. E. B. EZRA, *Editor*,
"ISRAEL'S MESSENGER."

To the foregoing the following reply was sent:—

29 Rue Moliere,

24 April, 1920.

Mr. N. E. B. Ezra

Shanghai.

Dear Mr. Ezra :

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 and welcome with enthusiasm the movement to restore your worthy and historic nation, which has contributed so much to the civilization of the world and which rightfully deserves an honourable place in the family of nations.

I am,

Yours very truly,

Sun Yat-sen

EDITORIAL NOTES & COMMENTS

A TIMELY REMINDER

"One should not leave the House of God with hurried steps," says the Talmud. What a timely reminder! Perhaps the genial Hon. Secretary of the Tent of Rachel will see his way to put up this injunction on the notice board, and at the same time remove the one obsolete edict of December 1926, which is more honoured in the breach than in the observance!

KNOWLEDGE!

"He alone possesses knowledge who knows that he knows nothing," we are taught in the Talmud. This sounds just like the opposite in this age. There are some who think they possess so much knowledge that every word they utter is a gem, or as they say *Jawahar!*

"A BEAUTIFUL HAZAN"

"In the House of God everything ought to be beautiful," we are told in the Talmud. How true! We have a hazan whose voice thrills and stirs and melts the hearts of the worshippers. What more do we want? May the Committee of *Management* who look after our *spiritual* welfare, flourish like the palm-tree and grow like the cedar in Lebanon!

THE TEN COMMANDMENTS

Pentecost is an ancient festival in Israel's religious calendar. It commemorates a unique event in the hisory of mankind. Steeped in darkness and ignorance the world suddenly saw a new light, a light the force of which becomes greater as the world becomes older and whose force reverberates to this day. A new civilization was given to mankind. Thou shalt not steal, Thou shalt not murder, Thou shalt not covet, Honour thy father and thy father etc., are commandments which can never be superseded by anything to save the present degenerated state of the world. The Ten Commandments are still a challenge to us all. The state of our present-day civilization cannot submit even one commandment which can add to or diminish therefrom. MAZZINI said, "Nations, like individuals, live and and die; but civilization cannot die." That's it! The Ten Commandments will never die so long as this planet is inhabited by man who needs a stable government to uphold the law of right against might. Such is the substance of the Festival of Pentecost which every Israelite is called upon to observe in commemoration of a great period in the world's history when Israel was made the custodian of a great heritage for mankind.

DEATH OF A PHILO-SEMITE

WALTER HURT, the philo-Semite is no more. A journalist, author and scholar of rare merit, he lived struggling with his pen to combat racial prejudices and to espouse the cause of the weak and oppressed nations. HURT was a well-known student of Jewish history. He was a friend of our people and fighter of their ideals. He knew the miseries and the hardships to which Jews in benighted lands were exposed. His series of articles in the American Jewish Press were later published in book form under the caption "Truth About the Jews." (By the way, this can be borrowed from the library of the Ohel Rachel Synagogue). This instructive book attracted much attention at the time and was sympathetically reviewed in the press. ISRAEL BRAM writing about Hurt in the *Jewish Exponent* says, "For more than a third of a century this champion of inter-racial concord and brotherhood of man has been fighting Jew baiters and bigotry and prejudice." We echo this tribute and extend our sympathy and condolence to HURT'S sister, who survives him, in her great loss. WALTER HURT will not be forgotten by Jews. His name will live long in Jewish history as a *goy* who was of the *hassidey ummoth ha olam* type. A wreath to his memory!

PALESTINE EXHIBITION IN LONDON

On the 18th April last, at the home of SIR HERBERT and LADY SAMUEL a meeting of more than 120 enthusiastic workers in relation to the Palestine Exhibition took place. Lady SPIELMAN presided. Mr. HENRIQUES, on behalf of the Exhibition Committee, reported that over £2,000 worth of Palestinian produce and goods were on the way and the Queen's Hall would be able to display a representation of Palestine's development and progress that had not yet been seen in London. LADY SPIELMAN then called upon REV. MICHAEL ADLER, D.S.O., who had recently returned from Eres Yisrael to give his impressions. Mr. ADLER who had not identified himself with Zionism in the past, spoke feelingly on his trip to New Judea, and said:—

> Whatever my opinions may have been before I went out to Palestine, I feel now that it is incumbent upon every Jew and Jewess to do everything in their power to assist in the great work. The new Jewish life which was being created in a truly Jewish

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atmosphere made so deep an impression upon me that I shall never be able to forget it. If that was true of the towns, it was still more true of the Colonies, founded upon J. N. F. land. In the Valley of Jezreel, I saw the spirit of our people manifesting itself in a great constructive effort which was reclaiming the land making it a permanent Jewish possession. In particular the younger generation whom I had the privilege of seeing in the New Jerusalem planting trees on the "New Year for Trees," gave me a feeling that I was in the presence of a great moral force which was building up a Homeland that they could regard as their own."

SISTER VENI AND "ISRAEL'S MESSENGER"

Elsewhere in this issue our readers will find a tribute from SISTER VENI COPPER-MATHIESON of the Truth Centre, Sydney, congratulating us on the celebration of our Silver Jubilee. SISTER VENI is a well-known writer of no mean merit and an ardent worker in the vineyard of the Lord. Our readers will, no doubt, recollect that we were the recipients of messages from her facile pen on more than one occasion in the past. Be that as it may, the latter part of the message has a personal touch which enthuses us to make a few comments. We are commended for our stand for the ideals of Judaism, for says SISTER VENI, 'we realize that the nature of your good work is not merely transitory, but has in it the element of endurance, because you are an instrument being used by a Higher Power, involving cosmic changes of an all-embracing character.' As for our work being designated as enduring and not merely transitory, we may candidly say we have all along held this to be so. In the midst of opposition, in face of ridicule we have managed at keeping the flag unfurled and flying on high. As for ISRAEL'S MESSENGER being an instrument used by a Higher Power, we gladly undertake to follow the guidance of that Unseen Force of good, and we hope that by doing so, we will serve both Jews and non-Jews alike and help them in their problems and difficulties. With regard to our future resolutions our best answer would be in the garb of an old story which relates:—"A gentleman on meeting a shepherd on a misty morning, asked him what weather it would be. 'It will be,' said the shepherd, 'what weather will please me' and being courtecusly requested to express his meaning, he said, 'Sir, it will be what weather pleases God and what weather pleases God, pleases me.' Likewise, we rely upon the spirit of goodness that presides over the destiny of ISRAEL'S MESSENGER. We thank SISTER VENI, and her colleagues of the Truth Centre for their congratulatory message, which we are sure will be read with interest by our readers.

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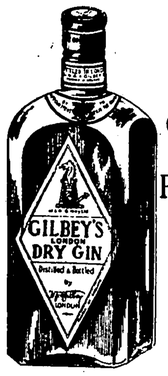

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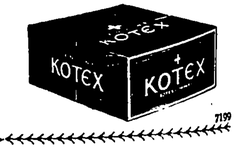

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MAN AND THE YOKE OF THE TORAH

A SERMON FOR THE WEEK.

RABBI NECHUNYA, *son* OF HALKANAH, *said, Whoso receives upon himself the yoke of the Torah, from him the yoke of the kingdom and the yoke of worldly care will be removed; but whose breaks off from him the yoke of the Torah, upon him will be laid the yoke of the kingdom and the yoke of worldly care.—Sayings of the Fathers, chap. 3, verse 6.*

A modern sage very ably gave a discourse to his pupils on spiritual photography and religion. He told them that religion was not beholding God, nor was it contemplating Him, or thinking about Him; still less was it consciously doing some special things at special times for Him. This statement so puzzled those surrounding the teacher, that they begged him to explain himself better. 'For' said they, 'do you want us to give up meditation, stop performing charitable acts, and further duties towards our Creator and Preserver. The sage turned round and addressed the gathering with great sincerity. He gave them his own interpretation of what he thought true religion was. He explained that true religion is dwelling in the presence of God Until God's own face and features have burned into the soul, and then giving God back again to humanity. And if we fail—as surely we all do, is it not partly because we have not risen to this conception of life as fellowship with God, or because, even if that conception has sometimes entered into our hearts, we have not taken the time to become so much as acquainted with God and know Him, whom we are trying to manifest. So enthralled were his disciples that he went on saying, "We try in our piety to practice instantaneous photography. One minute for prayer will give us a vision of the image of God, and we think that is enough; our pictures are poor *because our negative is weak.* We do not give God long enough *sitting to get a good likeness.* We do not acquaint ourselves with Him. We do not fill ourselves with His Life." Now, what did the sage mean by speaking of God's face and features? Holy Writ appositely teaches us that God is Truth itself. We also know that one of the aspects of God is Justice, another Mercy etc. These in other words are the features of God by which we recognize Him.

THE ASPIRING SOUL

The injunctions given by RABBI NECHUNYA cited by us above, and the words of the sage have some connection in preparing the aspiring soul to dwell in the presence of God until God's face and features have burned into our soul. Our reward for this act is that the yoke of the kingdom and the yoke of worldly care will be removed from off our shoulder. To those who break the yoke of the Torah, upon him will be laid the yoke of the kingdom and the yoke of worldly care. To forever dwell in God's presence we must constantly study the Torah and thereby spiritualize our thoughts and dwell on the pure—on truth itself. For we must realize that to contemplate on the Beautiful, the Ideal, the Sublime, there are certain laws which must be obeyed. We know that the laws governing electricity, for instance, have been so formulated that this invisible power may be intelligently controlled and made to serve us. If the wires through which the current flows is badly insulated, the result may be extremely harmful. To sum up, the law of electricity must be used intelligently rather than ignorantly. The same applies to the powers of the mind. If our thoughts are in unison with the Creative Principle, they are in tune with God's and create a perfect circuit; but if they are not in tune and there is no polarity, the circuit is not formed and we cannot therefore be in harmony with God or dwell in His presence. The Bible teaches us how to be in this holy presence. It says that 'a thousand eyes look for us, and a thousand hands gather for us.' For the world is full of models and examples. 'The ends of the earth pour forth their treasures, and the ages of the past, as well as the age in which we live, rise to speak to us.' The man of science reads the past, and the man of history listens to the voices that come down to us through the corridors of time. The heroes of the Bible lead us on to heights and greater heights, somewhere near to the presence of the Holy One of Israel. RABBI NECHUNYA'S voice from the dim past invites serious attention. Bear up with what he enjoins 'so that the yoke of the kingdom and the yoke of worldly care will be removed' and a great peace will descend on the aspirant making him feel the Presence of God, the Holy One of Israel.

"FEARLESS, CALM AND JUDICIOUS"

From Mr. I. J. SHERIDA, Batavia, Java

In view of the approaching celebration of the silver jubilee of ISRAEL'S MESSENGER, I take this opportunity of sending you my congratulation and best wishes for the future. As one of your subscribers, it gives me great pleasure to state that I enjoy reading your Editorial Notes and the various articles written by you in a fearless, calm and judicious manner. In wishing you good luck and further success in your endeavours, I pray that you may be spared many more years of health and strength to carry on the good work of promoting the welfare of Jews, Judaism and Zionism.

Batavia, 8th March, 1929. I. J. SHERIDA.

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MR. AND MRS. R. E. TOEG GIVE GARDEN PARTY IN HONOUR OF DR. AND MRS. BENSION

THE JEWISH COMMUNITY AT DELIGHTFUL SOCIAL GATHERING

Mr. and Mrs. R. E. TOEG, were the hosts at a delightful garden party given in honour of Dr. and Mrs. BENSION, the Zionist emissaries, who have endeared themselves to Shanghai Jewry during their visit to our city. It was a splendidly representative gathering, bringing together both the Sepharadi and the Ashkenazi communities in social cordiality. The house was charmingly decorated with masses of flowers. Many were the expressions of regret that the delegates were obliged to leave Shanghai so early. Both Dr. and Mrs. BENSION worked unceasingly to win the goodwill of all and it is a marvel how within an incredibly short stay here they have been able to do much good for the cause. Contributions were not slow in coming although in the beginning the outlook was not bright. Close upon £1,950|- has been raised by the delegates and the list is still open. We publish the names of the donors elsewhere in this issue. The gathering at the residence of Mr. and Mrs. TOEG was in the nature of a farewell to the delegates and the opportunity was the only one of its kind given to their friends to show their sense of appreciation for the good work and foundation laid here. Due to the inclemency of the weather the party was given indoors and there was a representative gathering present among whom were:—

Mr. and Mrs. D. E. J. Abraham, Mr. R. D. Abraham, Mrs. D. G. M. Aronovsky, Rabbi M. Z. Ashkenazi, Mr. Daniel Baroukh, Mr. and Mrs. M. S. Bloch, Mr. Fred Ellis, Mr. Hilel Epstein, Mr. J. H. Ezekiel, Mrs. E. M. Ezra, Mr. and Mrs. N. E. B. Ezra, Mrs. H. Finkelstein, Mr. C. S. Gubbay, Mr. Jacob L. Friend, Mr. and Mrs. S. A. Hardoon, Mrs. Aubrey Hillaly, Mrs. Hooin, Miss Rosie Judah, Mr. S. Judah, Mrs. J. M. Joseph, Mr. and Mrs. H. Kammerling, Miss Mary Kammerling, Mrs. S. E. Levy, Mrs. A. E. Moses, Miss Winnie Moses, Mrs. Edward Nissim, Mrs. D. M. Nissim, Dr. and Mrs. Alexander Renner, Mrs. A. Saphiere, Miss Sudka and others.

MRS. TOEG'S TRIBUTE

In thanking those present for attending the farewell party, Mrs. R. E. TOEG, the hostess and President of the Zionist Association paid a tribute to Dr. and Mrs. ARIEL BENSION for the good work they had accomplished in Shanghai and the series of addresses delivered by them. She felt convinced that she was voicing the regrets of all upon the departure of the delegates whose mission had been a success in Shanghai. She hoped that they would visit Shanghai again and give to the East some of the ideals of the West. She wished them bon voyage and a safe return to Eres Yisrael. In conclusion, Mrs. TOEG called upon Mr. N. E. B. EZRA to deliver an address.

ISRAEL'S NEW ROLE

Mr. EZRA paid a tribute to the delegates and spoke on the special mission assigned to them by the Keren Hayesod. The full text of his speech follows:—

"The farewell party given to-day by our genial host and hostess, Mr. and Mrs. R. E. TOEG is intended to honour two distinguished guests Dr. and Mrs. ARIEL BENSION, the delegates of the Keren Hayesod. Our guests of honour have added wonderful chapters in the pages of Jewish history. They have travelled far and wide, deprived themselves of home comfort, severed the links which had chained them to their own relatives and friends, in order that they may deliver in person the message of New Judea to far-off countries, and thereby awaken the national consciousness and sentiment for the great drama that is being enacted in Eres Yisrael to-day. The task undertaken by Dr. and Mrs. BENSION is unique in history. For the first time since our national *debacle* two thousand years ago, we see some of our great men and women undertaking new missions for our people, missions which are speeding the upbuilding of Eres Yisrael and reviving the hopes and dreams of centuries. Some philosophers tell us that the secret of happiness is in striving, not achieving; in aiming, not in winning. Our honoured guests are surely happy both at striving and achieving. They have been at the service of New Judea for many years, always trying to promote the cause so dear to our heart, ever striving, never saying "finis," still achieving, still pursuing in the hope of a better to-morrow!

"Dr. BENSION has added fresh laurels to his already great career. He has conquered distances, hearts and minds which should enable him to look upon the past with satisfaction and to the future with hope. Laying solid foundations wherever he went, he left behind him seeds which are bound to yield sheaves of good harvest with which to restore the fertility of New Judea and arrest the sterility of the ancient Jewish soil. Dr. BENSION is a scholar of no mean merit. He is a poet, author and thinker. His recent publication in Hebrew and German, entitled Hilulah was favourably reviewed and welcomed by the Press. Dr. BENSION speaks several languages. He is at home in Hebrew. He speaks Arabic the sister language of Hebrew. That is a great adjunct to the present close alliance which we are forming with our Arab neighbours. I am positive Dr. BENSION will play a greater role when he settles down in Jerusalem, but I hope he will still see his way to re-visit the far-off countries undertaking further important missions for our Homeland. Dr. BENSION is not a man who will accept a background seat and retire from public work. To him Zionism is a creed and a philosophy of life. We wish him well and look forward to his third visit to our shores in years to come.

"And now a word of tribute to that valiant lady, the wife of the Zionist envoy. Mrs. BENSION has written a rich chapter in modern Jewish history. Her role has been unique. When a new history of the Women of Israel will be written by a future historian, IDA SIEGLER BENSION will occupy a foremost, if not *the* foremost position in the affection of her people. The work which she has volunteered to do with her husband is yielding rich harvests for the cause. She may be likened to ancient DEBORAH, the judge, the poetess and the prophetess in Israel. DEBORAH'S role in our ancient history had been quite remarkable. She had saved Israel at a critical moment and destroyed the enemy who was preparing to inflict a fatal below. Our modern DEBORAH is a remarkable visionist and idealist. See sees visions and dreams dreams. She appeals to the heart and the emotion and commands attention. We who came under her spell begin to appraise her value and praise her virtues. As a speaker she has won many hearts. As a thinker she has captivated many souls. As a propagandist she is worthy of the task to which she has dedicated herself. I cannot sufficiently commend her rare gift of oratory, her rare gift of inexhaustible energy and enthusiasm for the cause, which is still misunderstood in certain quarters and misrepresented by others. Mrs. BENSION has conquered many hearts for our beloved homeland and brought the Zionist ideal much closer to many. Through her ceaseless efforts we see the dawn of a new day, a day bathed in sunshine as we reach the goal of our movement step by step. We see the light coming, we see a new era enveloping before our gaze giving full promise of a hopeful future. What a change! Not very long ago, the world believed with BYRON that Israel has only the grave. It believed that we were fated to die a natural death and join the dead nations of the past. But Israel did not surrender. He insisted that he is deathless and said, "Not the grave, but the high altar; not death but life, and more life."

"In bidding farewell to Dr. and Mrs. BENSION, I know that we are parting with those who will continue their journey throughout life enriching the country which stood as a beacon-light in the Diaspora. Tourists returning from Eres Yisrael relate to us with a flow of enthusiasm, of the greatest change taking place for the better, of the songs of the pioneers, that outpouring of the soul which thrills the hearts of the listeners, and above all the transformation of a desert waste to a land of plenty. When we behold such a revival and what it means to a Jewish Nation, then we can truly say that salvation is at hand and the experiment of the Zionists will turn out a success which will speak in glowing terms to the glory of Israel and his ancient homeland." (Applause).

MRS. BENSION RESPONDS

Mrs. ARIEL BENSION on rising to respond on behalf of her husband (who was unable to speak owing to a slight cold) and herself thanked Mr. and Mrs. R. E. TOEG and all those present for their kindness in attending the function in their honour and entertaining them on the eve of their departure from Shanghai. She and her husband would carry with them some very pleasant memories which would never be obliterated from their minds. The success of their mission to Shanghai was a tribute to the many who had worked unceasingly to help them realise their goal. Mrs. BENSION hoped that Shanghai would not lag behind others in doing her share for Zion. Eres Yisrael was not the monopoly of one or the other section of ISRAEL: it was the heritage of ALL YISRAEL. There was every reason to hope that having removed the misconceptions from the minds of all, there should be close co-operation in future in carrying out their duties. Eres Yisrael was not going to be built in one day; it was the work of generations. It was not improbable that they would again be approached to contribute for the upbuilding of their homeland, until it was really built and made strong enough to stand on its feet. Shanghai Jewry had a unique opportunity to associate herself with the leading communities throughout the world, and she felt convinced that the future was with them. She referred to the help they received from Mrs. D. G. M. Aronovsky, Mr. C. S. Gubbay and Mr. D. E. J. Abraham, and dwelt in glowing terms on the wholehearted manner in which Mrs. R. E. TOEG had thrown herself into the work. She spoke humourously of the difficulties encountered by them on their rounds for the Zionist collection, when, after several visits to one and the same person, they were told by the servant, at six o'clock in the evening that "Masta have go bed." She spoke of the local community as a live community, since it had pressing local problems, and quoted a writer who had said, "When I hear of a Jewish community without problems, I shall expect to

[*Continued on page 13*]

JEWISH TROOP CARRY OFF HIGH HONOURS IN JAMBOREE

JEWISH FLAG WAVED PROUDLY SIDE BY SIDE WITH THE FLAG OF EIGHT NATIONS IN ANNUAL COMPETITION

The Jewish School Troop Boy Scouts once again distinguished themselves by carrying off premier honours at the 8th annual Boy Scouts Jamboree held at Millington Camp, Hungjao Road, on Monday, May 20. They won the Rotary Club Shield in competition with ten Scout Troops representing no less than eight nationalities including British, American, French, German, Chinese, Japanese and Russian in a competition which was keenly contested and in which the Jewish boys proved themselves worthy of high praise. It must have brought joy to the hearts of the many Jewish people who journeyed out to the camp to see the business-like manner in which the Jewish Scouts set about their display, each individual lad doing his best for his troop and for the honour of the Jewish flag which waved proudly side-by-side with the flags of Great Britain, the United States, China, Germany, Japan, France and White Russia.

Mr. N. S. JACOBS.

At the commencement of the Jamboree the flags of the various nations were broken at the mast heads as the many troops, under the command of District Scoutmaster N. S. JACOBS of the Jewish School Troop, gave the General Salute, which was sounded on the bugle by Patrol Leader Sammy GREENBERG, also of the Jewish Scouts. The competition consisted of a display given by each troop according to its own ideas, great latitude being allowed in the choice of subject. Most troops chose to confine their displays to one branch of Scouting only: some built bridges, one erected a model camp on water, another did fencing, another Chinese boxing, while yet another erected a grass shelter and so on, but the Jewish School Scouts hit on the happy idea of demonstrating as many different Scouting activities as it was possible for twenty boys to do in twenty minutes. No less than 35 branches of Scouting were demonstrated: Erecting of flag poles, loyalty (saluting the flags), bugling, sign drill, Morse signalling, Semaphore signalling, fencing, boxing, wrestling, games, first-Aid, tent pitching, axemanship, making picture frames, basket making, camp expedients, making a stool, bicycle cleaning and repairing, derrick building and the lifting of weights, lassooing good turns, bridge building, instruction of boys by boys including knot tying and Scout signs, uses of the Scout staff, building camp kitchen, clothes washing, boot cleaning, dish washing, personal cleanliness, fire drill, archery, physical drill, pyramids and Troop yell.

A TROJAN TASK

It requires no stretch of the imagination to realize that to present so many activities in such a short space of time must have been a trojan task. Each Scout had to work with all his might, his mind alert the whole time to the job in hand. He had to know what to do, when to do it and what gear he required. For the most part the only orders that were given were by whistle. Everything was carefully timed and a blast of the whistle meant a change of occupation. It is all to the credit of these Jewish lads that not one of them made a mistake. Not one of them was idle for a second during the whole twenty minutes. Their efficiency and discipline earned unstinted praise. For the boys there were no greater joy than when, after their display, their Scoutmaster said briefly, but with feeling, "Boys, you have done well, I am satisfied." The troop to receive the Rotary Club Shield was selected by vote of two representative Scouts nominated by each troop taking part in the competition. Their selection of the Jewish School Troop's display as the best met with unanimous approval. The Chinese Shield is awarded annually to the Scout Association which, in the opinion of the Chinese Scouts themselves, has the best troop. Here also the Jewish School Troop was judged best and they thus had the honour of winning this trophy for the British Boy Scouts Association.

Troop Leader M. POLOSKY, supported by Patrol Leaders M. ZARTZ, S. GREENBERG, R. SLOSSMAN and B. DRISIN, received the Rotary Club Shield on behalf of the Jewish School Troop from Mr. CARLO BOS, President of the Shanghai Rotary Club. Mr. Bos, in his speech, commended very favourably on the high standard of Scouting. Commissioner T. Z. ZEE of the Chinese Boy Scouts Association presented the Chinese Shield to District Scoutmaster JACOBS, who received it on behalf of the British Boy Scouts Association. The Jewish School Scouts were given three rousing cheers by the other troops to which they responded with equal heartiness.

MR. MILLINGTON PAYS TRIBUTE TO JEWISH SCOUTS

Scout Commissioner F. C. MILLINGTON, in his speech during the presentation of trophies, paid high tribute to the Jewish School Troop, they always did well in everything they undertook, he said, and proceeded to relate how that very morning the Jewish Scouts had lived up to their reputation. While the Scouts were busy preparing for the Jamboree, loud cries were heard in a neighbouring field, the Jewish Scouts went to investigate and found that a thief had stolen five chickens from a farm and was succeeding in making his escape. They chased him and captured him and took him off to the Chinese Police Station. [We refer to this elsewhere in this issue.]

The Jewish School Wolf Cubs also took active part in the Jamboree under Cubmaster Miss DEBORA BLOOMFIELD, joining with the other Packs in presenting the Grand Howl, a jungle dance, signalling an obstacle race. There was no competition among the Wolf Cub Packs. The Fraser Shield, for which the Cubs compete annually, will be awarded at some future date.

A LITTLE HISTORY

It is interesting to note that the Rotary Club Shield was presented for annual competition among the Boy Scouts of Shanghai in 1921, when it was won by the Public School Troop. The Jewish School Troop competed for the shield for the first time in 1922 when they came second to the Public School Troop. In 1923, 1924, 1925 and 1926 the Jewish School Scouts won the Shield in each of the four competitions. There was no competition in 1927 and in 1928 they lost the shield to the 2nd Russian Troop by the narrow margin of one-and-a-half points. This year makes the fifth time the Jewish School Scouts have won this trophy.

[*Continued from page 12*]

find that community in the cemetery." (laughter). She spoke of Palestine as the most pressing and the most live problem facing Jewry today and pleaded with her hearers to make their knowledge of Palestine real knowledge and their work for it, a real sacrifice. She asked the women especially not to forget that theirs was the real burden to carry on the Jewish tradition, just as their mothers had carried on by following the Jewish wandeers into exile. She had formed, she said, a new Zionist women's group in Shanghai. She set great store by such groups. They had always brought new life into every community, where they had been formed. They had brought into the Jewish home, a new spirit of idealism of self-sacrifice, which were sorely needed in this materialistic age. In conclusion, Mrs. BENSION made a powerful appeal for spiritual progress and advancement without which she feared they would build their foundations on sand. A real understanding of their problems were needed and a little effort to study them would make each Jew and Jewess potential builders of New Zion. She thanked them all for the hospitality shown them and hoped that all those present would visit Eres Yisrael one day and take advantage of her services and hospitality when settling down there, as she hoped to do, in future.

The gathering dispersed quite late in the evening, voting the entire affair one of the most admirable that had ever been held in Shanghai.

HOMEWARD BOUND

After consultation with the local committee, Dr. and Mrs. Bension have decided to pay a visit also to the Zionists of Japan and will stop over in that country, while on their way to Canada, so as to bring them the encouragement and the enthusiasm necessary to continue their work. It is hoped that, in spite of the long and tiresome journey lasting six weeks, which the Zionist envoys have before them before they reach the Congress, which is to take place in Zurich on July 28th. that they will be able to take part in the deliberations.

We trust that after the Congress, Dr. and Mrs. Bension will enjoy a well-earned holiday after the strenuous year of work they have put in these Eastern communities, where they have met with an unparallelled success. And we trust that when they take up fresh tasks next year, they will always be sure of bringing those results which will actually help the Jewish Homeland to grow by leaps and bounds and fulfill all our hopes.

TO THE JEWISH PEOPLE OF SHANGHAI: MESSAGE FROM DR. ARIEL BENSION

May I take this opportunity of thanking the Jewish people of Shanghai, on behalf of our Cause and on behalf of Mrs. BENSION and myself for the kindly reception that has been given us in the Far East. We know that your local problems are many and that economic difficulties have beset you in the past few years. We know also, that much has been done to dampen your ardour, to discourage your enthusiasm, and seeing that, in spite of all these difficulties, you have still been able to lend a helping hand and to give our mission the chance for success, one must conclude that Shanghai Jewry is not less responsible, not less keen about the solution of the Jewish problem in the Jewish National Home, than are Jews elsewhere. True, where the seed of distrust has been sown and has borne fruit, it has hurt our Cause, but happily, the number of these who were ready to give ear to the sowers of distrust, has been few. Even these few must melt away, as our work progresses and the world becomes more and more convinced that Israel's salvation lies only in Eres Israel. The Truth is emerging so clearly, that even those who do not read, will no longer be able to remain in ignorance. There were some in Shanghai who grumbled that our Zionist mission came too soon on the heels of the last one, but I am convinced that at no time did Shanghai Jewry stand in greater need of enlightenment on Zionist progress, and on the truth about Zionism, than just at this time. I am happy that so many confessed that the clouds of mistrust, the darkness of ignorance had been dissipated by the clear statement of fact, which both Mrs. Bension and I were at pains to deliver. Zionism no longer needs to be championed. It needs only to be understood.

All over the world, to-day, Jews who were far from us, Jews who were even opposed to us, are now joining the most powerful Jewish bodies for Zionist work. In England the representatives of all the most powerful Jewish bodies are joining hands with the Zionists, are coming into the Jewish Agency to work for Palestine. Below, I shall give quotations from speeches made recently by the greatest Anglo-Jewish leaders, from LORD READING and LORD MELCHETT, from American-Jewish leaders like LOUIS MARSHALL and FELIX WARBURG, that show that the establishment of the Jewish National Home in Palestine is now the affair of all Jews, not only of Zionists. But while the whole Jewish world seems to have made these strides forward, Shanghai Jewry seems to have taken a step backward. All the enthusiasm that had marked Shanghai as one of the foremost Jewish communities in the world, seems to have been destroyed. Shanghai we were told on our arrival, no longer wanted to hear about that in which they had had faith and to which they had so generously donated on former occasions. But now that Palestine has become the business of all Jews, can Shanghai Jews stand alone in saying that it is no business of theirs? Shanghai Jewry has given its answer. It has once again proved its faith in the building of the Jewish National Home. My advice to the Jews of Shanghai, to those who desire the welfare of our nation and the good of our Holy Land, to those who see in Zionism the instrument for the regeneration of Israel, to these, my advice is to try to keep in touch with all the events that are leading up to the fulfilment of Bible prophecy: "That the day will come when the great trumpet will sound, and at the sound, many of those who are lost to Israel in the far corners of the world, will again turn their faces unto Zion."

For all must see that in spite of setbacks and in spite of mistakes, the Movement is growing on all fronts, both in Palestine and in the Diaspora. To-day, the greatest forces in world Jewry, the Anglo-Jewish Association, the Jewish Board of Deputies, the American-Jewish Committee, etc., etc. are sending their representatives to the Jewish Agency and submitting to the world leadership of the President of the Zionist Organization elected by Congress. Now, Dr. Weizmann, who is hailed as one of the great statesmen of Europe, is to be the recognized leader of world Jewry. Three years ago such a thing would have been deemed impossible, to-day it is an accomplished fact.

How is Shanghai Jewry to know of these momentous events, unless delegates come to inform them? How few, alas, take the trouble to read! Yet those who read and those who think, must admit that the only way of saving the younger generation from assimilation and even conversion, is through Zionism. There is only one way of saving Judaism to-day, and that is by injecting into the life-blood of our young, this knew like-force of Zionism. Those religious Jews, who are repudiating Zionism because of religious misgivings, are doing harm to their children. They are leaving them rudderless in a sea, where Jewish religious observance has lost its power to steer the ship. And if Zionism, on the face of it, looks not so religious, it holds within itself the power to revive that which is essential to Jewish spiritual life. Jewry of the Diaspora has given much to Judaism, but it is as nothing compared to the new spiritual force which it is now getting back, a spiritual force that is revitalizing the whole of Jewish life.

One last word, do not look upon Zionist emissaries as pleaders for charity, as beggars from the Holy Land. These emissaries have much to give you in return. Give them a fair hearing and you may be sure that you will get far more than your money's worth. They will help you to re-affirm your Jewish consciousness, to revive your Jewish spirit, to restore your Jewish pride and to renew the flame of hope that burns in the heart of every right thinking

[*Continued on Page 26.*]

Mrs. ARIEL BENSION ON EASTERN JEWRY

DEAR MR. EZRA,—Before leaving these shores, please allow me to voice the appreciation of myself and my husband, for the kindly help given us in our work in your city, by your very splendid paper, which you edit in a manner that is worthy of the best journalistic traditions. Like most Jewish newspapers

DR. ARIEL BENSION

MRS. ARIEL BENSION

trying to infuse Jewish life with the spiritual, when it is swamped by the materialistic, you have a most difficult task before you, and one cannot help admiring your courage, your hopefulness, the ever-renewed faith with which you return to the charge. And you are working in fields far more hopeless than any I have ever encountered. The younger generation—that vitalizing force that is growing up everywhere to combat the indifference of the old, that reads and wants to know what is going on in Jewish life—that generation is almost a total loss in Eastern Jewry. It has not even forgotten its past. IT HAS NEVER LEARNT IT! I am amazed to see how few parents in the East are giving their children an intelligent spiritual education. The parents who are able to give their children a good education, try to turn them out English gentlemen, (at least insofar as outward appearance goes and it rarely goes beyond the outward appearance), while the others are allowing them to drift hopelessly away from Jewish moorings in the materialism in which Eastern Jewry is steeped. On both fronts Judaism has lost ground, and I see no hope for the future of Eastern Jewry, unless it takes unto itself spiritual leaders, unless it takes to heart the message of the Jewish regeneration in Eres Israel, unless it begins to read and understand the Jewish problems of to-day. I can only hope that the miracle will happen and that the young generation of Jewish youth will be given the chance to take its place with the Jewish youth of the world in keeping Judaism a living force. When that happens, ISRAEL'S MESSENGER will have the reading public which it deserves—the intelligent, unafraid, proud young Jews, who will know how to appreciate all that you have done to keep Judaism alive in the East. As it is, we find that the Jews of the world, look upon ISRAEL'S MESSENGER as the true mirror of Eastern Jewish life and eagerly scan its pages, while the Jews of Shanghai hardly seem to be aware of this spokesman and this champion in their midst. I trust your paper will live and prosper and inherit its true place in the estimation of those who owe so much to it, if only they were but aware of the fact.

With best wishes for your success and with Zion's greetings,

Yours appreciatively,

IDA BENSION.

SHANGHAI, 17th May, 1929.

CORRESPONDENCE

GREETINGS FROM SISTER VENI

Editor, ISRAEL'S MESSENGER.

DEAR FRIEND:—By a glance at your welcome MESSENGER, I note that this date is an anniversary of the inauguration of your benevolent work. Therefore we are addressing you in the spirit of commemoration and congratulation.

We appreciate your kindness in keeping us on your mailing list . . We are greatly interested in you and your work; and realize that the nature of your good work is not merely transitory, but has in it the element of endurance, because you are an Instrument being used by a Higher Power, involving cosmic changes of an all-embracing character. We appreciate your noble efforts in this direction. May your highest ideals be realized. Only the best shall endure. And with "only ONE GOD" it is an interesting problem. We had occasion to remark the other day that we knew you, through your literature personally, though we must admit that we are not as well acquainted as we might wish.

With warmest greetings and strong thoughts for the progress of your noble work, and richest blessings from all at the Centre,

VENI COOPER-MATHIESON.

SYDNEY, April 22, 1929.

Cnr. George and Bathurstn Sts.

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

RABBI MENDES PLEADS FOR A GREAT CAUSE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have now been in Eres Yisrael about two months, studying conditions from spiritual, rather than from physical or economic or secular-educational view-point notwithstanding the tremendous importance of all of these. I write now on behalf of one of the several appeals that have been made to me;—one unique of its kind, which I have written, by request, for publication. [*This is published elsewhere in this issue—Ed.*] I earnestly ask you to read it, out of friendship for me.

A "memorial-chapel" or "synagogue" in honour of the great MAIMONIDES, asked for by the residents of Tiberias, where he is buried, would be a great monument. It will inspire Jews in all parts of the world, besides Palestine, with a lofty idealism born from the memory of that great man who lived a life devoted to idealism in religious uplift,—*the God designed raison-d'etre of a Jewish homeland.* But it will inspire non-Jews also, and will raise in their eyes the name of Jew, from the view-point of the enclosed copy of the appeal which will give you even deeper reason to show your sympathy. For it wakes by the names it mentions the holiest and deepest emotions and memories of Jews and of Christians alike. The proposed Memorial Synagogue and "Study-Rooms" will thus inspire the world!

With personal greetings from Mt. Carmel, where once a mighty appeal was made by a great prophet, for world-uplift and inspiration.

H. PEREIRA MENDES.

HAIFA, Eres Yisrael, Adar II, 5689.

SUBSTITUTE HAZAN For OHEL-RACHEL

Editor, ISRAEL'S MESSENGER,

DEAR SIR, -The correspondence in your esteemed columns on the above is throwing wonderful lights on the present management, or lack of management on the part of the Committee. It is, however, not going to result in anything so long as the majority of the seatholders are indifferent. The Committee are aware of this, hence they do what they like. Those who squeal are in the minority and they can be ignored. The one year leave granted to the Hazan carries with it full pay with passage to and from Jerusalem. Your correspondent INTERESTED assures us that this high dignitary will visit Hongkong, Singapore, Rangoon, etc., in order to "collect funds for some charitable institution. Excellent! Who can beat this? After serving eight years the Hazan succeeds in playing upon the emotions of the blessed Committee (he knows how to do it!) and gets away leaving the congregation in a state of suspense for one whole year and more! Thanks are due to the Committee; it is high time for some one to come forward with a resolution tendering to them our appreciation for their excellent services year in and year out! And yet we wonder why our young men are drifting from their religion! Now, we know where the blame should be and what the future has in store for us. It is a dark picture one which has no redeeming feature *for at least one year.* It is up to the Hazan to say, Returning or not—the committee are powerless to do anything: they have surrendered their right for mere words—flattery! Well done, Hazan! Affarim! ! ! The victory is yours!

DOBER EMETH BILBAEO.

SHANGHAI, 23rd May, 1929.

A PLEA FOR THE SHAMASH

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Now that the Committee of the Ohel Rachel have acted very wisely in granting a year's leave of absence to the popular Hazan after serving eight years, one is inclined to plead for the worthy Shamash who had served nearly forty years! What about him? Is he not entitled for a leave or pension? The Committee should be lenient and not overlook the good work done by the beadle. Eight years of work fades into insignificance when compared with forty. The Shamash is a modest man; but he is human and liable to compare his sad fate and ask for justice being done to him. The Committee are to be commended for the excessive zeal they have shown towards the Hazan; let us hope that they will act liberally towards the Shamash also. What is sauce for the gander is sauce for the goose.

X. Y. Z.

SHANGHAI, 26th May, 1929.

THE LATE MR. NEIL PRIMROSE

The following letter was published in the SHANGHAI TIMES *and the* NORTH CHINA DAILY NEWS *of the 23rd ultimo:—*

Editor, THE SHANGHAI TIMES.

SIR,—The death of the EARL of ROSEBURY announced in your to-day's issue, recalls the supreme sacrifice which his second son Mr. NEIL PRIMROSE had made in the Great War. In 1917 he enlisted in the Jewish Battalion which was specially formed and led by COL. J. H. PATTERSON, D.S.O., for service on the Palestine front. Mr. Primrose insisted upon joing the expedition and was proud to identify himself with the Jewish Battalion in order that he may take some part in the conquest of the Holy Land. He felt thrilled at the whole prospect and vowed to make the supreme sacrifice for the cause. He was proud of his Jewish blood, his mother being the daughter of the late Baron Mayer de Rothschild. Nothing would change his mind to enlist himself elsewhere and he died on the Palestinian front after fighting heroically. Col. PATTERSON in his work, "With the Judeans in the Palestine Campaign" (I regret this book is unavailable at the moment) pays a glowing tribute to the late Mr. PRIMROSE for the heroism he had displayed on this particular front. The name of Mr. NEIL PRIMROSE is a wreath of honour for our people whose sweet remembrance shall flourish in the hearts of many generations yet unborn.

N. E. B. EZRA.

SHANGHAI, 22nd May, 1929.

MRS. R. E. TOEG.

who, together with Mr. N. E. B. EZRA, President and Hon. Secretary of the Shanghai Zionist Association respectively, were officially invited by the State Burial Committee to attend and participate in the ceremonies of the State Funeral Service of the late Dr. SUN YAT-SEN, which took place in Nanking on the 1st instant.

LEONE ABRAHAM LEVY

DECEASED

THE LAST WILL AND TESTAMENT DATED THE 18TH OF MAY, 1926, OF THE ABOVE-NAMED LEONE ABRAHAM LEVY, LATE OF SHANGHAI IN THE REPUBLIC OF CHINA, RETIRED MERCHANT AND AN ITALIAN CITIZEN, WHO DIED AT SHANGHAI ON THE 6TH DAY OF MAY, 1929, WAS PROVED BY US, THE UNDERSIGNED, TWO OF THE EXECUTORS NAMED IN THE SAID WILL, AT HIS ITALIAN MAJESTY'S CONSULATE-GENERAL AT SHANGHAI ON THE 10TH OF MAY, 1929.

CREDITORS OF THE ABOVE-NAMED DECEASED ARE REQUESTED TO SEND IN THEIR CLAIMS WITH PROOFS AND DEBTORS TO MAKE PAYMENT OF THEIR DEBTS TO THE UNDERSIGNED AT THE UNDERMENTIONED ADDRESS.

C. S. GUBBAY,

R. M. JOSEPH.

SASSOON HOUSE, SHANGHAI.

SHANGHAI, MAY 25, 1929.

MEETING OF THE YOUNG JUDEANS

A very enthusiastic meeting of the members of the Young Judeans took place on the 13th ultimo, at the Hall of Beth Aharon Synagogue, when Miss LILY NOBLSTON (daughter of Mr. and Mrs. R. M. NOBLSTON) delivered a highly instructive paper on "The Romance of Israel," which was listened to with rapt attention by the audience. Needless to say, the lecturer did ample justice to the subject and succeeded in arousing great enthusiasm among the latter. There was a large attendance and Mr. N. E. B. EZRA presided. The latter paid a tribute to Miss NOBLSTON and referred to the distinction she had won in the past as a speaker and expressed the hope that she would continue to co-operate for the cultural progress of the community. The full text of the CHAIRMAN'S address is as follows:—

YOUNG JUDEANS! We have assembled for the third time since the formation of your

[Photo by Sanzetti.

MISS LILY NOBLSTON

Society in December last, to entertain you and give you some mental exercise with which to develop your faculties. Miss LILY NOBLSTON has kindly consented to deliver an address on "The Romance of Israel," and I am sure you will hear something very original, something instructive and entertaining from her productive mind which should be a fitting climax to the concluding season of your Society, until we meet again in the Fall. Miss Noblston has delivered several lectures in the past before different societies on vital topics of interest and her readiness to speak to you to-day is to be commended. I know how hard she works in pursuing her studies: she is one who is never tired of reading good books and striving to attain the ideal of plain living and high thinking. Miss Noblston is an idealist. She is animated in her desire to achieve spiritual progress and work for the God of all and the good of all. She belongs to the young generation of our community, and I am sure we are all pleased to see her winning distinction as a writer, lecturer and thinker. In introducing her to you for the first time, I hope you will all feel that it is within your own power to climb the ladder of success, if only you would emulate her example and read good Jewish books and try to understand the why and the wherefore of your being Jews and Jewesses. Education forms part of your daily life now that you are young, and I hope all of you who are present here to-day and those who are not present, will adopt a resolution to make best use of your time and seize every opportunity that is being placed before you. Life is not smooth-sailing for anyone: not even to a monarch! 'Uneasy is the head that wears a crown,' said England's bard. Life is a series of struggles which we all must face resolutely and bravely. For this we must make ample preparations when we are young. No one can escape the trials and the hardships of one kind and another to which we are exposed. And this is as it should be. "If there had been no danger to escape," says MONOCURE CONWAY, "no enemy to conquer, no difficulty to surmount, there is reason to believe that man would have been a witless, soulless animal; in fact, there could have been no such being as man at all." Here is something for you to grasp and understand. Devote your time to mental recreation so that you may be able to rise above the level and conquer darkness and ignorance. We have abundant treasures with which to feed the mind and the soul. Happily, we have two fine libraries of classical books in the Beth-Aharon and the Ohel Rachel Synagogues available at your disposal. Borrow them and study them. BACON said, "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. You remember the story of those shipwrecked sailors, who were left without water in their boats and who cried, "Water, water everywhere, but not a drop to drink." Let this not be your wail and fate. Israel's spiritual well is not dry but is within the reach of all, so that one cannot say like the shipwrecked sailors. "There is not a drop of water, מים חיים to drink from Israel's well." You have a unique chance to rise above the level and I hope you will find in the address of MISS NOBLSTON something to stimulate your thirst for knowledge and illumine your souls. "One luminous thought," said ABRAHAM GEIGER, "ofttimes illumines the path of a whole life." I hope you will capture one thought, one idea or an ideal in the address that is now to be delivered to you, so that you may reward the lecturer in some measure for the trouble she has taken to prepare an intellectual treat for you this evening. I shall not detain you long. I will now ask MISS NOBLSTON to deliver her address to you.

[The full text of the address is published elsewhere in this issue.]

The CHAIRMAN remarked that they had listened to a most remarkable address that evening which reflected great credit on the lecturer. Doubtless, the subject must have brought home to them in a vivid manner the role which Israel had played in the world's drama from the dawn of history. "The Romance of Israel" was a fascinating topic for study and he hoped that when the address would be published in ISRAEL'S MESSENGER a chance would be given to a wider circle of readers to ponder on the theme so ably presented them by Miss NOBLSTON. He would call upon Mr. NOEL JACOB, the President of the Young Judeans to move the vote of thanks to the lecturer.

Mr. NOEL JACOB said that the address was a great treat to the members and visitors as well, and he hoped that Miss NOBLSTON would continue her good work in future. He had great pleasure in proposing a vote of thanks which he was sure would be carried with acclamation.

Mr. B. HELLMAN seconded the resolution and the meeting terminated with a vote of thanks to the Chair.

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Further contributions will be gratefully received by Mrs. R. E. TOEG and duly acknowledged in ISRAEL'S MESSENGER. We are pleased to add that Mr. A. E. MOSES has kindly consented to act as Hon. Treasurer to the Fund. We hope to publish the second list of contributions in our next issue.

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THE ROMANCE OF ISRAEL

ADDRESS DELIVERED BEFORE THE YOUNG JUDEANS AT THE BETH AHARON SYNAGOGUE HALL BY MISS LILY NOBLSTON ON THE 13th May, 1929.

YOUNG JUDEANS! I wonder how many of you realize the majesty of the name you bear. I wonder how many of you feel the romance of that one simple word "Judea." It is a name with magic in it, a name that makes the heart beat faster, that sends the mind back, back, back, through the centuries, conjuring up scene upon scene of heroism, of glory, of sacrifice and faith. Judea! Is there any other name as melodious, with a music that lingers on the lips? Is there any other name as glorious, as thrilling and ennobling? You who are young with the youth that craves for romance and adventure, have you ever thought of the Romance of Israel? What *is* the romance of Israel? It is difficult to state definitely, for a romance is not something told but something felt. Let me see if I can make you feel in these few minutes something that I have felt, and perhaps all of you too, if only you could express it.

In the "good old days" when I was a school girl I remember having had to sit for an examination. It was a composition examination, and on looking anxiously through the list of subjects for essays, my eye lighted on this: "In what period of the world's history would you choose to live?" What a subject, and only half an hour to spend on it! "In what period of the world's history would you choose to live!" I could have chosen Egypt when her Pharaohs were mighty, with her towering pyramids and awe-inspiring temples. I could have pictured walking up avenues of sphinxes and lost in a maze of brightly-coloured pillars. I could have chosen the Golden Age of Greece, Athens in the Age of Pericles, with all her beauty and poetry. I could have imagined myself listening in the market-place to the wisdom of Socrates. I could have imagined myself gazing at the sculptures of Phidias and seeing the wonderful plays of Euripides. I could also have chosen "the grandeur that was Rome," and imagined myself witnessing the gorgeous pageants of the Caesars and the triumphs of victorious generals. I could have robed myself in toga and flowing draperies and mixed with patrician senators in the Forum, listening to impassioned speeches in Mark Antony's vein. And then what of Elizabethan England England in the exciting days of Queen Elizabeth, the age of adventure and discovery? I could have imagined myself at one with the enthusiasm and rejoicing over the defeat of the Invincible Armada. I could have garbed myself in ruff, doublet and hose, and sought the company of Shakespeare and Spencer, of Raleigh and Drake, and Sydney and all the stars of that brilliant age. But I never even thought of Egypt, or Athens, or Rome, or England. My mind flashed back at once to that little land east of the Mediterranean, to the Land of Israel, to Jerusalem and the Temple of Solomon. Another Jewish girl in the class thought of the very same period, and so would all of you too. *That is the Romance of Israel.*

SCIENTIFIC AGE

We live in an age of scientific wonders, in an age when aeroplanes span vast oceans, and messages flash back and forth over continents in no time, and yet these marvels are as naught when we turn back in spirit to this Temple, symbolic of all that we Jews hold dearest and best. What are the wonders of to-day and the glories of yesterday compared with the spiritual grandeur that Temple represents? "The glory that was Greece and the grandeur that was Rome" have departed, and the scientific marvels of today will give place to the greater marvels of to-morrow, but that which our Temple represents is deathless, eternal.

There is nothing but the Wailing Wall to remind us of the wondrous structure first built by Solomon and then by the exiles from Babylon, nothing but this old wall to take the place of the cedarwood of Lebanon, the gigantic "sea of brass," and the twin pillars Jachin and Boaz; nothing but a few old stones where once stood the Inner Sanctuary, the Holy of Holies with the Ark of the Covenant shadowed by the cherubim, and yet, the spirit of Israel still lives if *one* Jew can look back to the glory of the past and then hope on for the glory of the future. *That is the Romance of Israel.* It is a living romance and it began when God said to Abraham, "Get thee out of thy country, and from thy kindred, and from the father's house, unto a land that I will shew thee: And I will make of thee a great nation." Right through the centuries it has unfolded itself, and on looking back we can see its purpose and the mission of Israel.

Now what is the mission of Israel? Have you ever thought why we have been set apart from the nations of the earth, why we have been called the "Chosen People"? Every nation has its message to give humanity. Not one has been created without a purpose if we believe that the Universe is governed by an Omniscient and Omnipotent Deity. For what purpose have we been placed on this earth these many centuries? The answer lies in these words, "Ye shall be holy, for I the Lord God am Holy." We have been set apart to be the priesthood of humanity. The nations of the world are laymen, a vast congregation, and we Israelites, as a collective whole, have been sanctified as priests. The idea may seem startling but it is true none the less. In every religion the priesthood is distinct from the rest of the people. It is bound by rules and commandments not enforced on the the outside world. So is it with Israel bound by the Mosaic Law. We have been chosen to bring religion in the highest sense of the word to mankind, religion dominated by the one word "Righteousness." It is our magnificent monotheism that underlies Christianaity and the teaching of Mohammed. The worship of one God, righteous and just, is there any other religious concept as lofty and inspiring? That is the ideal we have given to the world. That is the ideal for which we have suffered through the ages.

AGE OF RELIGIOUS TOLERANCE

Living as we do in an age of religious tolerance we may think lightly of it, but let us put ourselves in the position of our ancestors to whom it meant life or death. Let us imagine ourselves living in the reign of Antiochus Epiphanes when it meant death not to offer incense to Jupiter. Think what courage was needed to defy the tyrant who defiled the Temple. The story of the Maccabees is one that stirs the soul, a glorious example of what has been done and can be done to preserve our religious ideals. The very name Judean should recall the noble Judas Maccabaeus and what he stood for. Then let us imagine ourselves living in the reign of the mad Caesar Caligula, who wanted us to worship him as one divine. All the peoples conquered by Rome did so with no opposition, but the Jews refused to erect statues in honour of the Emperor and were all ready to die rather than go against the second commandment. It is said that only the unexpected death of Caligula saved all the Jews from extermination.

ISRAEL'S KEYNOTE

The keynote of our faith is the Shema, "Hear O Israel, the Lord is our God, the Lord is One." And coming down to rock-bottom fact the civilization of Europe rests on that vibrant call. The civilization of Europe rests on three pillars—Greece, Israel, Rome. Greece gave beauty, philosophy and science. Rome gave law, order and discipline. Israel gave Light, Truth and Righteousness, and any history-book will tell us that Israel's contribution is more than that of Greece and Rome put together. *That is the Romance of Israel.* Persecuted though we have been, despised though we often are, the world cannot take away the fact that we brought light in ages of darkness, bigotry and ignorance.

Europe's noblest and greatest were products of our Bible—Milton, Bunyan and Luther, to mention only a few. And is it not wonderful to think that our heroes, our kings, and our prophets are universally accepted and honoured by all nations? Any Christian child knows more of our great men than of the heroes of his own land. Abraham and Isaac and Jacob, Joseph "the dreamer of dreams," Moses, mightiest of lawgivers, are household words. And who does not know of Joshua, courageous leader and general for whom even the sun and moon stood still, of Gideon the valiant strategist, of David, warrior and poet? And what of Elijah, fiery and stern? Is not that scene on Mt. Carmel a message for the people of to-day as much as it was to Israel of old? "If the Lord be God, follow Him: but if Baal, then follow him." In simple words: "Choose—Good or Evil, Materialism or Spirituality." And must we not mention the women of Israel? An epic could be written on them alone—Miriam the inspired prophetess, Deborah and her stirring song of triumph, gentle Hannah, the trustful mother of Samuel, and last but not least Esther, beautiful Queen Esther. If we judge a nation by its womanhood alone ours is second to none. Is it not wonderful to think that our romance is a romance held sacred by many nations? Truly ours has been a great mission. *Notice the past tense.* What have we to offer in the future? What of to-day? What of to-morrow? Is it enough to blow the trumpets and speak of the glories of the past? Is it enough to rest on our laurels and fall asleep?

"TO THY TENTS O ISRAEL!"

When danger threatened in days of old our leaders cried, "To your tents O Israel!" Now the danger is not from the Philistines, though they are not all dead, but from ourselves, and once more the cry should go forth, "To your tents O Israel!" to rally ourselves against the enemy within, *the spirit of indifference.* Better a narrow fanaticism than to stagnate in indifference. It is a strange fact that in times of persecution we have shown our noblest qualities; perhaps that is why in the Divine Plan we have been persecuted so much. According to the Talmud it is good for us. "The Teaching" says, "Men take of the sand and cast it into a fiery furnace and it comes out clear and bright, and they make glass vessels of it through which the light shines. So Israel is cast into the fiery furnace of persecution and not only are they saved

to come out alive, but they are purified and they are knit closer together, and help mankind to see the light of heaven." It is persecution that has bound us together and enabled us to show the pent-up heroism and self-sacrifice within us. But now in these days of religious indifference and materialism, when we are hardly ever attacked for our beliefs there is the danger of our forgetting them altogether, and once we forget our ideals our race is run. But we must not forget them for we are still needed in the universal scheme of things. The very fact that under the protecting wings of Great Britain we are rebuilding our old home in Palestine shows that a new era is opening before us. Our spirit of nationalism has been aroused, but we must bear in mind the words of Herzl, *"The return to Zion must be preceded by our return to Judaism."* Our nationalism must not take the place of our religion, it must be dominated by it. Our religious and national life must not be separated, for it is the former that has kept us alive.

RIGHTEOUSNESS AND JUSTICE

The question now arises what is our religious life? Is it the mere keeping of age-old rituals? No. It cannot be denied that our rituals are beautiful, that our religious ceremonies are unique and of great significance, and that all praise is due to those who still adhere to the laws that have preserved our identity, and that it is a great pity that so many of us find it so difficult to do so, but religion means more than that. It means the realization that matter is not everything, that wealth and power and position are not the only things to strive after. All the great religions teach that, but ours has laid special stress on Righteousness and Justice, the moral side of our existence. That has been the constant topic of the prophets a threefold righteousness, of heart and mind and action. What are all our laws and ordinances but a constant reminder that the Lord our God is Holy and that evil is an abomination to Him? That has been our mission through the ages, to be living examples of Righteousness and of the God we worship. The world still needs that ancient message, that oft-repeated message, and now that the future shows so bright we have greater opportunities than ever to repeat again the work of our sages and seers. The romance of Israel has not ended. It has still to unfold itself.

RELIGION AND NATIONALISM

While on the subject of religion and nationalism it would be well to point out that ours must not be a narrow nationalism. A narrow patrictism is not noble and it dwarfs the spirit of a people. Ours must be a broadhearted patriotism, a patriotism that not only praises and admires things Jewish but that is generous enough to see beauty and wisdom in other nations. Remember in our laws the stranger is never forgotten. National tolerance is as important as religious tolerance.

Young Judeans, it is up to you to help bring in the Age of Cooperation. The Age of Competition has proved itself a failure. Nation striving agaainst nation has resulted in war and disaster. The youth of the world must unite to usher in a new spirit, each nation giving of its best for the benefit of all. That must be the new nationalism, and New Judea, Young Judea should be among the first to spread this spirit of brotherhood, a brotherhood so beautifully foretold by Isaiah:—

"And it shall come to pass in the end of days
That the mountain of the Lord's house shall be established as the top of the mountains,
And shall be exalted above the hills,
And all nations shall flow unto it.
And many peoples shall go and say:
'Come ye, and let us go up to the mountain of the Lord,
To the house of the God of Jacob,
And He will teach us of His ways,
And we will walk in His paths.'
For out of Zion shall go forth the law,
And the word of the Lord from Jerusalem.
And He shall judge between nations,
And shall decide for many peoples,
And they shall beat their swords into plughshares,
And their spears into pruning-hooks,
Nation shall not lift up sword against nation,
Neither shall they learn war any more."

That is the future we have to look forward to, not as passive onlookers but as active propagandists and workers for a magnificent, glorious goal. That will be a fitting conclusion to the Romance of Israel if it ever be God's will for it to have any conclusion at all.

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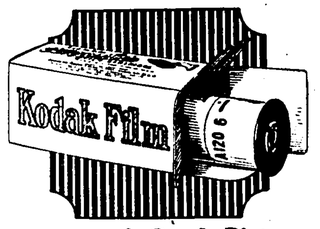
PURIM CELEBRATION IN ERES YISRAEL

JERUSALEM, 15th April, 1929.

The outstanding feature of the past month in Palestine was, of course, the celebration of Purim. For weeks in advance the Yishub hummed with excitement over the preparations which this year were on a greater scale than ever. Tel-Abib with the express approval and active participation of the Municipal Council determined to surpass all previous years. Purim became a three day festival by the simple expedient of holding the great Carnival on Shushan Purim and throughout this period celebrations of all kinds continued almost uninterruptedly. It is estimated that on each of the three nights there were some ten dances in Tel-Abib. There were functions specially organized for the children whose fancy costumes indeed excelled those of the adults in beauty and originality. There were competitions both humorous and serious. The babies were asked to compete for a prize for the healthiest among them while for the grown-ups the caricature was competed for. Tel-Abib was invaded not only by the numerous visitors to Palestine who had timed their arrival before Purim, but by residents from all towns. The railway department ran special trains and has officially stated that over 10,000 people bought tickets for Tel-Abib during Purim, netting the department £2,000 although rates were reduced to the unprecedented figure of 80 mils return. In addition many hundreds of people travelled by the quicker route via automobile. Reckoning that at least 15,000 Palestine visitors left an average of £1 each in Tel-Abib, it will be perceived that there is a not unimportant economic side to this great annual incursion to the all-Jewish town. Perhaps the only flaw was the lack of hotel accommodation since many merrymakers had to spend the night on the sands of Tel-Abib. The sight of visitors walking the streets suitcase in hand, vainly searching for a bedroom, disturbed the general gaiety. Although Jerusalem, Haifa and even Tiberias seemed to have sent their inhabitants to Tel-Abib, each of these towns held their own Purim functions although on a smaller scale and the villages, too, had their own miniature carnival. Purim has thus assumed the character of a people's demonstration of joy. This aspect is fully utilised by the Jewish National Fund particularly in Tel-Abib where it takes toll of the profits of almost every festive function. Fifty per cent. of the proceeds of Agadati's great fancy dress ball are contributed to the Fund. Every person must wear a J. N. F. Magen David sold on the streets throughout the three-day Purim. In addition there was this year a J. N. F. Bazaar on novel lines for which 50,000 people bought tickets. The large scale on which Purim was this year observed and the extra number of participants was matched by the sensation of the visit of the Graf Zeppelin which on Purim day was over Tel-Abib. Jerusalem and Haifa. As stirring as must have been the vision of Palestine from the air, so was the appearance of the great dirigible in the Palestine sky to the thousands of Purim revellers. Flying so low that its name and number could easily be read, the airship circled Tel-Abib, exchanged messages with the Mayor and dropped both mail and confetti. Palestine was the last point in the itinerary of the Zeppelin from which it returned home and its visit here certainly worthily concluded an historic journey.

It is natural that the Purim Carnival should bear strong resemblance to similar features in other countries, particularly in southern Europe. One looks, however, for an original contribution from the Jews of Palestine, and no doubt, this will ultimately be forthcoming. A clue to its source might be found in the fact that both the first and second prizes for the best turn out were awarded to the Yemenites who conceived the happy idea of representing—themselves. First in the procession was "the Yemenite Purim." They came riding on camels adorned in their best, their own Beauty Queen in her carriage, guarded by a Nubian. In another carriage were the Yemenite elders making merry over the fate of Haman and the victory of Mordecai. The second prize was won for a similar faithful presentation of the Yemenite immigrants of the 5th Aliyah who lately came to the country, while another picture showed the persecutions suffered by their brethren in Yemen. These Oriental Jews naturally observe Purim with not less gusto, than those of us who for centuries have lives in the West and lost the sense of Eastern glamour and it is from them that we may hope for a "native" celebration as already they have given us the "native" Arts and Crafts.

ELIAS M. EPSTEIN.



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SIR SIDNEY BARTON RETURNS THANKS

The tribute of farewell tendered to SIR SIDNEY BARTON, C.M.G., K.B.E., by the Shanghai Zionist Association, on the occasion of his departure from Shanghai last month, (published in our last issue) drew a letter of appreciation from the latter addressed to Mrs. R. E. TOEG, President of the above Association, as follows:—

"BRITISH CONSULATE-GENERAL.
"SHANGHAI, 17th May, 1929.

"DEAR MRS. TOEG,—Please accept my warmest thanks for the good wishes to which you and Mr. EZRA have been kind enough to convey on behalf of your Association on the occasion of my departure from Shanghai.

"My wife would, I know, wish to join me in expressing our deep appreciation of your thought of us at this time.

"Yours sincerely,
"SIDNEY BARTON."

The Jewish Amateur Dramatic Circle's closing performance of the season "Shir Hashirim" (song of songs) which is one of A. Schor's most popular operettes, will be presented at the Apollo Theatre on Saturday night, June 15th, the proceeds to be devoted for the benefit of stranded Jewish Artists.

LIFE'S OUTLOOK

is always overcast to the man whose nerves are all awry or who suffers habitually from dyspepsia. Cheerlessly he gazes out on the world's activities and pleasures, unable to understand how others can find happiness therein.

The need of such a man is a revivifying of his nervous forces. And this can only be accomplished through his blood, for it is the blood that supplies nourishment to every nerve and fibre of man's being.

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JUDAISM, ISLAM AND MESSIAHISM, IX

"And it shall come to pass in that day that a stream of Spiritual Light shall issue from Jerusalem; Half of it towards the summerlands (Of Asia and Africa), And the other half towards the winterlands (Of Europe;), Then God will reign Supreme over the whole Earth, Unique in Divinity and ultimately, one in Name." (Zechariah XIV-8-9.).

"Ye shall, therefore, keep my statutes and mine ordinances, which if the human being practice, he shall attain to immortality." (This direct instruction is signed as) I—YHWH. —(Leviticus XVIII—5.).

There are, at this moment, thousands of venerable and pious Jews, who firmly believe that the Sanctuary of King Solomon (the monarch of absolute wisdom, peace, perfection) will descend from Heaven (the spiritual world within the soul) complete, of pure gold and studded with all kinds of gems and precious stones. *It hath descended!* Not today or yesterday, but more than fifteen hundred years ago. Yet few have recognised it! Its foundation stone descended on Rome. Its ground floor spread over Europe, America and Australia. Its structure began in Arabia and spread over Africa, Mesopotamia, Persia, India. Its free-masons are Jews, Muhommadans, Christians and Monotheists. Its pure gold is its great spiritual Truth. Its precious stones are its statutes and ordinances. Its high priests are Moses, Elijah, Isaiah, Hillel, Jesus, Muhammad, Voysey. Its priests are the Pharisees, Rabbis, Immams, Archbishops. Among its discoverers the latest is Aime Palliere. His book "The Unknown Sanctuary—A Pilgrimage from Rome to Israel" should occupy a place within easy-reach of every man that is interested in the teachings of the Bible and its authors. It must be perused with the same freedom from bias, earnestness, sincerity, simplicity and pure candour which constitute its real eloquence, harmony and beauty. "Words, that issue from the heart, find their way to the heart", say our sages. "The deep appeals unto its sister deep", says the Psalmist (XLII-8) in describing the communion of the soul with her Father, the Universal Soul. And this is the secret of the eloquence, force and beauty of the Psalms. The first Psalm confines in a nutshell the goal and shortest cut to absolute bliss and immortality. The second Psalm represents all the nations enmeshed and fettered by Israel's spiritual thought. It declares their struggles to free themselves as utterly futile. "I declare (an immutable) Law, God hath said unto me 'Thou art my son, unto whom I daily give a new birth (in regeneration). If it were good for thee, I would have bestowed on thee all temporal power to use as thou pleasest.' And now O Kings be wisely advised and meekly receive instruction. Worship God with deepest reverence and rejoice thrillingly in doing so. *Love what is pure* lest he be offended and ye lose the path and perish. For His wrath is rapid in its consumption. Happy indeed are all those who resign themselves unto His disposal." The last Psalm (CL) displays the world ablaze with ineffable joy, peace, harmony, glory, and holiness in celebrating the victory of God and the triumph of the best in every soul. It is a small flash-like glimpse; but sufficient for the awakening souls. "The deep calls out to the deep" and perused with the deep with which these psalms were written, they blaze up with their Universal breadth and the narrow "Kiss the son" loses itself and vanishes within the shoreless and bottomless ocean of "Love purity only." Thus from the deep of Israel there issued the Prophets, and Psalms. From the deep of Julius Wellhausen a great scholar and enemy of Judaism, there escaped and exploded like a thunder clap: "Jesus was not a Christian he was a Jew. He did not preach a new faith, but taught men to do the will of God; and in his opinion, as also in that of the Jews, the will of God was to be found in the Law of Moses and in the other books of Scripture." From the deep of Jesus there streamed forth: "It is wrong to take the children's bread and throw it to the dogs. I was not sent, but for the lost sheep of the house of Israel." (Matt. XV-24.).

Buried under the foundation stone of the Sanctuary at Rome are many temples of idolatory and many sinks of vices and conflagrations of corruption such as incests, injustices, murders and all violations of the Ten Commandments and laws of God, Nature and humanity. Into the sanctuary there marched a procession chaste, pure, holy, charitable, gentle and as God-fearing, as any Israelite, to chant hymns and Psalms of David to the God of Israel. Here was a magical birth—a miraculous moral and spiritual regeneration. Here is Paul's great defence at the Universal Supreme Tribunal where he is arraigned as *Shaool* (in Hebrew the responsible or cross examined defendant) and prosecuted by Moses, the Prophets, the Psalmists, the sages by Jesus and his disciples. The case is one of (1) calumniating the Supreme Father with giving perfidious Laws to enmesh and destroy His people Israel (2) abrogating those Laws which taught him almost all he knew, and armed him, which amount to spiritual matricide and (3) causing the ill-treatment and destruction of his Jewish brothers and sisters (fratricide) by creating an antagonistic and hostile creed. His acquittal depends on the removal of all pagan elements from Christianity and its restoration to the pure religion of Jesus, his forefathers and disciples. The tares sown in the wheat-field of Jesus must be cleared away. Jesus selects the best materials from the ethics of Judaism, prepares a dainty dish, places it before "the children" and stray sheep and stands jealously guarding against outsiders participating in it. Paul mixes ham and rabbit into it, shuts out the children and offers it to strangers, leaving the children to perish "enmeshed" in the good old Law. Muhammad removes the unclean element, offers it to his followers and raises them high above the followers of Paul. A tremendous good is accompliished by Paul. A far more tremendous good is accomplished by Muhammad. Israel stands waiting when "God would be one and His name one" for all mankind. Less than thirty-five years cover the incarnation, ministry, crucifixion, resurrection and ascension of Jesus. Of these, thirty years are almost blank. He rose from death disguised as a peasant, (1) to prove to his disciples that he was in his physical body and (2) to have a meal of boiled fish with them. He then ascended leaving life enveloped in the same awful darkness, uncertainties, superstitions, writhing in untold agonies, to wander and breathe pestilential germs in destitution in a valley of tears and sighs, sprinkled with cemeteries and hospitals, asylums and prisons, police stations and barracks, banks, shops, factories and battlefields raging abroad and at home, for dominion and for bread, for Mammon and alas, for GOD! His legacy is a hell here crowned with a most horrible one in the everlasting hereafter, for those unfortunate millions of millions of souls who are unable to believe and follow him. To follow him, four sacrifices are required: (1) the state or national life; (2) society or civilization (3) home and family ties (4) earthly life. "Many were called"; but were any chosen? Did even his disciples make these sacrifices? Did he? Buddha would have insisted on his ascension-throne being carried by millions of Jobs and Jeremiahs bewailing the convulsed world left behind. Such is life. It is short and full of woes, vexations, and vanities and man's inhumanities, treacheries and the forgeries and hostilities of his creed give the finishing touches to it. The first step towards wisdom is to wake up to the fact that we are the inmates of a lunatic asylum. The hope of peace should, at least, be expected to dawn beyond this seething atmosphere, this furious delirium. Jesus is a one hundred per cent. Jew. Muhamad is hardly less so. Jew, Christian and Muslim agree that the Old Testament is "the Book of God," the "Word of God, a "Revelation from God." It is a book written by Jews, for Jews, about Jews. The Christian takes possession of it. But the Jew, the author of it, who was expected to die and leave it as a legacy, persists in continuing to live. As long as he continues to exist, complete possession of it is impossible. The dilemma is how to get rid of the fatal Jew, at the point of the bayonet of temporal power? For centuries before the first Christmas and for centuries after it, this phoenixish lark never missed a single morning from calmly standing in the centre of the synagogue and chanting:—

"O praise the Lord, proclaim His Name,
Make known among the nations His Work;
Sing unto Him, chant psalms unto Him;
Meditate upon all his marvelous deeds,
Glory in the name of His Holiness;
Happy is the heart that seeks the Lord (See the first psalm of morning prayer).—

WHO DOES NOT KNOW?

That it would not offend the Supreme Father, nor do violence to truth and nature, nor outrage Divine humanity, if a company of Jews, Muslimeen, Christians, and heathens were to meet once a week, in Jessfield Park or similar open place, to chant non-sectarian psalms of praise or such as Alexander Pope's "Universal Prayer"; have a solemn feast on one table and decide to bury their dead in one cemetery of Brotherhood and thus try to live like the A D A M which the Almighty has sealed so flashfully upon the forehead of every human being. Here is a role for Rev. Brother Throop and Co., here is the creed of creeds, the charity of charities, the Harmony of harmonies, the Civilization of Civilizations. Yea, here, in this Sanctuary we can kiss the Father, the Mother, and the Son with the lips of the Holy Spirit, the breath of Unity. The Unique Supreme. Y. H. W. H. the Eternal has but one Home. Sanctuary, Holy of holies, Shechina (dwelling-Light) one receptacle of His Individual-life-Breath. It is the tabernacle of wisdom, truth and power; reason liberty and responsibility; faith, hope and knowledge; the shrine of love and tenderness; the mansion of honour, dignity and beauty; etc., the twin-sister of the awful macrocosm, the reflecting microcosmic mirror of the infinite in the equally awful finite....This is A-DAM (the one blood, life, or soul). *One God, one man, one truth.* Man is in the image of nature and the likeness of the formless God. He is the gate that leads towards God, through which the righteous alone pass (Vide Psalms). He is the maker and demolisher of all the gods in his gropings for the True one. He is his brother's most responsible keeper. Starting

[*Continued on page 21*]

NOTES FROM ERES YISRAEL

JERUSALEM, 15th April, 1929.

EXHIBITION AND FAIR

On April 8th, the High Commissioner of Palestine will open the Exhibition and Fair on Tel-Abib. This Exhibition will be on a larger scale than any previous one in Palestine. Festival performances of various kinds are planned. Concerts are to be given by Palestinian and foreign musicians. Bruno Eisler, the well-known Berlin musician, will perform at the opening concert. A little while ago, Bronislav Hubermann and Prof. Emil von Sauer visited Palestine, and Fritz Kroisler is expected shortly. On April 15, the Habimah Company is leaving for a six months' tour in Europe. For the first time performances are to be given in Italy. By way of Central and Western Europe they will then proceed to England. Apart from and in addition to their former repertoire in which they have been acclaimed to an unusual degree by public and critics alike in Europe and America, they are performing two plays studied in the course of this year in Palestine, "The Treasure" by Sholem Alechem, and "David's Crown" by Calderon. The first play depicts Eastern Jewish life of a period only just passed, deriving its main effect from its atmosphere, background and racy sense of honour, though the Yiddish idiom would have brought out this latter still more strongly than the Hebrew in which it is being acted, and the second play belonging to classical world literature and marking the path the Habimah is destined to tread. The plays hitherto performed by the Habimah had a charm all their own. Not only was the European public, through their medium, introduced to the art and language of the Habimah, it was also shown a new and unknown world. A modern Hebrew drama worthy of the name does not and cannot yet exist seeing the youth of new Hebrew literature. Theatrical companies of the stamp of the Habimah and the Ohel will awaken a desire for Hebrew drama. First, however, the Hebrew youth of Palestine must be made familiar with dramatic world literature. A high and noble task awaits the Habimah, namely to place its art at the service of this literature and to interpret the great dramatic works to a Hebrew public.

KEREN HAYESOD AND POLISH JEWRY

Mr. L. Jaffe, Director of the Keren Hayesod, recently returned from his extensive propaganda tour in Poland. The internal conflict in the Polish Zionist Organization, the disintegration of Polish Jewry and the economic position of the country combined in presenting almost insuperable difficulties. All the more necessary, therefore, that a Zionist leader capable of inspiring faith and enthusiasm in the Jewish masses should remain in the country for several months at a stretch, so as to bring about the consolidation of Polish Jewry and to remind Zionists of the main task devolving upon them, that of taking the lead in the Jewish renaissance movement. Immediately after his arrival, in Poland, Mr. Jaffe succeeded in convening a large Keren Hayesod Conference, attended by 400 prominent leaders of Polish Jewry. For the first time in the annals of Polish Zionism representatives of the Government greeted the Conference and repeated the declaration of the Polish Government in favour of the reconstruction of the Jewish National Home in Palestine. This Conference found a strong echo throughout the country. The reception accorded to Mr. Jaffe by the President and leading Ministers and statesmen of the Polish Republic further went to strengthen the cordial attitude manifested by the Polish Government towards the Zionist movement. With Warsaw as his centre, Mr. Jaffe directed Keren Hayesod activities throughout Poland for a number of months, paying personal visits to the larger cities. Rousing receptions greeted him everywhere. The enthusiasm of Polish Jewry had once more found vent and expression. The youthful section of the population of the cities went forth to greet Mr. Jaffe with banners and music. Mass demonstrations were held in the streets and many thousands thronged the meetings arranged in synagogues and theatres. On the occasion of the farewell banquet; the greatest reward for his arduous labours in the power of Polish Jewry to bestow was tendered to Mr. Jaffe in the shape of a formal pact of peace between the warring factions in Polish Zionism, which, after years of fraternal strife and the consequent absorption of the most valuable elements therein, laid the foundation for a new and healthy development of Polish Zionism. Next to Mr. Jaffe, Mr. Suchowitzky did most valuable work for the Keren Hayesod in Poland. It will be remembered that Mr. Suchowitzky is the founder of the settlement of Magdiel near Petah Tikwah. Thanks to his offorts and those of his follow pioneers, a few short years have seen the establishment of a number of large and thriving Jewish settlement north-west of Petah Tikwah-Magdiel, Kfar Saba and Herzlia—in a region formerly occupied by but a few isolated settlers. Here, private capital and the Keren Hayesod joined forces to good effect. Even during the first years of their existence, these settlements present a far more prosperous appearance than to those founded at far greater sacrifice in the Emek. Every new settlements spring up in the plantation zone. With the assistance of the Palestine Jewish Colonisation Association a new settlement, Rabiah, close to Benyamina, is developing systematically. When completed it will comprise an area of 30.000 dunam with 500 settlers. In the Plain of Sharon, at a distance of appoximately 15 km. from Tel Abib, another new settlement, Hadar, is being founded. Here, too, orange cultivation is to form the mainstay of the settlement extending over an area of 4000 dunam. Adjoining Hadar, a new and large settlement is being established in Ramataim with the help of the Dutch Keren Hayesod. The Kwuzoth within the plantation zone also stand a better chance than elsewhere of speedy economic development. A number of those waiting to be included in the colonisation budget of the Palestine Executive and to receive their full equipment out of Keren Hayesod funds have already succeeded in laying out, on the land put at their disposal, orange and banana plantations, as well as nurseries for orange seedlings and thus lay the foundation for sound economic development, as soon as the consolidation of existing settlements will allow the Keren Hayesod to make appropriations to these new points of settlement.

VISA REQULATIONS

The growing tourist traffic, as well as the satisfactorily increasing number of immigrants to Palestine constantly brings the question of the enforcement of visa regulations to the fore. Whilst British subjects travelling to and fro between a number of foreign countries are absolved from this regulation, it is still enforced in many of those countries against Palestinian subjects. The explanation lies in the fact that the Government demands a visa from every person entering Palestine in order to prevent the influx of undesirable elements. But such is the aim, too, of England, Switzerland and other countries, which, despite the cancellation of visa formalities, do not allow non-tourists to enter and accept employment except by special authorisation. Intercourse between Palestine and other countries would be greatly facilitated, if the Palestine Government were definitely to do away with these remnants of war time regulations abolished by most other countries, and at least refrain from demanding visas in the case of Western and Central European countries, between whom and Great Britain reciprocal arrangements are already in force, and which furnish the greatest number of tourists and the smallest of immigrants. A concession of this kind would not only be of benefit to tourists, but also to Palestinian subjects. The Palestinian passport should be treated in the same way as other British passports and should entitle its holder to the free entry into those countries which have abolished visas for British passports.

HANS KOHN.

[*Continued from page 20*]

from below nature's laws and forces he rises above God's greatest angels. He is the little key to all the mysteries of life and the universe. "His Soul is the lamp of God that penetrates all the mysteries." "The fact is that there is a spirit in man and this breath of the Almighty is the source of his intelligence." "Man is a god in ruins" says Emerson. "God is very man" says Swedenborg.

The Divine Adamic Unity, which the sublime Buddha could clearly see extending from the meanest forms of life to the Highest God. Christendom, alas, fails to discern in the face of the flesh-and-blood of its very Christ and prefers biscuit and wine for sacrament! "He who can see Me as the One in all beings, that man has attained" says Krishna the glorious Christ of India. One evening Buddha lay down to sleep under a tree, a wretched man enveloped in the blackest sorrow and despair. Agonizing delirium followed. The next morning he walked about, a preaching God! In less than twelve hours the spell of the lower nature dissolved leaving the Sanctuary of the Supreme entirely uncloudeed and illumined to shed its Divine effulgence of the highest and purest wisdom on her sisters all round and far and wide. Life is one, the Truth is one, God is not more nor less than indivisible ONE....."Blessed are they who are persecuted for righteousness' sake: for theirs is the Kingdom of Heaven—Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake"—Matatiahoo V-10-11.

[TO BE CONCLUDED IN OUR NEXT ISSUE]

HERZL MEMORIAL NUMBER

The TWENTY1FIFTH anniversary of the death of THEODOR HERZL falls on the 28th proximo, the day on which the Sixteenth Zionist Congress will be opened at Zurich. The whole Jewish World is planning the observance of the day by special memorial services and meetings. ISRAEL'S MESSENGER wil honour the event by issuing a special memorial edition in memory of the late Zionist Leader. Articles and portraits of unusual interest will be featured in this issue. WATCH FOR IT:

FAITH, HOPE AND CHARITY: By M. MYERS.

SYNOPSIS

Josef Zelig Lewandowski, a man of scanty means, found his cupboard was bare and Pesah had come. He lived with his small family amongst a reservoir of misery at Navelkys, Warsaw. He tried his utmost to raise a loan on his social standing and his genuine honesty to meet the emergency without success, and at last was advised by Clasha, his wife, to try his landlord David Abramovitch.

[CONTINUED FROM OUR LAST ISSUE]

"A gut morgan, Josef."

"A gut morgan, mein herr."

"You are very early on the road this morning, Josef, what can I ascribe the pleasure of your calling on me to? Please sit down and have breakfast with me, won't you?"

"Thank you ever so much sir, but I have a more urgent business to call to your kind attention."

"Great intelligence! Do sit down and have a bite before you unfold your mind."

This unexpected welcome, the generous hospitality, and the tranquility of his surroundings had fuddled up Lewandowski, who had in consequence, lost all control of himself, entirely forgot to fulfil his mission, and began to look around the room in an abstract manner, for a few good moments. Then he suddenly braced up and pointing to a trained pigeon that was peacefully nestling in its alcove in the garden, he said, "Will you please give me that bird there?"

"Is that the important business that had induced you here so early in the morning? If so, it is very simple."

"If you please Sir."

"Well, you will have the bird after you have refreshed yourself. I promise you."

Having regaled himself with a substantial breakfast that he voraciously bolted down, disregarding any table etiquette, Lewandowski thanked Mr. Abramovitch for his kindness, and soon gratefully found himself with the pigeon in his hand, out on the street. The fresh air gave a stimulant to awaken him from his mental abstraction, and recall the true purpose of his call on Mr. Abramovitch that day, which he so sadly failed to accomplish.

"How shall I answer Clasha that I have done nothing to alleviate our straitened circumstances? What had influenced me to ask for this bird, instead of asking for something of real value, I cannot honestly tell. I am going home, however, and there decide what to do with this creature."

"Hello, Josef. I notice you have a pigeon in your hand."

"Yes, Clasha and nothing more."

"I presume you have not seen Mr. Abramovitch?"

"On the contrary, dear, this is all I asked of that gentleman."

He then related to her in detail how he came by the bird.

"I see that the pigeon you hold has more brains in her little head, than you have in your insensate one."

Having said this, she abruptly left him alone with the pigeon in the room to attend to the *suspicious case* of her infant son, who was lying in a crib crying and kicking for all he was worth, in an adjacent room.

When Lewandowski was left by himself he began to survey the critical position—his wife is upset and something must be done to reconcile matters and, thereupon, he lifted up the pigeon, gave it a kind stroke and addressed her as follows:—

"Dear Messenger of Faith, Hope and Charity it is a historical fact that your specie had rendered useful service to mankind, from the Biblical deluge to the present century. I am in distress, and so far found no son of man to come forward to assuage the momentous difficulty that I am in. I asked and was refused a loan on my social standing, and patent honesty. This inhumane treatment that I had received at the hands of my own friends impelled me to lose heart and all faith in mankind, and I have, therefore, determined to appeal to Him, who provides for us all. Will you please do me a favour and take a message for me to God? I can trust you! Alright?"

The bird spread her wings and hopped off the palm of his hand on to the floor as if to say "All set—O. K.!"

"Good!"

Thereupon, Lewandowski wrote the following letter to God:—

My Dear God,—Pesakh eve is near at hand and I have no funds to meet the cost of our requirements for the Seder and the other necessities of a Yom Tob life. I have earnestly solicited the financial aid of my personal friends who in the very near past pledged their word of honour to accommodate me whenever I elected to make a call upon their measly purse, but manifestly they have completely forgotten their promise, and actually turned down the idea in its entirety, and positively refused to lend me a kopeck. Others callously ignored the knowledge of my existence. Almost all the bunch of them had in a blink of the eye concocted unpardonable lies to nip the idea in the bud. I have exhausted every imaginable means and explored other avenues to raise a loan on my good social standing and unchallenged honesty, but I am sorry to say I have met with the identical lame excuse and caustic remarks. (This is a fine example of friendship for mortals to cultivate, eh?) Under the painful circumstances, I am reluctantly compelled to inflict upon you, worshipful Sir,—the mainstay of the righteous and sustainer of the hungry, this endless and tedious petition—the result of a sleepless night. I am fully aware of the fact that you are overcrowded at this time of the season with pathetic appeals emanating from schnorrers, that would crumble up a stone heart, but my urgent case should head the list, and deserve your immediate kind attention. Oh, Heavenly Father, it is impossible for your humble servants to appear in public during the coming holidays in our present shabby clothes, and I bitterly detest my neighbour Yankoffski who invariably flings nasty remarks at us, to have an inkling of our destitution which may afford him a nice chance to gloat over my unhappy position that had reached a point of exceptional gravity of late. So I beg of you 'Oh El Rahoom Wehanoon' to spare us the pending 'degrade' and send us the articles as per list appended to meet the emergency, at your earliest convenience. I sincerely trust that you will excuse the liberty I have taken and any annoyance that my entreaty may cause. Enclosed please find a complete list giving full particulars of all the raiment and underwear, socks, boots, shoes, etc., that we all are so badly in need of. Some linen handkerchiefs, if you please, will also be gratefully accepted as we have been out of stock for quite a long while, and to tell you the truth, exalted Sir, we had to cut our kitchen dusters to serve as a substitute. Kindly do not forget to remit us a few hundred gold roubles to buy matsoth, Eres Yisroel's wines and other kosher edibles, etc. New cooking utensils are also very necessary, for the occasion.

I'll have to finish, as my pencil has no point left and I beseech you therefore, Oh Most Gracious King, to forgive my shortcomings. Depending on your unexcelled munificence and abundant mercies, I remain, My Dear God, Yours in haste, but loving servant.

Josef Zelig Lewandowski.

Address:

No. M. S. G. 318 Nalevkys
Warsaw, Poland.
(formerly part of the present disintegrated Rosia)

He then attached this letter to the wings of the pigeon and threw the gentle creature up in the air saying:—

"I shall anxiously await your return, dear child."

Instead of returning with the letter to her own alcove in Mr. Abramovitch's garden, as originally planned by Lewandowski, the pigeon through a slight mistake in her judgment of the vicinity lost her way, and in confusion made a 'non-stop flight' and finally settled completely exhausted on a window-sill of a mansion where the famous General Count Boris Feoderoffski, a nobleman of good repute and considerable fortune, and well-known far and wide for his generosity and "wise-cracks" lived.

Mischa the last but one son—a child barely six summers old of that princely house, casually discovered the panting creature, and presuming the attractive tag that was fastened to her wings was an import of a grave nature arriving from the seat of war, he affectionately picked up the bird with both his hands and sportively brought it to his father, who carefully took it from his son's hands and gently stroked it. On noticing the letter he pleasantly smiled, kissed his child as a mark of appreciation for his prompt and considerate service and requested him to retire. He then undid the letter, read it, and acknowledged the sagacity of Lewandowski. "Poor man, you shall not appeal to God in vain. I shall immediately see to your wants." And with a steady hand he answered Lewandowski's letter in this vein.

Dear Mr. Lewandowski,—I have received your despatch of yesterday's date and feel concerned over the Holy Days that the Israelites have to observe. There are indeed too many of them and although some of them are rather expensive for people of your class to keep holy, one, none the less may do the best possible, at least. In the meantime, I am sending you all that you have detailed in your letter under reply, to mitigate your present trouble. I trust that you will celebrate the festival in your usual merry custom, and remember the poor during your happy hours.

Yours truly,
GOD.

Josef Zelig Lewandowski, Esq.,
No. M. S. G. 818 Nalevkys—Local.

After the bird had some rest and nourishment, and the answer fastened under her wings General Count Boris Feoderoffski gently took it up in both his hands and said, "Dear precious little creature, return with my answer to Herr Lewandowski. You have successfully carried out the vital part of your errand—Godspeed."

The bird was soon on her wings, and after a long accurate 'nonstop flight', was descried at dusk by the keen-sighted Lewandowski, who was patiently on the look-out for her return, and madly cried out with delight, "Here, here, dear harbinger of glad tidings, I trust you have brought me salutary news from the Great and Everlasting Almighty," as she gracefully alighted on the palms of both his hands, and he perceived the insignia of a high official embossed on the flap of the super-fine envelope that the bird carried. He then cuddled and repeatedly kissed the bird with ecstasy, unfolded and read the contents of the letter, with a marked note of satisfaction.

"What's the kissing and hugging the bird about, Josef. I sincerely hope that you have not taken leave of what is left of your senses," cried Clasha.

"Spare me the censure this time, please, and I crave your indulgence to read this epistle which speaks for itself."

"Ahem! don't you think some royal-ace is pulling your leg, mutt?"

"Time will prove, my dear," giving her an affectionate dig between the third and the fourth rib.

Josef passed a peaceful night, but doubt of the genuineness of the message had firmly occupied a niche in the recess of Clasha's heart, and disturbed her slumber.

On the following morning, when Lewandowski was about to leave his house, he found a pleasant surprise awaiting him on the road. He noticed a stalwart valet, clad in a scrupulously neat and clean uniform, which gave one the ready impression of a tremendous importance and affluence, surround-

[*Continued on page 24*]

OUR BOOKSHELF

THE ORIGINS OF SYNAGOGUE AND CHURCH, By Dr. KAUFMAN KOHLER, Published by The Macmillan Company, 1929, New York. Price Mex. $7.50 can be had at the office of ISRAEL'S MESSENGER.

The late KAUFMAN KOHLER was an exponent of "Liberal" Judaism. He fought for his principles in his days and refused to surrender to such adversaries as the late SOLOMON SCHECHTER and Rabbi Dr. H. PEREIRA MENDES (who is now in Haifa and from whom we received a letter which is published elsewhere in this issue). The late Dr. KOHLER was a persistent opponent of Traditional Judaism and Jewish Nationalism. ISRAEL'S MESSENGER had clashed with him on many occasions and found many points of disagreements with which to combat him. Be that as it may, as a scholar and author he should not be ignored. "The Origins of Synagogue and Church" is a work of profound research, being edited by Dr. H. G. ENELOW. Several important subjects are discussed by the author such as "The beginnings of Judaism and the Synagogue," "The Priesthood Temple and its ruling Priesthood," "The Psalms and their Authors," "The Hassidim and the Sacred Name," "Three Cardinal Principals of Judaism," "The Conditions of Jewry before the rise of Christianity," "John the Baptist," "The Jesus of the Gospels and the Historical Jesus," "The Beginnings of the Church," etc. etc., The work is sure to fascinate all those who are interested in the history and close kinship of Judaism and Christianity. It is not necessary to accept the views of the author in their entirety, in order to appreciate his work. There is enough from which to choose, chew and digest without doing violence to fixed principles. The late Dr. KOHLER owes his career to an orthodox home, but later drifted into the 'Liberal' wing creating serious schism in Israel. Nevertheless, it must be conceded that he was a prolific writer and wielded a strong pen for the cause. He died three years ago, leaving a gap in Reform Judaism in America, the votaries of which owe much to him for the religion of convenience which he had left as a heritage for them.

GREAT MEN AND MOVEMENT IN ISRAEL, BY RUDOLF KITTEL, Of University of Leipzing, Published by The Macmillan Company, 1929, New York, Price Mex. $12.00 Can be had at the office of ISRAEL'S MESSENGER.

This work has in it the merit of originality. The author has long held a position of acknowledged leadership in the so-called Old Testament study. Dr. KITTEL holds that the highest purpose of history is in all things to endeavour to understand the soul of individuals and great peoples, and thus the history of humanity. An approach to that goal is his object in writing the work before us. In contrast to former presentations of Israelite history, Israel's development is presented from the human side in what is practically a series of character sketches. Its central idea is that history is made by its heroes, its leading minds. The book is attractively gotten out and translated into English by CHARLOTTE A. KNOCH and C. D. WRIGHT. It contains a striking preface by KEMPER FULLERTON. We commend the work to the serious attention of our readers. It contains a wholesome study of Israel's great men whose influence radiates to this day among people who have yet to lean upon the past for the inspiration which is sadly needed to reconstruct the fabric of our modern civilization.

THE JEWISH LIBRARY, First Series, Edited by RABBI LEO JUNG, Ph.D., Published by The Macmillan Company, New York. Price Mex. $6.50 Can be had at the Office of ISRAEL'S MESSENGER.

The above work is a series of twelve essays written by renowned Rabbis and thinkers in Israel. It is a library in itself and should be welcomed by every Jewish home. Dr. JUNG has done a great service to Jewish science in editing the book which should not fail to attract wide attention. In his preface he tells us that "Civilization as such produces bathtubs, policemen and radios. Culture, however, is the flowering of the inspiration of good men and women. Culture is the unfolding of the divine element in human life, the progressive revelation of God above man through God in man." We commend this rose of thought to our readers. Such books which treat with the gems of Jewish treasures should no longer be rare in Jewish homes. They are written to uplift and elevate the mind of the reader and fortify him with Jewish ideals which should be the only guide of Jews everywhere. "The Jewish Library" carries gold mines of value to the student. Such precious themes as "Essentials of Judaism," "Judaism in Jewish History," "Study as a Mode of Worship," "JEHUDA HALEVI'S Defense of His Faith," "The Care of Animals in Jewish Lore," etc. etc. are subjects of high merit for studies and we are certain our readers who are eager to catch glimpses of Jewish riches bequeathed to them will not hesitate to invest the little sum required to purchase the book. Our hearty congratulations go out to the Union of Orthodox Jewish Congregations of America, under whose auspices the essays were prepared and published, for arming every Israelite with a useful weapon with which to feed his mind and to revel in it. The work is admirably printed and is of infinite value.

JEWISH THEOLOGY, By KAUFMAN KOHLER, Published by The Macmillan Company, New York...Price Mex. $6.00 Can be had at the office of ISRAEL'S MESSENGER.

THE JEWISH THEOLOGY was published during the liftetime of its author in 1917, the present volume being the second edition. Dr. KOHLER presents the case admirably and the work may be regarded as classic. Therein the author does not inject his own bias in favour of the "Liberal" wing to which he belonged. Credit must be given for presenting the subjects in a manner to which no exception could be raised by the opposite school of thought. Jewish Theology is the best production that was ever published by Dr. KOHLER and we are entitled to commend it strongly to our readers. The subjects dealt with are of great value to the students who should find therein useful nuggets with which to assimilate Jewish thoughts on perennial topics. "The Torah—The Divine Instruction," "The Existence of God," "The Essence of God," "The One and Only God," "God's Omnipotence and Omniscience," "God's Omnipresence and Eternity," "God's Wrath and Punishment," "God's Justice," "God's Love and Compassion," "God's Truth and Faithfulness," "Christinity and Mohammedanism," "The Ethics of Judaism," are subjects seriously treated by the author and should be studied and pondered upon by every student who desires to master them. We cannot sufficiently recommend the book to our readers who are guaranteed a mental treat the force of which will leave an indelible impression upon their mind.

[*Continued from Page 22.*]

ed by service-waggons loaded with parcels of all sizes and descriptions, was about to knock at his door, but suddenly stopped on noticing the door open quietly and two searching black eyes, two solicitous hands and an incline of a huge wagging head, and other gestures characteristic of the mannerisms of some Jews of the Eastern part of Europe, greeted him with a dignified *'a gut morgan, mein herr'*, as they espied the parcels that were soon to come into the possession of their owner—Lewandowski.

"Does Herr Lewandowski live here?"

"Ya, Ya, mein herr. I—I—I am Herr Lewandowski," cried Josef excitedly—beating his chest repeatedly.

"I have been commissioned by the God whom you have fitly asked for relief, to deliver to you all these parcels that you see here, and also this small packet which contains a thousand gold roubles, to satiate your wants."

"Please accept my heart-felt thanks for the trouble that you may have taken in the matter, and I shall feel obliged if you will be good enough to give me God's address, so as to send Him a word of appreciation. Will you please tell me who my benefactor is?"

"The God that you have entirely placed your faith in, does not accept corporal rewards for His bountiful mercies."

"But what's his name, please?"

"Very sorry, I cannot disclose names. By the way, have you not trustfully petitioned God to help you?"

"Verily, your master's trust, has not been misplaced."

"And in reply, are you not now supplied with more than you have bargained for?"

Placing his right hand on the left side of his chest, and with a bow, Lewandowski nodded an affirmative reply.

"Now then, Herr Lewandowski, no further extravagant interrogations, please! Commend me to your family—*a gut morgan.*"

"If you please, sir, here is a receipt for the goods and the thousand gold roubles."

"It is unnecessary, Herr Lewandowski. The continued faithful service that I have rendered my master in the past, justifies the perfect trust and confidence that you have just touched upon, and moreover, as I have tried to explain to you before, the covert charities that my magnanimous master daily distributes amongst those pressed with extreme poverty do not call for acknowledgment, nor require a town-crier to announce them to the public, as is the wont of the very low, who loves his charitable actions to be chronicled, and sometimes crowed from house-tops or flashed out to the public in 'Neon-Lights.' Remember, Herr Lewandowski, that a charity loses its virtue, once it is broadcasted. Good-bye, Sir. I hope to meet you again on better ground."

[To be continued]

KEEPING FIT

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PINKETTES KEEP YOU WELL.

APPEAL FOR A MAIMONIDES MEMORIAL SYNAGOGUE

By the Reverend Dr. H. PEREIRA-MENDES of New-York.

When recently in Tiberias, I visited the tombs of two of the greatest men in our history, R. MOSES MAIMONIDES and R. JOCHANAN BEN ZACCAI. Around the latter were the graves of his devoted disciples. Close by was the grave of Rabbi MEIR BAAL HANNESS. In the distance reposed the dust of the martyred patriot R. Akiba.

Rightly are we proud of them! Rightly are we proud of the page in our centuried history which each one wrote—too often, alas! with his tears and blood, as he wept for Zion's sorrows or died for our religion! Take but one of them—the first whom I have mentioned, MAIMONIDES. His great and monumental writings, Moreh Nebuchim, and Yad Hachazaka live to-day in the studies of our learned. "From Moses" (our greatest prophet and leader) "to Moses" (Maimonides) "there never arose like unto Moses" (Maimonides) has been the admiring exclamation of Jewish scholars for centuries. But MAIMONIDES was more than scholar, and the world owes him honor, not we Jews alone. Because he was an instrument of him who rules human destinies to promote two of the greatest thought-movements in human history. For he continued to sow the seeds of thought, sown by the great Jewish teachers in the Universities of Spain, seeds whose fruitage has been the purification of the Catholic Church for ever from Popes whose own immoral lives stultified religion. His teachings, through his disciples, helped to lift Catholic public opinion so that an immoral man in the papal chair became an impossibility. And he helped to sow the seeds of thought that fed and nourished that great thought-movement whose fruitage in a few short centuries made the Protestant Reformation a fact. Shall not the names of the MAIMONIDES and the great men who rest so close to him, be worthily and nobly perpetuated? In Athens stands an American monument. I copied the inscription as follows: "To hold aloft the Light of Truth and Freedom and to guard the friendship of Hellas and Hesperia for ever." I refer to the Gennadius Library Building. Why shall we not have in Palestine a Jewish monument "to hold aloft the Light of Religion and Idealism and to proclaim the brotherhood of man and the Fatherhood of God"? A monument, a "MAIMONIDES Memorial Synagogue and Study-House" would mean just that.

A worthy resident of Tiberias, himself a learned man and bearing an honored name, name of a once famous city of the once famous land where MAIMONIDES lived and taught, asks me to appeal to our brethren, who take pride in our history and who love our religion, to contribute towards erecting a memorial synagogue and Study-House to honour and vivify the memory of MAIMONIDES, and let me add, the memories of the learned and saintly men whom I have mentioned, a monument dedicated to the "Religion and Idealism" for which they stood. The land whereon are the tombs of MAIMONIDES and those near him, has been purchased. But some three to five thousand pounds, are needed to erect a small but beautiful building. O reader, does not your heart stir you? Think of the lives, the learning, the heroism, the sufferings, the self-devotion, the reverence for God and the love for our religion which have clothed these names with immortality! "Yes" You answer, "we are proud of them"! Then I ask you to send your contribution to Rabbi Barouch Toledano, Treasurer of the MAIMONIDES Synagogue Memorial Fund, c/o The Anglo-Palestine Bank, Tiberias, Palestine.

H. PEREIRA MENDES
Minister Emeritus of
SPANISH AND PORTUGUESE CONGREGATION,
NEW-YORK.

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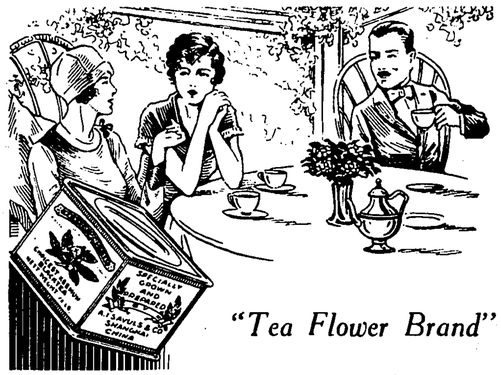

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REV. SHOGUN SAKAI MAKES REMARKABLE DISCOVERY

We are in receipt of an interesting communication from Rev. SHOGUN SAKAI, Tokyo, wherein he draws our attention to a remarkanle discovery made by him in unearthing some valuable MSS buried under the ground for nearly six hundred years. They refer to the ten commandments which we daresay will lead to some further important disclosures. We hope to publish in our next issue some further details which we expect to receive from Mr. SAKAI, a noted Japanese priest, who visited Eres Yisrael last year and returned to Japan recently filled with enthusiasm regarding the future prospects of New Judea. The letter from Mr. SAKAI referred to above follows:—

Since I returned from Palestine two books —"A Glorious Banner on the Mt. Olive," and "Zion, the Divine Land"—were published, both

REV. SHOGUN SAKAI.

being more than 500 pages and entirely original from every point. And just before the third one was put on print a wonderful discovery of mysterious documents interrupted my work. Praise the Lord for this discovery is nothing but the restoration of Theocracy on the earth and the victory of the Chosen-People. Since then I am totally absorbed in its research. Many precious antiquities were also discovered with the documents which are written in the Jindai-characters on paper or parchment and some are carved on stone. They were hidden deep under the ground nearly 600 years because at that time the Buddist priests were crazy to hunt after the documents of Japanese history, to burn down the Japanese literature and make Japan come under the civilization of Budhism and China. And by this new discovery we learned at first that the present Japanese history has been changed as we Japanese believe that Japanese civilization was brought up by the graces of Budhism and China. Now we use the Chinese characters but we had our own character which we call the Jindai-character. Jindai means the Divine Era, before our first Mikado.

I do believe that this discovery is the greatest one under the clouds and among the nations. Not only the quantity but the quality is matchless. We can see clearly the world history far before Adam and Eve. I think I can make the documents public before the world within this year, and I do believe that it will make in the world history a great change, rather a revolution. At present we opened only a part of it, but I discovered a great thing among them. Strange to say it was Moses' Ten Commandments, carved on a natural stone which seems to have been used as a breast-plate. Next time I shall send you the picture but I can show you the records only now.

"*Romulus*, the 104th descendant of *Adam* and *Eve* declares in the 200th year of the reign of *Sumera-Mikado Tarawak-Tojosuki*. (This Mikado you can never find in document; we learn that he is the great grand father of our First Emperor Tirmun.) the Head-God, *Moses*' Ten Commandments, Head-Quarters Heavenly Kingdom.

Worship the Rising Sun-God.

Worship Mikado the Son of Sun.

Do not disobey the Sun-God, the disobedient shall be smashed.

Do not disobey the law of the Head-God, Heavenly Kingdom.

Do obey the laws of the five races in the outer lands.

Do not disobey the law of the Home-Land who legislates for the people of the outer lands.

Encourage the righteous and correct the dark-hearted.

There's no other God and Moses in his prophet.

Worship the Sun-God, Amen.

Moses' Ten Commandments, the laws of the outer lands, *Mount Sinai*."

What do you think of this? This was hidden under the ground nearly 600 hundred years ago, and this has been one of the national treasures in the Mikado's hand at least 2000 years. As you know the Scripture was imported into Japan only 400 years ago, and these hidden treasures began to be opened two years ago and not more than a dozen people have seen them yet.

How the people in Japan 2000 years ago knew these proper nouns—Moses, Romulus, Adam, Eve, Mount Sinai and Amen?

Certainly this decalogue is not the same as that of yours, but I think it is very interesting and worthy of studying. This decalogue was found day before yesterday and I may inform you more by and by. Will you please introduce the above to the chosen people on the earth through your paper?

TOKYO, May 10, 5689. SHOGUN SAKAI.

PRESENTATION TO HAZAN ELIAHOO ISAAC

There was a fair attendance on the 28th ultimo, at the Ohel Rachel Synagegue when Hazan ELIAHOO ISAAC was given a presentation of a silver Kiddush cup on the eve of his departure to Jerusalem by the Committee of the above Synagogue, in appreciation of his services to the congregation covering a period of nine years.

Mr. CHARLES S. GUBBAY, President of the Synagogue Ohel-Rachel who presided spoke in Arabic and referred to the service rendered by the Hazan, whom he wished a pleasnt trip to Eres Yisrael and an enjoyable holiday in their ancient homeland.

Hazan ELIAHOO ISAAC was moved with the presentation given him by the Committee, and made a short address recounting his career in Hongkong and Shanghai covering a period of twenty-five years. He ended with conferring benedictions upon each and every member of the Committee and Trustees of the Ohel-Rachel Synagogue and hoped and prayed that the blessings of God would rest upon them. He quite appreciated the honour done him that day and words were inadequate to express his feeling towards them.

The Hatikwah having been chanted by the children present, Mr. R. D. ABRAHAM called for three cheers for the venerable Hazan, after which those present took the opportunity of wishing the latter *derech shalom* and a pleasant stay in the land of his prayer and hope.

WOMEN'S INTERNATIONAL ZIONIST ORGANIZATION

At a meeting convened on the 14th ultimo, at the residence of Mr. and Mrs. A. E. MOSES, 31 Nanyang Road, a branch of the Women's International Zionist Organization was formed, after an address by Mrs. ARIEL BENSION. The latter spoke for nearly an hour describing the special welfare work done for women and babies in Eres Yisrael. A committee was elected consisting of Mesdames D. E. J. ABRAHAM, President, A. SAPHIERE, Vice President, S. E. LEVY, Hon. Secretary and Miss M. PERRY, Hon. Treasurer.

In introducing Mrs. Bension, Mrs. D. E. J. Abraham made some appropriate remarks and spoke as follows:—

"There is no need to introduce Mrs. Bension, as you or most of you have heard her eloquent and impassioned address more than once.

"The occassion, that we Jewish ladies are gathered here, is that Mrs. Bension has asked for it to lay before you the work that is done by the Women's International Zionist Organization in Palestine amongst women and children. This work is a necessity for you cannot bring new comers into an undeveloped land even though it happen to be the land of their hopes and aspiration and leave them to their fate, so that their state at the last will be worse than the first.

"The Jewish women of different countries of the world have banded themselves into Societies to give a helping hand. Mrs. Bension while travelling in the East has formed such Societies in Bombay, Calcutta Singapore, and she hopes you ladies of Shanghai will participate in the good work. I know we in this place need many essentials to broaden our lives and to make it worth living, but this duty we cannot shirk to help to settle our people in Palestine, people who have suffered much, such suffering both mental and physical as no other nation in the world has known, and it has left them bent, and distotrted in body, but thank God it has not stunted their minds and they only ask for a chance to be allowed to grow to their full capacity."

A garden party is being aranged in aid of the W.I.Z.O. for the 16th instant by Mr. and Mrs. R. E. TOEG at their residence No. 211 Yu Yuen Road. It is hoped that a large gathering may take advantage of this opportuninty with a view to rendering effective service to the good cause.

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The Jewish Library, Edited by Rabbi Leo Jung	6.50
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SOCIAL AND PERSONAL

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MR. N. S. ISAACS.

"The learned Judge joins me in commending the zeal and efficiency which Special Constable No. 17 (Mr. N. S. Isaacs) displayed in effecting the stolen property. "Constable Isaacs has no less than 16 similar arrests to his credit during the past two years, and I trust that his services to the community of the International Settlement may be brought to the notice of the Commissioner of Police."

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MRS. H. AUSLANDER.

nee REBECCA FREEIBERGER, daughter of Mr. and Mrs. A. FREEIBERGER, who was married to Mr. H. AUSLANDER on the 22nd January, 1929, at Storozynetz, Bucovina (Roumania). Mrs. AUSLANDER was given a hearty reception in local circles on her arrival last month, where she is winning popularity. She speaks several languages French, German, Roumanian and Polish. She plays fine music and enjoys a beautiful voice for singing. Her training at a College in Vienna had earned her a fine reputation and her kind services for charitable causes have been often requisitioned. Mrs. AUSLANDER will undoubtedly prove an asset to local charitable institutions.

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[*Continued from page 14*]

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To these Jews of Shanghai, who count as a constructive force in the community, I say, you have received us with kindness, you have listened to our messages with patience, you have given to our mission both your moral and your material support and our mission to your shores has been as great a succes as could be expected considering the difficulties that had been created. For all this, we thank you. And on behalf of all who may make the far journey to bring you word of Israel's regeneration, let me request you: Receive them with a little kindness, with a little faith, but, above all, with an open mind. Yours will be the gain from the very beginning, and at the end, yours will be the satisfaction of knowing that you were helping to bring on the time, when once again, "The Law would come forth from Zion aand The Word of the Lord from Jerusalem."

With best wishes for the success of your community, and with Zion's greetings, I remain,

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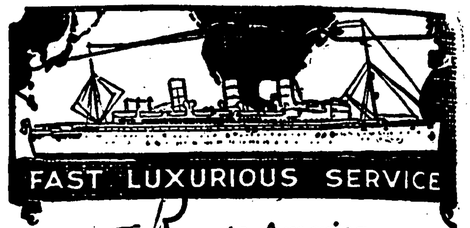

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Empress of Asia	July 13	July 14	July 16	July 18	July 27
Empress of France	Aug. 3	——	Aug. 6	Aug. 8	Aug. 17
Empress of Russia	Aug. 24	Aug. 25	Aug. 27	Aug. 29	Sept. 7
Empress of Asia	Sept. 7	Sept. 8	Sept. 10	Sept. 12	Sept. 21
Empress of France	Sept. 28	——	Oct. 1	Oct. 3	Oct. 12

SOUTHBOUND	Shanghai Leave	Hongkong Arrive	Hongkong Leave	Manila Arrive
Empress of Russia	June 15	June 17	June 18	June 20
Empress of Asia	June 29	July 1	July 2	July 4
Empress of France	July 20	July 22	July 23	July 25
Empress of Russia	Aug. 10	Aug. 12	Aug. 13	Aug. 15
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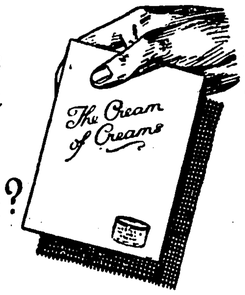

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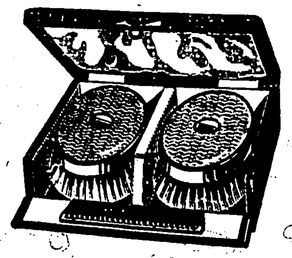

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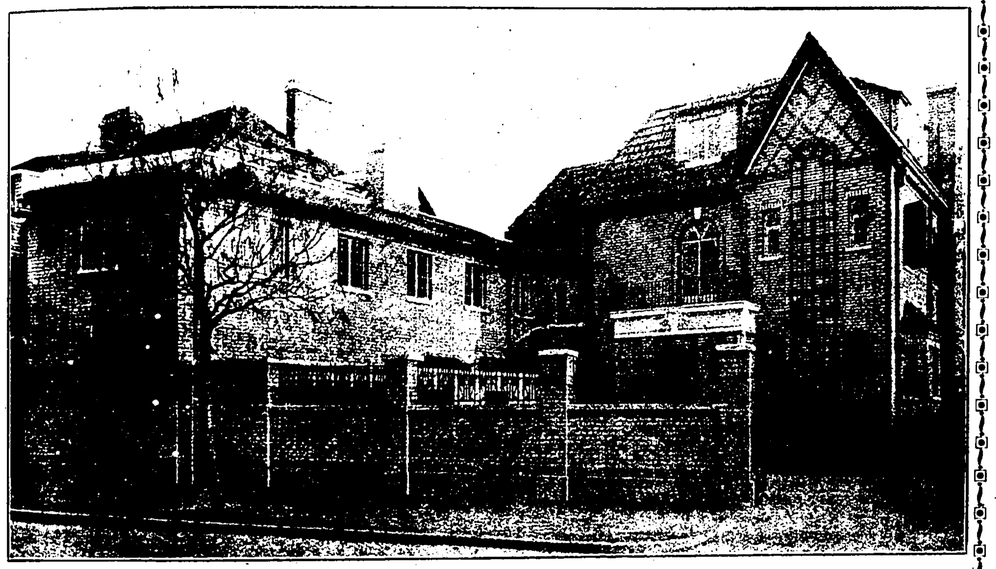

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The illustration shows the New Simcoa House, Shanghai, [illegible] and Turner, for which Dorman Long supplied the [illegible] A. Cameron & Co. (China), Ltd.

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EDWARD EZRA ARCADE

The above picture shows the exterior view of the newly erected building at corner of Kiukiang and Szechuen Roads, known as the Central Arcade, the property of EDWARD EZRA Estate, the management of which is in the hands of Messrs ARTHUR and THEODOR SOPHER. The Central Arcade is part of a large construction now under way and is situated at the Szechuen and Nanking Roads corner. When completed at the end of this year the building will be of three stories in height with the ground floor fitted for shops. The other floors will be rented as offices and apartments. The building is to be of reinforced concrete with a covered private road to accommodate motor traffic. The finished structure will be in two blocks connected by a bridge. The Central Arcade of which we give an illustration above, contains shops on the ground floor and offices on the first floor which are approached by an open corridor. The external appearance of building is Egyptian in character. The architects are Messrs. PALMER and TURNER. Following are the contractors who specialized in the building:—

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General Manager.

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MR. CHOW JINKEE.

Among the foremost firms of contractors in Shanghai, that of Chow Jin Kee has acquired a fine reputation. It has just finished the ninth year of service by the erection of the newly completed ARCADE BUILDING at the corner of Szechuen and Kiukiang Roads for Messrs. Arthur and Theodore Sopher, administrators of the Edward Ezra Estate.

EXTERIOR VIEW OF EDWARD EZRA ARCADE.

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It has been estimated that about 3,000,000 tons of material will have to be handled during formation of the Tunnel, and for this purpose

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The Contract was only placed after the purchasers had visited the works of competing firms, and inspected Lifts in actual operation.

Other Contracts in hand at present include:

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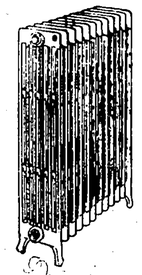

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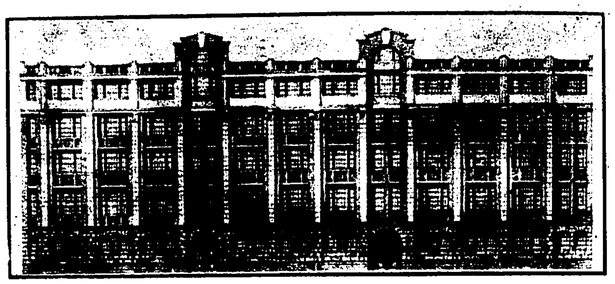
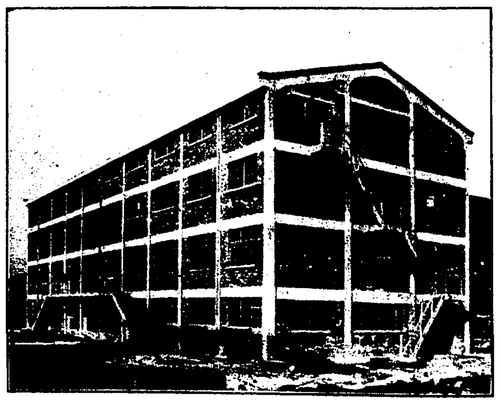


Who was awarded the Contract for ARONOVSKY GODOWN in Broadway, one of the most attractive structures ever built in Shanghai. Poan Young Foo undertook to complete the construction within six months from date of signing the Contract. He is now able to deliver the building to its owners within less than four months—a record which must be greatly appreciated by the latter. Poan Young Foo has established a great reputation as a building contractor. The illustration below shows the French Tramway Building at Lokawei constructed by him. The work was completed within sixty-five days. Another fine record!

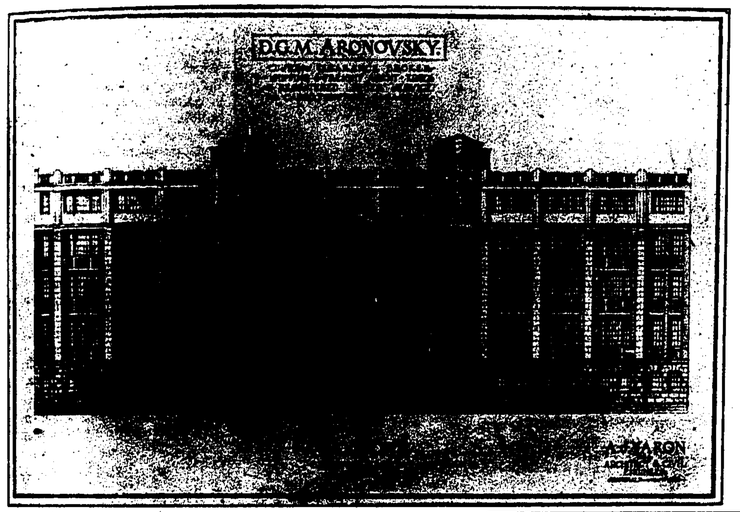


POAN YOUNG FOO STANDS FOR RELIABILITY & PUNCTUALITY IN THE EXECUTION OF TENDERS FAVORED HIM.

[Patronize Our Advertisers]

MODERN SHANGHAI.—Jewish Contributions, V.

THE EDWARD EZRA ARCADE,—ARONOVSKY GODOWN ARE THE LATEST STRUCTURES TO THE SETTLEMENT.



Building prospects in Shanghai are by no means alluring. They are indications of a genuine desire to create records quite unprecedented in Shanghai. There have been no relaxation of efforts since we issued our Industrial Number in April last. The largest building on record is now nearing completion in French Concession. The Cathay Mansions will be ready in September next for occupation, the building being the largest that has ever been attempted in Shanghai. Next comes the SASSOON House on the Bund. These two mammoth structures are monuments of Jewish contributions to the future growth and prosperity of Greater Shanghai. It is gratifying to note that Jewish efforts to contribute their maximum are not slackening. The next building in view is the Jewish school. We understand that the site for this has been chosen by the Building Committee in Seymour Road, on the ground of the Ohel Rachel Synagogue. The present very interesting structure is undoubtedly the ARONOVSKY Godown (of which we give an illustration above. It is situated on Broadway East and will consist of reinforced concrete and brick fireproof construction, designed in accordance with the latest rules of the Fire Offices Committee.

DESCRIPTION OF ARONOVSKY GODOWN

The building is five storeys high, the floor area of each storey being about 21,500 sq. feet (clear floor area, without columns and walls) divided in two compartments, except the ground floor, which has four separate compartments (about 18,000 sq. feet), a garage (1600 sq. ft.) and a workshop (1000 sq. ft.). The garage in the backyard, behind the godown has to house the truck fleet of Mr. ARONOVSKY, which will be available for instant serviice day and night.

The ground and first floors of the godown are designed for an exceptional live load of 450 pounds per sq. feet, the other floors are designed for a live load of 300 pounds per sq. feet. Beam and girder construction used throughout the building, give the possibility in a cheaper way to increase the span between the columns to 25 feet, thus forming a free rectangular area of 25 by 200 feet between the column rows. The godown is provided with two Electric Goods lifts of three and five tons capacity, probably the most powerful ever built in the Far East. The lifts are specially fitted with self levelling gear, which gives a true level at all floors automatically. The installation of the lifts will be made by Messrs. Malcolm and Co. who are agents for Messrs. Wm. WADSWORTH and Sons, Ltd., Bolton, England.

Four very large and commodious staircases serve for the transportation of the goods by coolies. The floor landings of the staircases are constructed as bridges 16 feet wide and 40 feet long, so that goods lifted by the freight elevator on carriages may be moved to the place of storage without unnecessary reloading. On each midway landing between the floors lavatories and toilets will be installed in certain rooms for the foreign and Chinese working staff separately. The fire protection and sanitary installations will be carried out by Messrs. ELM and Co., Ltd. in accordance with the requirements and wishes of the Shanghai Fire Brigade and the rules of the Fire Committee. Hope Brothers Standard Steel Factory Sashes (Agents: DUNCAN and Co.) are used for the window openings. The doors are of the Sliding Fire door type, with automatic apparatus, allowing self-closing in case of fire, and are designed in accordance with the latest rules of the Shanghai Fire Insurance Association. One quarter of an inch thick wire glass will be set in the steel sashes, 21 oz. sheet glass, protected by special wire netting on steel frame, to be used in the skylights of the workshop, garage and staircase-roof. Only the best linseed oil putty mixed with gold-size will be used. The glazing contract has been awarded to the well-known firm of Messrs. PILKINGTON BROS., (China) Ltd. The electrical installation will be handled by Messrs. ANDERSEN MEYER & Co., Ltd. The ceiling lights are situated in the slab panels between the beams and are protected by special wire-guards, to prevent the lamps from being broken by boxes, bales or packs when storing them. Each separate compartment in every floor has a special switchboard and meter.

[*Continued on page 8.*]

High Class Sanitary Fittings by
SHANKS & CO., LTD., BARRHEAD

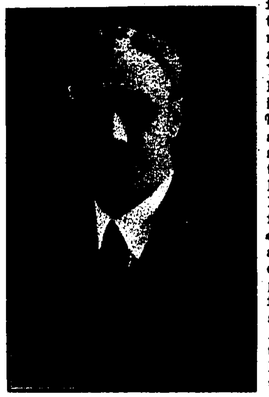
CATHAY HOTEL TO BE OPENED NEXT WEEK

The Cathay Hotel about which we wrote in our April edition will be opened in the new SASSOON House next week, according to an announcement made by Commander F. R. DAVEY, Manager of Messrs. E. D. SASSOON & Co. Ltd. Work on the interior has been completed and the installation of furnishings were carried out by the local leading firms specializing in these lines. The Cathay Hotel will be under the management of Mr. E. CARRARD and will be the acme of beauty and perfection in the whole of the Far East. As stated in our last Industrial Number, no expense has been spared in the effort to make the Cathay Hotel the finest and the best in the Orient. The tourists will find in this beautiful palace something of which they will be pleased and we have no hesitation in saying that for many years to come the Cathay Hotel will take the lead in Shanghai.

ARONOVSKY-GODOWN-FOUNDATION. See Illustration page 16.

A RISING ARCHITECT IN SHANGHAI

The ARONOVSKY Godown now nearing completion will remain a monument to the architect who designed it. Mr. A. J. YARON is undoubtedly taking a leading part in the present wave of building activities in Shanghai. He bids fair to capture a great share of the architectural work with his name and fame growing daily among all classes of men. Mr. YARON'S office is located at 316 Bubbling Well Road, Mr. YARON is quite optimistic of the future building operations in Shanghai and sees no reason why the present progress should not continue uninterruptedly in future. His drawings have been varied. He designed several churches for the interior of China, a cathedral for Foochow, two apartment buildings, the building of the Kincheng Banking Corporation, etc., Mr. YARON looks forward with special interest to seeing the completion of the ARONOVSKY Godown, which contains residential quarters for Mr. and Mrs. ARONOVSKY at the top of the building. This commands a beautiful sea view and will be unquestionably the coolest place during the summer months.



MR. A. J. YARON, N.E.A.

[*Continued from page 7.*]

The General Contractors for the building are Messrs. POAN YOUNG FOO. The Foundation and Piling Works are done by Mr. A. CORRIT, Civil Engineer and Cintractor. Composite Piles 90 feet in length (19-20 ft. concrete and 70 ft. wood.) were used in the foundation work, to carry the excess of dead and live loads not taken by the natural resistance of the soil, caused by the pressure of the reinforced concrete raft of the foundation.

The Godown is designed and under supervision of Mr. A. J. YARON. Archirect and Civil Engineer. The entire job is expected to be completed in November when it will be turned over to Mr. D. G. M. ARONOVSKY.

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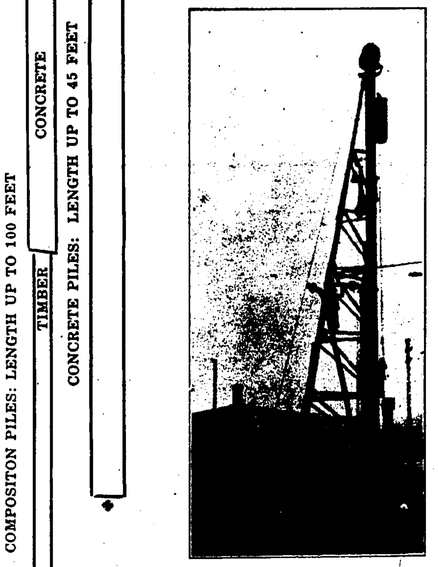

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Melchers Godown, 6 Stories, Broadway East.
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Chai Yee Foo Godown, 4 Stories, Kansuh Road.
Midland's Hotel, 7 Stories, Ningpo Road.
Midland's Theatre, Ningpo Road.

Estimates Free of Charge

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B.Sc., M.I.C.E. Den.

OH! DO LISTEN TO THIS! SHEMA YISRAEL!

What the Great and the Near-Great Have to Say About It.

On Sunday, April 21, 1929, a Conference of Anglo-Jewry, convened by the Board of Deputies of British Jews, was held in London Mr. O. E. D'AVIGDOR GOLDSMID, D.L., J.P., *was in the chair and there were present two hundred delegates representing congregations and institutions. The most significant and representative meeting in the annals of English Jewry. Listen to some of the remarks made at that meeting:*

The Earl of Reading: It is obviously the duty, as it appears to me, of the Anglo-Jewish community, to give its assistance, to the best of its powers to the Jewish Agency in the discharge of the duties entrusted to it by the Mandate.

The Rt. Hon. Lord Rothschild: We have to-day offered a united front of a British Jewry in favour of the working of the Mandate to the best possible advantage to the Jewry of the world.

Lord Melchett: The downfall of Israel has been more due to internecine strife than to action cutside. We have now proved that we have learned this lesson. This Agency is not merely a body to collect money, it is a powerful political force; a force not only with access to the British Government, but to the Mandatory Commission of the League of Nations in Geneva. It has the power to make its voice heard and its influence felt in the interests of the Jewish people in Palestine.

Sir Herbert Samuel: I have always regarded it as a matter of the first importance that the efforts of the whole Jewish people, and not of one section alone, should be focussed upon the upbuilding of the National Home in Palestine. The Zionist Organization, has borne the chief burden for many years, and under the wise and far-seeing leadership of Dr. Weizmann, has accomplished great results. I trust the present opportunity will be seized for creating a fully representative body, powerful in its personnel and its resources, which shall be the visible embodiment and the effective instrument of all that Judaism stands for in relation to Palestine.

Sir Robert Waley-Cohen, K.B.E.: The rebuilding of Palestine is an expression of world-Jewry. To work for its rebuilding, is for Jews to do in the realm of their religion, what the League of Nations is doing in the world of politics. The Jews in Palestine are intensely devoted to the ideal of building up a Jewish home. That ideal shrinks from no sacrifice and inspires every act of their life, and it is not surprising that it seems to absorb the whole of their spiritual energy. But as time goes on, the ever-gathering momentum will spread into the sphere of religious life, and from this pure and virile Jewish home, there will spread a light, which once more will reinforce the religions of the world. *The spiritual regeneration of a country is possible only if there is first a material regeneration.*

The Rt. Hon. Sir Matthew Nathan, G.C.M.G.: Those of the community, whose English nationality is alike their inheritance and their pride, will be now enabled to work with those of their race and religion who have been taking part in the development of Palestine. The realization of this co-operation is a happy climax to the wise and tactful negotiations initiated and conducted by Mr. Weizmann.

Mr. O. E. D'Avigdor Goldsmid, D.L., J.P.: We must admire the zeal, the self-sacrifice, and the devotion with which the Zionist Organization and its supportters have carried on the task. It is the duty of those who have so far looked on, to take a hand in the work for Palestine. In Palestine, I was struck by one outstanding fact; the feeling of the Jews that they are in Palestine by right and not on sufferance.

Dayan H. M. Lazarus: We find that the schools of Palestine produce a Jewry as religious as any in the world, and a body of people amongst whom there is Sabbath observance. The syangogues of Palestine are crowded with people who know the meaning of prayers, because they pray in the language in which they speak. The Jewish holidays in Palestine are celebrated in a manner with which no other Jewry in the world can compare.

Councillor S. Finburgh, M.P.: I have formed a Palestine Committee in the House of Commons. 80 members of the House have promised to do their best in furtherance of the Mandate. That is something on which to depend. If they are willing to do that, how much more should we be willing to do all we can.

Miss Nettie Adler, J.P., L.L.C.: All of us believe that this up-building of Palestine, is going to have a tremendous influence upon Jewry throughout the world. It is making all Jews one, for the future of Judaism.

The Chief Rabbi Dr. Herts: This historic meeting shows that every section of Anglo-Jewry is determined to play its part in the rehabilitation of Eres Israel. Every section of Anglo-Jewry shows that it considers itself part and parcel of the House of Israel and of the Jewish family, and that it is going to make one family and one front to rehabilitate Eres Israel and to resurrect Eres Israel.

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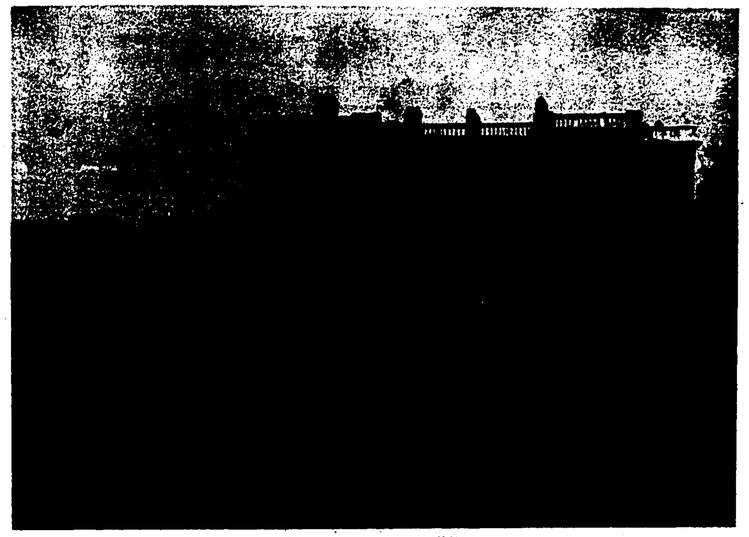

View of main Club Building

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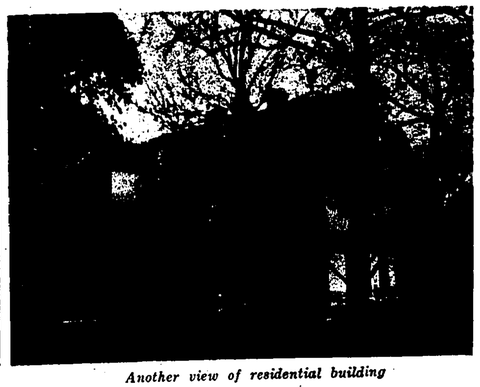
View of residential building



Another view of residential building

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HERZL MEMORIAL NUMBER

JEWISH CALENDAR
1929-5689

*Rosh Hodesh Tammuz.....Tues., July 9
Fast of Tammuz Thurs., July 25
Rosh Hodesh Ab...Wed., Aug. 7
Fast of Ab... ...Thurs., Aug. 15
*Rosh Hodesh Elul Fri., Sept. 6
Rosh Hashanah.....Sat., Oct. 5
Fast of Gedaliah...Mon., Oct. 7
Yom Kippur.....Mon., Oct. 14
1st Day Succoth.....Sat., Oct. 19
Shemini Atzereth...Sat., Oct. 26
Simhath Torah.....Sun., Oct. 27
*Rosh Hodesh Heshwan..... .....Mon., Nov. 4
Rosh Hodesh Kislev.....Tues., Dec. 3
1st Day Hanukah Fri., Dec. 27

*Also observed the day previous as Rosh Hodesh.

מבשר ישראל

Israel's Messenger

The International Jewish Monthly

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

Established:	Discontinued since:	Revived
22nd April, 1904	4th February, 1910	27th October, 1918

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A PLEA FOR JEWISH BOOKS

In recent years the publishers of large printing houses have been busy producing Jewish works of great merit by well-known Jewish authors. Here a solution was found to make those who are not well conversant with Hebrew to study the treasures of Jewish lore and fortify themselves with all that is best in Judaism. Consequently, we felt it our duty to introduce these books into Jewish homes in China and had them advertised from time to time in ISRAEL'S MESSENGER. We sadly confess that our efforts were not rewarded with success. We find there is a lamentable lack of appreciation to read Jewish books by Jewish men and women who fail to realise that works of fiction which they too often read and digest are not going to replace in any way the works of diction written by eminent men in Israel. PAXTON HOOD said, "Be as careful of the books you read as of the company you keep, for your habits and character will be as much influenced by the former as the latter." The sort of books which our youth read are mostly novels depicting adventures of the wildest nature written by gifted authors, which leave nothing of lasting value to the reader. We cannot too strongly denounce the tendency to ignore Jewish classical works and we must make a genuine effort to overcome the habit of reading works of objectionable kind, in preference to classical Jewish books which are advertised from time to time in ISRAEL'S MESSENGER. In America a movement was set afoot by the Rev. Dr. S. FELIX MENDELSOHN, Editor of *The Sentinel* to observe two weeks in a year (between Iyar and Siwan) with a view to introduce Jewish books into Jewish homes. The movement has succeeded in attracting attention and we have reason to believe that it will remain a permanent institution in American Jewish calendar. Something of this sort should be espoused in China and we hope there will be some response to this appeal made by us to co-operate in a movement which aims to restore real Jewishness into Jewish homes by means of Jewish books written by Jewish authors, for Jewish men and Jewish women.

"THE WOUNDS OF A FRIEND"

"The grace of God—the making of humanity by his beautiful hand—no heart is such, that disgrace clings to no man after repentance, any more than the feet defiled with the mud of the world come yet defiled from the bath. Even the things that proceed out of the man, and do terribly defile him, can be cast off like the polution of the leper by a grace that goes deeper than they; and the man who says, 'I have sinned, I will sin no more', is even by the voice of his brothers crowned as a conqueror, and by their hearts, loved as one who has suffered and overcome.—Dr. GEO. MACDONALD.

All our readers will concede that the caption of the leading Note of the week adopted by *The Jewish Guardian* in one of its issues to hand, is a high sounding one. How deep this sentiment is rooted in the article under discussion had better be investigated, and this we wish to do for the benefit of our readers. The noble canon of the philosopher KANT in which he enjoins that 'make no man a means to thy ends, but hold every man to be an end to himself,' is the first principle to be considered between friend and friend. True friendship we know may be counted as one of the richest blessings of life. We do not mean casual acquaintances, or people with whom we come in contact in the railway, in business or at social functions. We wish to explain that it is a friendship similar to that which the Editor of *The Guardian* extends to Dr. MONTEFIORE or Dr. MATTUCK. We hope we will not be accused of being personal in mentioning such influential names, which will instantly express what we are driving at to our readers. Speaking in a general sense true friendship is a rare phenomenon. What we want most is a type which knows no rudeness, without affectation; the friend who can keep his temper cool, his head clear and his judgment true. In fact we may wish for one about whom it may be said that in 'my sorrows he will sympathize, in my successes he will rejoice, his voice will be like sweet music when the voice of the world sounds harsh and discordant.' 'Faithful are the wounds of (such) a friend.' How are we to test that one possesses 'this dearest of all earthly blessings?' It is said:—

"When adversity flows
Then love ebbs; but friendship standeth stiffly
In storms; time drawoth wrinkles in a fair
Face, but addeth fresh colours to a fast friend,
Which neither heat, nor cold, nor misery,
Nor place, nor destiny, can alter or diminish."

To quote *The Guardian*, "'Faithful are the wounds of a friend.' Mr. D'AVIGDOR-GOLDSMID will not be hurt at the friendly wound faithfully inflicted by his kinsman, Dr. MONTEFIORE.' Then follows a lengthy account of how at the conference of the Jewish National Agency when the newly-weds—the Zionists and the non-Zionists—met together under the distinguished heads of Dr. HERTZ and Lord MELCHETT, Mr. GOLDSMID spoke of 'our beloved CHIEF RABBI' and the 'Princely Philanthropist' two notable speakers. Dr. MONTEFIORE speaking at the annual meeting of the League of British Jews faithfully inflicted a friendly wound on the CHIEF RABBI, when he said:—

"The living heroes of Zionism, or of semi-Zionism to-day, are scarcely conspicuous, even in England, for their devotion to the Jewish religion. I do not think that we often see them in synagogue, or horible dictu, in St. John's Wood. The Chief Rabbi may be beloved, and I deplore and condemn any scurrilous attack upon him as much as anyone—but he does not often, I think look down from his place in Synagogue on him, or on those, who call him so."

At these words Mr. MAGNUS, the Kirg's Henchman describes this friendly thrust as 'a palpable hit, so neat and so gentle withal' that he hopes Mr. GOLDSMID will take it in the spirit of Proverbs XXIII: 6. Like all other human relations, friendship, we are told, has its laws which must be duly studied and obeyed. Its first great law is that of sympathy. Another important law is that of mutual forbearance. Dr. MONTEFIORE'S words do not give us any impression as to whether he entertained these two humanly qualities. What about RUSKIN'S beautiful lines that 'Imperfections are divinely appointed that the law of human life may be effort, and the law of human judgment *mercy*.' Is Dr. MONTEFIORE immune from these as well? But the King's Henchman would leave it 'to him, or to those, to reply to the thrust.' It is now over two years since ISRAEL'S MESSENGER has been consistently and persistently crossing swords with *The Guardian* and its Editor, the famous "Englishman of the Jewish persuasion." We have been given a standing invitation to reply to the vagaries, so amply projected in *The Hasofeh*. But says iur contemporary:—

"Moreover, when all is said and done, it is a little odd, to find Dr. Hertz so hard on the author of 'The Bible for Home Reading,' the valiant defender of Judaism against Christian missions in the "Hibbert Journal," and yet to find him at the same time so ready to go out of his way in support of non-Jewish champions of theoretic Jewish nationalism and semi-Jewish donors to Zionist funds."

Mr. MAGNUS pleads in heroic vein for Dr. MONTEFIORE. This contact between the King and his Henchman is not for nought. The Gullistan of Hafiz entertains us with a story with a moral, which is worthwhile recounting. 'One day,' we are told, 'in the bath a piece of perfumed clay came to me from the hand of a friend. I asked: art thou musk? art thou amber? It replied, 'I was a worthless piece of clay, but having for a season associated with the rose, its beneficent virtue has penetrated me: without that I should still be common earth.' We may say when speaking of our *confrere's* attempts to stir up sympathy for Dr. MONTEFIORE, the classical Biblical lines, 'the voice is the voice of JACOB, but the hand is the hand of ESAU.' There is no influence so mighty as that of spirit upon spirit. 'I know not,' says JAMES MARTINEAU, "a more serious thing than the responsibility incurred by human affection. Only think of this: *whoever loves you is growing like you.* Neither you nor he can hinder it save at the cost of alienation." The poet rhapsodises:—

"By love subsists,
All lasting grandeur—by pervading love—
That gone, we are as dust."

Mr. MAGNUS asks, "Does our beloved Chief Rabbi" meet his lovers in the Synagogue or on the platform? And, if not in the Synagogue, then may not a Synagogue-goer say, even at an unorthodox conventicle! 'Greater than Palestine is Judaism.'" After reading the above, our readers will concede that the tables are somewhat reversed. 'It is the voice of ESAU speaking in the name of JACOB,' but it should be remembered that "Greater than 'Liberal' Judaism is Palestine' There's the rub! Our *confrere* tells his readers that 'he is thoroughly on the side of Dr. MONTEFIORE, and with Mr. DE ROTHSCHILD and the League of British Jews." That was to be expected all along. We believed in it from the very beginning. Mr. MAGNUS, the League of British Jews and the rest argue, "The Jews for us are not a people, like the Danes, but a religious brotherhood, a religious community, whose only *raison d'etre*, whose only true value, is religion, and religion alone." *The Hasofeh* has no other alternative but to obey the 'Grand Dukes.' For forces are around the editorial sanctum that invisibly mark its very existence. It may be explained that:

"All things by a law divine
In one another's being mingle."

In this case, the mingling is a complex one. Here, we have men of high standing who are opposed to the combined will of *Kol Yisrael*. They do not believe as BURKE said that 'example is the school of mankind and they will learn no other.' *The Jewish Shomer* boasts of its ten years' existence 'to give expression' to those very aims which we have been combatting for over ten years. And we do not see any victory for our *confrere* in sight at present. We will carry on until we break the camel's back. Our treacherous contemporary continues thus:—

"Nothing has occurred in the interval to weaken our conviction. On the contrary, events have corroborated. [The liberal Jewish Conference held at Berlin?—Ed.] The fallacy of the Nationalist Jews has become more and more apparent. We had hardly been in existence for three years, and Sir Herbert Samuel was still High Commissioner in Palestine, when the White Paper of 1922 distinctly, gravely and explicitly denounced it. The nationalist did not like the White Paper. They tried to go behind what it said and in front of what it gainsaid. Year after year they struggled on—gallant, perhaps, in their die-hardism, but foolish and dangerous in their policy—attempting to misrepresent, and even within their powers, to misgovern British Palestine as Jewish Palestine, and to miscall it, and even to mislead, Palestinian Jews as National Jews. They failed."

Once more our treacherous contemporary has put in its oars in order that it may interpret our policy in Eres Yisrael. But we may say that we are not a wit dismayed, for such 'pow wow' talk is not worth powder and shot. Great Britain and the League of Nations have assured world Jewry of their determination to stand by the BALFOUR Declaration. The White Paper will whittle down to nothing as the days go by, and we will have instead the Blue White Paper which will speak for itself. All this depends on the Jewish man-power that we will be able to place on Jewish soil. It will not consist in useless talk as the passage we have cited above. We cannot doubt but a day will come, nay is coming, when 'Palestine will become as Jewish as England is English.' This much we are assured in face of all Mr. MAGNUS' *echas* and lamentations. For what reason did Zionists fail *ipse dixit* as our *confrere* tries to put it? For the simple reason that

"They could not pay their way. The stream of irrigation dried up. The Prince's relaxed in their philanthropy, and the hard-headed businessmen came on the scene. These insisted that every kind of Jewish effort should be utilized and roped-in for Palestine, and that, if Zionism had become Nationalism the non-Zionists, too should take a part in Palestine administration. They surrendered the nationalists' position and implemented the theory of the White Paper by the constitution of the Jewish Agency."

When we began reading this passage as cited above, we imagined that Mr. MAGNUS was about to make some reference to the £60|- raised by him for a grove in Eres Yisrael over four years ago. But our *confrere* was wise enough to see what a stir such a statement would make! A stir which would cause much mirth and laughter the world over. It would not then be a question of the 'mite to its might' inasmuch as there are many purse-proud followers of Dr. MONTEFIORE and his ilk who could easily have stepped into the breach and done their duty. In those days, *The Shomer* proudly referred to its 'meek' achievement and begged its readers to continue contributing to our 'innocent recreation.' To-day action has interpreted itself into mere empty talk—a sort of degeneration into being one's own trumpeter. Dr. MONTEFIORE affirms that 'he is not impressed by these tokens of the de-nationalization (sic) of Zionism. For, he says, 'Honeyed words lime lesser brains.' Let us quote him *in extenso*:—

"He believes that at heart 'the leaders, or the great leader, remain nationalists of the deeper brand. Till nationalism is abandoned and rejected, till the whole purpose of the continued existence of the Jews is acknowledged to be religion, till their evolution as a religious community is held to be higher than their early, transitional and transitory condition as a people and a nation, so long must I continue to be an anti-Zionist, so long shall I refuse to have any part or share, however, secondary in a movement which fosters and stimulates aims, aspirations and ideals which I hold to be dangerous or retrograde."

We may say that such irresponsible talk will wound the susceptibilities of Zionists the world over, and no healing will bring about a reconciliation and make us believe in the faithfulness with which the thrust was made. In fact this aged humanitarian may make many enemies by such loose utterances in season and out of season. Such empty talk merely shows us weakness of character, rather than pluck and consistency. We would rather Dr. MONTEFIORE devoted his time more to missionaries than Zionism the essence of which he can never understand. Such an obstinate attitude in face of the welding together of Zionists and non-Zionists for the weal of Zionism, is simply an ill-wind that blows nobody good. It may mean 'a fine confession of faith' to Dr. MONTEFIORE and the League of British Jews, but we are not prepared to take note of it. We shall continue to accept Dr. MONTEFIORE as an enemy rather than a friend. We would say 'Fatal are the wounds of this type of friend.' And yet this brand of Judaism of "Liberal" calling speak of religion as the whole problem of Zionism! What has it done towards religion besides doing away with the dietrary laws, the 'Get,' the Halissa and circumcission? Mr. MAGNUS writes that nationalism has already been rejected by the British Government and abandoned with the concurrence of the Zionist Organization. Probably our non-Gentile gentile critic did not at the time of writing make a note of the manifesto by the Labour Government with special regard to the revision of the Mandatory under which Palestine falls. For the present we are not ready for self-government or a political status as Jewish born subjects, but when the psychological moment arrives, we ask who can stem the tide? Who can deny the freedom of an age-long people who have contributed so much to civilization? But the best witness to what we say is TIME. History teaches us that patriots and martyrs suffer so that from their sacrifices there may spring the liberties of untold millions. Posterity will judge what Dr. MONTEFIORE and his satellites have done for the Jewish nation. Let them be told in the words of PLUTARCH that a friend is not wanted to be one's counterpart and to repeat all our emotions: but we need the friend who will accompany us in our researches for truth, and aid us in rectifying our judgments." 'Faithful then are the wounds of a friend.'

THE NEW CHAPTER

"Look up and not down,
Look forward and not back,
Look out and not in,
Lend a Hand"—HALE.

In the last issue of ISRAEL'S MESSENGER we replied to the 'Faith of a Layman' who, on writing about Passover, turned to the past in

[*Continued on page 12*]

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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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DR. JAMES WOO SAILING FOR GENEVA.

GUEST of the ZIONIST ASSOCIATION NEXT SUNDAY

Not very long ago, Reuter was responsible for the cable statement flashed from Geneva, according to which China is preparing to withdraw from the Council of the League of Nations. This has created quite a sensation here at the time, although we have the best of authority in saying that the National Government harbours no such intention to secede from the League. As a matter of fact, China is arranging to consolidate her forces in Geneva and deputing her best men to represent her case in that powerful assembly of nations. China has much to gain by a round table conference. She has the Opium question to solve, the revision of treaties with the foreign powers and other matters of equal importance to negotiate in the near future.

DR. JAMES WOO.

The National Government is fully alive to the need of delegating to the League her ablest representatives. This month a well-known Chinese lawyer Dr. JAMES WOO, (who, by the way, was educated at Mr. and Mrs. S. A. HARDOON'S Chinese school in Shanghai), is leaving for Geneva. Dr. Woo held a position of legal adviser to the Foreign Office for two years and has just been appointed Secretary-General to the Chineese delegation to the League of Nations. Dr. Woo is the nominee of Dr. C. T. WANG, the Minister for Foreign Affairs. Last year Dr. Woo was appointed to negotiate with the representatives of France, Belgium, Spain, Portugal and others for the revision of treaties, a task which was ably handled by him. Dr. Woo is leaving for Geneva on the 12th instant via Canada, with his wife and daughter and will remain there for an indefinite period.

Readers of ISRAEL'S MESSENGER need not be told of Dr. Woo's interest in Jewish affairs and his strong views on the Jewish National Movement. He wrote us on few occasions on the subject: one was published in our tenth BALFOUR Declaration Number on the 4th November, 1927. Therein Dr. Woo expressed some sentiments of literary value to the readers. While in Geneva Dr. Woo will keep himself in touch with the Zionist leaders, especially with Dr. V. JACOBSON, the representative of the World Zionist Organization. The local Zionist Association is giving Dr. and Mrs. Woo a farewell garden party on the 7th instant, at the International Country Club.

[*Continued from page 11*]

order to give reins to his imagination and thereby ridicule political Zionism with all its hopes of the future. We have always been on the *qui vive* when reading these leading Notes which appear in the *Jewish Guardian*. We never intended reading a lesson to its Editor, Mr. LAURIE MAGNUS, but would rather help him to realise the great disservice which he is rendering to *K'lal Yisrael*. For a number of years he had been in the habit of stabbing his people furtively: seldom did he come out in the open in the pre-BALFOUR Declaration days to fight their hopes and ideas. Even when assuming the editorship of the *Guardian* he carefully managed to hide his identity so that no man should know the man with his "foul deeds." It is for this reason we felt impelled to criticise the man and not the paper. We were never actuated by any personal malice. We hold with MATTHEW ARNOLD that "criticism is a disinterested endeavour to learn and propagate the best that is known and thought in the world." It is related that when the statue of SERAPIS was destroyed in the Temple of Alexandria, and a soldier struck a blow on the knee of the idol, the great crowd thought to have seen the insult avenged by heaven; but when the soldier mounting higher struck off with his hatchet the head of the image, and a swarm of rats, that had made their home with the god—whom all Egypt had worshipped—burst forth and ran about on all sides, reverence for SERAPIS was gone. This is precisely our own experience. At the very outset when we started a campaign against our pseudo-Zionist contemporary, we expected to risk the displeasure of those in power. Instead, our efforts were greeted with the stillest silence in the hope that we would cool down and retire from the fray. But as the Psalmist said wisely, "Many are the thoughts in a man's heart."

[*Continued on page 16.*]

THE STORY OF GLAXO

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MESSAGE FROM MINISTER SUN FO

LAUDS JEWISH NATIONALISTS' PLAN TO UPBUILD THEIR ANCIENT HOMELAND

The message from MINISTER SUN FO, son of the late Dr. SUN YAT-SEN which we publish below is of unusual interest. It carries with it the voice of the late Republican Leader and therein lies the true significance of it. The late Dr. SUN devoted much time and thought to railway schemes in China: his plan is now being worthily carried out by his son, Mr. SUN FO who is Minister of Railways. In recent times considerable headway has been made in the development of new roads and transportation in China, in building new lines and importing new rolling stock, all of which augur well for the future of China. No foreigner living in this part of the world will fail to wish the country an era of progress and prosperity. China has suffered much from the ravages of the civil war and the time has now arrived for the people to enjoy an era of tranquility. The National Government has come to stay. Her leaders are working hard to stabilize the government and the currency, improving the trade and industries and inaugurating such reforms as may prove of lasting boon to the country. There is a genuine desire to shake off the dust of centuries and help in the development of the nation's illimitable resources. There is no reason to fear any setback. The National Government is creating confidence and order out of chaos. The recent State burial of Dr. SUN in Nanking has passed off without mishap. No incident has taken place to mar the historic occasion. That *per se* is a sign of strength for the National Government which should not be underrated.

MINISTER SUN FO.

MINISTER SUN FO refers to his visit to our homeland last year and expresses confidence in the country's future. He tells us that he was impressed with the progress made and wishes the Zionist Movement continued success and prosperity. We are sure his message of goodwill will be appreciated and read with vivid interest. "There are only two ways of rising in the world," says LA BRUYERE, "either by one's own industry or by the weakness of others." New Judea will "rise in the world" by her own unflagging zeal and enthusiasm to secure for herself "an honourable place in the family of nations," to use the phraseology of the late Dr. SUN YAT-SEN, and not through trampling upon the weakness of other nations. "The mind is hopeful; success is in God's hands." The message of Minister SUN FO referred to above follows:—

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Nanking, June 11th, 1929.

Mr. M. E. B. Ezra,
Israel's Messenger,
62 Avenue Road,
Shanghai.

Dear Mr. Ezra :

I have pleasure to acknowledge receipt with thanks of your letter of the 6th of June and a copy of your recent publication.

The two articles in your Monthly about my late father, Dr. Sun Yat-sen, have been read with keen interest and appreciation.

Having had the pleasure of visiting Palestine in the spring of 1928, I am in full sympathy with the aspirations and objects of the Zionist Movement. It is my earnest hope that this great Movement will enjoy continued prosperity and success.

I am,
Sincerely yours,

SF : YTH

Sun Fo

SOCIAL AND PERSONAL

MISS CISSY EZRA.

An intersting study of the daughter of Mr. and Mrs. N. E. B. EZRA. Miss CISSY is 13½ years old. *[Photo by Shanghai Sunday Times.*

Miss M. PERRY accompanied by a Shohet left for Tsingtao where the summer vacation will be spent.

Miss HANNAH MOOSA, Miss REGINA SHIBBETH and Miss VIOLET LEVIS sailed for San Francisco last month. They hope to make America their future home.

A daughter was born to Mr. and Mrs. V. M. HAIMOVITCH.

Mr. and Mrs. M. S. BLOCH have moved to 133 Rue Admiral Courbet.

Mr. R. E. TOEG left for Tsingtao this week. Mrs. TOEG sailed on the same steamer with her husband, but will continue her journey to Harbin from whence she will travel via the Transatlantic Siberian route to Vienna on a visit to her daughter. As stated in our last issue, Mrs. TOEG will visit Zurich and attend the Zionist Congress in an unofficial capacity.

Mrs. ALEXANDER RENNER, wife of Dr. RENNER, is spending her vacation at Unzen, Japan. Dr. RENNER will visit the place next month where he hopes to stay for a fortnight or so, before returning to Shanghai.

Mr. A. S. GUBBAY of Hongkong is here on a short vacation.

A sefer Torah was dedicated on the 16th ultimo at the Ohel Moshe Synagogue. There was a large gathering and the impressive ceremony contributed much to impress all those present. The misheberachoth yielded $750.00 which will be devoted towards the building fund of the Synagogue.

Mrs. S. E. LEVY and her son BERTY left for Weihaiwei last month for their summer vacation.

Mrs. A. SILBERMAN sailed for Singapore last month on a holiday.

A library and reading room under the name of the Shanghai Jewish Library "Kadimah" is being opened on the premises of the Ohel Moshe Synagogue, 56 Ward Road. The Committee has already a number of books but an appeal is made to members of the Jewish Community and their friends for books and literature in English, Hebrew, Yiddish and Russian. Those who can give books, etc., are requested to send them to the above address or to communicate with Mr. L. KASARNOVSKY, 39 Range Road, Telephone 40157, when the books will be sent for.

An interesting post card has reached us from Chief Rabbi Dr. J. L. LANDAU, of Johannesburg from Vienna, under date of May 23. Dr. LANDAU is on a vacation tour in Europe and expects to attend the Zionist Congress this month. The post card to us contains the following greetings, "Very cordial regards from Vienna. Saw the Jubilee Number of ISRAEL'S MESSENGER in Berlin. Hope to attend Congress in Zurich."

On the 16th ultimo, Mr. HERMAN Ash was united in wedlock to Miss GUTIA daughter of the late Mr. V. ZATZ and Mrs. ZATZ, at the Ohel Moshe Synagogue, Rabbi M. Z. ASHKENAZI officiating. There was a large gathering present on the occasion to felicitate the happy married couple. The reception was held at the Eddie Cafe when the toast of the bride and the groom was proposed in a felicitous speech by Mr. J. S. ISAACS.

[*Continued on page 24.*]

[*Continued from page 14.*]

We are not seeking for any recognition from high or low. Our principles are too dear to us to be sacrificed on the altar of vain-glory. Having struck-off with our editorial hatchet the artificiality of the liberal smoke-screen employed by the *Guardian*, we are on pins and needles to see what stuff the latter is made of; in other words we are waiting for the literary rats to burst forth and show themselves to the reading public, and prove what we have said. We are to consider in this column an article on 'The New Chapter.' We expect to be slowly manoeuvored into seeing through liberal spectacles until we come as the Talmud says, 'to the end of the chapter.' Of course, Mr. MAGNUS relies on the chapter of accidents to help him along in his sinister plans. He is ready to give chapter and verse for anything, as he did when writing on Passover. On this occasion we are to turn over to a new chapter when considering the proceedings of the Agency Conference which was held in April last in London. Our *confrere* was evidently in good humour for he had his eye on what he describes 'was something irresistibly alluring in the spectacle.' The Conference was attended by notables among whom were Mr. D'AVIGDOR-GOLDSMID, the CHIEF RABBI and LORD MELCHETT. With his usual serene (?) outlook on Zionist achievements, Mr. MAGNUS, decided to look at the outcome of the Conference 'away from the illusion of the footlights,' in the spirit of THACKERAY who said, "Come, children, let us shut up the box and the puppets, for our play is played out.' This spirit of making mountains out of mole-hills, was never more amply exercised by this "Englishman of the Jewish persuasion" than when starting his 'New Chapter' in the history of the Jewish National Agency, for we have him asking:—

"Is this the end of the drama of the Agency? Is the all-star cast which was got together in order to launch the united front on Palestine now separated into its discordant elements, and are extreme Zionists as right as they are un-repentant in calling the whole show a sorry farce? We should be reluctant to register this conclusion. . . . ."

Never was the promise of 'Ask and it shall be told you,' more deserving than when a voice pleads for light and more light. The stars are always ready to shine and give their light on a dark, dark night. Our *confrere* is quite justified in putting query after query when starting a new chapter, and for this reason we would commend PATIENCE until we arrive at the end of the chapter. Then, perhaps, the whole situation will unfold itself before our gaze in order that 'the mass of trifles will make magnitudes'. And another virtue Mr. MAGNUS must cultivate is memory, so that when that day arrives, he may be able to draw from the storehouse of his minds, wherein is preserved the experiences of old. Through this gift we are told MILTON was helped in his 'Lycidas,' 'Paradise Lost,' and 'Paradise Regained,' poems which are studded with translations and paraphrases of extracts from the classic poets. Even PASCAL never forgot anything he had seen, heard, or thought. AVICENNA could repeat by this same power the entire Quran when he was ten years old, and Francis Suarez had the whole of St. Augustine by heart. In three weeks, SEALIGER, the famous scholar, committed to memory every line of the Iliad' and the 'Odyssey.' Another scholar JUSTUS LIPSIUS, offered to repeat the 'Histories' of TACITUS without a mistake or forfeit his life. CHARMIDES, the Great, according to PLINY, could recite the contents of every book in his library, which was by no means a small one. May we entertain in the same way the hope that Mr. MAGNUS will one of these days recite the whole of the articles of the Palestine Mandate by memory? Continuing, by way of explaining first of all the Chief Rabbi's 'purple passages' which read:—"That day, Anglo-Jewry had rolled off the reproach of slavery, of political immaturity, of national childishness, for it has signalized its willingness to labour for one holy ideal," we are told by our irritable *confrere*:—

"The reproach of slavery, applied to British Jews, who had withheld their support, first, till in 1928, the Samuel-Churchill White Paper corrected the excesses of the exremists, and, secondly, till in 1928, it was decided to enlarge the Jewish Agency so as to include non-Zionists, is merely idle rhetoric; while as to 'political immaturity' and 'national childishness' these epithets are not pertinent (we refrain from saying impertinent) in themselves and contradict the reference to one holy ideal.' But the Chief Rabbi went further in his political ardour. Despite his desire for international peace, he declared war on non-Zionists; and since these, in his opinion, suffer from, 'national childishness,' we presume that he would make war on children. "Any section of Jews not with them' he promised, 'was as if it was an active enemy.'

Mr. MAGNUS in his enthusiasm to appear as a true 'Englishman of the Jewish persuasion,' picks up a quarrel with the Ecclesiastical head of the Synagogues in England, and has utterly forgotten that by virtue of 'Seniores priores,' we would much rather heed the latter's clarion call which urges British Jewry to wake up and do its duty.

Once more we are referred to the CHURCHILL-SAMUEL White Paper, which is held out before our tempting gaze as a sort of a Philosopher's stone having the supposed power to correct 'the excesses of (so-called) extremists,' in the rank of Zionism. But this will not do. By the pure and simple process of transmutation we are assured by our alchemist Dr. WEIZMANN that in course of time the 'White Paper' will be altered into the 'Blue White Paper.' As for the statement projected in the *Hasofeh* that Jews as a holy nation did not contemplate adopting a political status—a nation among nations, in the future, is another attempt to bore his readers by constantly repeating the same *Shir Hashirim*. We know Mr. MAGNUS would rather see a 'petticoat government' established, for we have him pleading for the emancipation of women, who attend religious services in the St. John's Wood Temple, whereon presides a Goy-Rabbi noted for his sensationalism. This luminary would also like to see the Jewish Get and Halissa abolished and a sturdy band of mamzerim reared within sight of St. John's Wood. Mr. MAGNUS evidently still has in his hand a hatchet and an axe with which to fight our national aspirations. Such an 'active enemy,' a *Sonney Siyon* deserves to be driven by the 'editorial lash' beyond bounds, and this we will set out to do in future. The next reference is made to LORD MELCHETT'S speech, which is pronounced as being 'much more reasonable' and as 'common sense talk.' The reason that made the *Hasofeh* pronounce its favourable opinion on the foregoing was due to LORD MELCHETT'S statement that the

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Agency was not merely a body to collect money so much as to be a powerful political force with access to the British Government and also the League of Nations in Geneva. To this the *Guardian* assures its readers that the proposition is a practical one. It does not seem to understand that this newly-formed political body will act as agent between the British Government, the League and the Jewish People, so that the aspirations for political freedom and emancipation of world Jewry will take form and hasten the advent and functioning of the Blue White Paper. The conclusion of 'The New Chapter' is projected in words:—

"We prefer the language of the prospectus to the language of the lash. Lord Melchett is tired of the romance of Palestine; 'in 1921, Palestine was a romance; in 1928 a proposition' and it was a business proposition which he put across the footlights of the New Scala Theatre. .. well, this is straight talk, and we are disposed to think that Lord Melchett will do more for present-day Zionism than all the dithyrambists of so-called Jewish Nationalism. If he can induce other hard-headed business men to put their money into Palestinian enterprises, he will be helping to build a national home for such Jews as may elect to become Palestinians, and so, less directly, he will foster the aims of Zionists [or are they non-Zionists?.—Ed.] like ourselves, who are hopeful that under the aegis of Dr. Magnes and other leaders of the University, a centre of intensive Jewish studies may flourish in Jerusalam—the ancient city of our history and of our prophecy."

The concluding lines quoted above serve to show up Mr. MAGNUS as a master of the difficult art of writing in appealing language in order to seduce his readers from their staple-moorings. The plea for more millionaires to put their money into Palestinian enterprises is not a new one. Only last year Mr. MAGNUS devoted a whole column to this burning question under the caption 'Wanted: Millionaires.' Since then much water has passed under 'London Bridge' but nowhere did we read of any attempt to further the cause of trees—that innocent recreation—or for the university with its books and shady nooks on the part of the *Guardian*. Nevertheless, our contemporary still shows extreme animosity towards Jewish Nationalism. This scepticism on its part will dissipate itself into nothingness when we reach the end of the chapter. Scepticism is simply not believing, for it is denial, negation, darkness. We are told there is only one cure for darkness and that is coming to the light. If one persists in barring God's daylight, there is no help at hand. It will end in moral suicide. We trust our contemporary will take note of what we have written in a true spirit of give and take, and not confuse same with what DRYDEN expresses as 'curtain lectures which make a mournful bed.'

NO GALUTH? "Medieval Cruelty In Modern Guise"

"Knowledge by suffering entereth,
And life is perfected by Death."

It has become a popular pastime among our 'liberal' brethren abroad, to hold up to ridicule the Jewish conception of Galuth-life with its terrible hardships and persecutions. Some of these worthies so lose their sense of actual facts that they begin to imagine things, and would rather 'walk the plank' than face the 'nightmare and her ninefold.' Only recently the chief of the pseudo Zionists in the British Empire, that 'British gentleman of the Jewish persuasion,' actually did pick a bone with 'an eminent Rabbi' on the subject of Galuth. With a restless spirit and in order to lay a flattering unction to his soul, this layman without sufficient faith in his people actually looked up Vol. V of the *Jewish Encyclopedia* in his hunt for treasure-trove and what did he find? Just a one-line entry of three words: "Galut. See Diaspora, Exile" Disappointed at the result,—for the treasure seeker believed in Galuth prior to his efforts to re-interpret it in liberal terms and to use his own words, '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'—this faithless man adopted the no-Galuth consciousness and began speaking of 'innocent recreations,' of an 'universal nationalism' to his votaries far and wide. No attempt was made to take cognisance of the conditions of suffering Jewry in Eastern Europe and elsewhere. Now we are informed by our contemporary *The American Hebrew* (by the way, we are now on the exchange list again after having severed 'diplomatic' relations for over four years) just to hand, that a newspaper published in Rome had the audacity to suggest to MUSSOLINI to banish the Jews from Italy and consequently close all their Synagogues. This will no doubt open the eyes of those who enjoy 'no-Galuth consciousness,' and help them to realize the cruel forces with which no doubt they will have to contend with one day. History repeats itself again and again. We are glad to note the comments passed by Dr. ISAAC LANDMAN, the Editor of the above named contemporary. While deploring the fact that such 'cold-blooded cruelty against thousands of fellow-beings' should emanate from a fanatical newspaper, he refers to the whole incident as 'medieval cruelty in modern guise.' No more appropriate caption could be found to silence the vagaries emanating from St. John's Wood and Fleet Street. But this anti-Semitic Italian newspapeer when it indited its virulent and obnoxious article evidently 'put the cart before the horse.' It evidently forgot that Spain is weeping bitterly to-day for her nefarious deeds of five centuries ago. It evidently forgot that 'Il Duce' was above such petty whims and fancies and that as an enlightened statesman who considers the welfare of his nationals he found it expedient that he should regard them first as Italians and then as Jews. The noble reply 'Il Duce' gave to the mad tantrums of this newspaper reads:—

"The Jews have been in Rome since the time of the Caesars, and it would be ridiculous to consider any measure in banishing them. There were 50,000 Jews in the time of Augustus and they asked permission to weep at Caesar's grave. The Jews will remain undisturbed."

(We need make no further comments, as MUSSOLINI'S reply amply shows us the course that Italy will follow. We are sure 'Il Duce' has endeared himself in the hearts of his Jewish subjects who will no doubt loyally uphold and safeguard the interests of the land of their adoption and the home of GARIBALDI and MAZZINI.

'DAYAN' MONTEFIORE And His 'Square Table', VII

"No one can read the Bible without seeing that it has everywhere its Pisgahs and Tabors, and exceeding high mountains, whence the beauty and glory of the future are to be discerned, and God's spirit carries men to their summit, and bids them open their eyes.—Dr. JOHN KER."

In our last review we gave the traditional interpretation of the dietary laws in opposition to 'Dayan' MONTEFIORE'S views on the subject. We would like to deal further with it before we turn to the next chapter so that we may take it off our hands. There are many curious ideas held about the dietary laws. We have read a splendid contribution on the subject by RABBI ISRAEL I. BRODIE, Chief Minister of the Rodef Shalom Congregation, Melbourne, and President of the Australian Zionist Federation, from which we shall give some excerpts here:—

I have heard the most extraordinary views advanced by Jewish people in Melbourne for not taking Kasher meat. One man of beefy and ruddy complexion complainingly informed me that he once tried to eat some Kasher meat and found it so tough that he had to see a dentist and doctor simultaneously. "Why should I take Kasher meat," says a well known cantankerous type, who, as the old Jewish proverb has it, can always detect the mote in his neighbour's eye, and blind to the beam in his own, "why should I go out of my way to buy Kasher, when so many members of the Board that look after the interest of Kasher meat have Trefah in their own homes?" "I have been compelled to buy Trefah meat, a Jewish woman once told me, because the service in the Kasher butcher shop is so dreadful!" Such and similar arguments, whether true or not, are rather silly and irrelevant. But there are persons who in all seriousness question the necessity at this time of day for the whole series of the dietary laws? Granted that they have been in vogue for generations past, granted also that they have the authority of Scripture, why should

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they be considered as essential to the maintenance of Judaism? Are there not some Jews, it is contended, who are very particular about Kasher, who nevertheless do not hesitate to break the Sabbath openly and brazenly, and will even stoop to twisting the moral code? Surely, religion should not be a matter of injunctions and prohibitions concerning bodily diet, rather it is a matter of exhortations concerning spiritual nourishment and improvement. What difference does it make to the Almighty whether one eats the meat of an animal slaughtered after the Jewish traditional method, or whether the animal be pole-axed or shot or electrocuted, or what not. As long as one is a Jew at heart and tries to do one's fellow man, why should one be bothered with all the paraphernalia and the taboos associated with Kashruth. Does not the observance of these taboos tend to make the Jew anti-social, is he not debarred thereby from intercourse with non-Jews, and consequently is it not the cause or one of the causes of much misunderstanding based on ignorance of the Jew held by the world outside?

Thus, we believe, some of the votaries of 'Liberal' Judaism argue, in order that they may adopt a religion of convenience and ease. What 'Dayan' MONTEFIORE concludes his chapter with should be hearkened to by all lovers of religion and truth. Let us quote the passage which reads:—

"I want the leaders and rabbis, to tell the rank and file what the deductions from 'Liberal' Jewish doctrines actually are. I want nothing to be done, and no rite to be abandoned, in a slipshod and careless way. I want the Rabbis to set the example. Their lives should be imitated and imitable. Their practice should be followed. If the dietary laws should be obeyed, and if they obey them, then let their flocks obey then too. As the shepherd lives, so should the sheep."

We are in entire accord with the generous sentiments, so lucidly expressed by 'Dayan' MONTEFIORE. To our mind much more does this apply to orthodox Jews than to their so-called liberal brethren. Orthodoxy has turned out a galaxy of eminent Rabbis and Leaders of thought who not only preach to the masses, but particularly lead simple, righteous lives in strict compliance with the ethical and spiritual laws of the Bible and Talmud. But what does 'Dayan' MONTEFIORE do to lead his flock to the 'Pisgahs and Tabors whence the beauty and glory of the future are to be discerned'? We have him preaching revolt in opposition to the voices of our sages and martyrs. We have him preaching sedition in order to hurt our national aspirations. In him Anglo-Jewry has a rank disrupter, a *Sonei Siyon* who, surely, must be leading his deluded followers to accept him as a 'prophet' to preach to the lost souls in Israel!! But let us once more turn to Rabbi BRODIE'S brilliant article referred to above, and read his explanation as to why the dietary and moral laws are essential for the purity of Jewish lives of all callings. Says he:—

Judaism, through its revelation, written and oral, seeks to give significant qualities to every detail of living and thinking, provides the possibility for the harmonious association of the external and inner life, introduces ethical motives into the daily hubbub of common-or-garden existence, and raises the commonplace into an act of worth. A well known ancient sage and eloquent preacher of the fourth century, Rabbi Levi, I think (I have no books of reference with me as I write), asks, "What does it matter to the Holy One, blessed be He, how the animal is slaughtered, whether the Schechita is performed at the throat or the nape? (of course it does not), but the Commandments have been given to purify and refine human beings." Discipline, discrimination, distinctiveness, separation from the unclean thing—all ethical aims, are the resultant of the laws of Judaism, even those concerned with external life and including such ordinary acts as eating. "Ye shall be holy, for I, the Lord, am holy!" is the refrain running through the laws of the Torah. Some people try to justify the retention of the dietary laws on the ground that they are hygienic, that they make the Jews immune from diseases which are prevalent amongst other peoples. We can very well believe that, and may predicate that the laws of the Torah are divine because they are beneficial to man, and also that the Torah positively commands us, "And ye shall preserve yourselves." But Judaism, by giving us these Commandments, has a higher and, in a sense, a different view (cf. the view of an ancient Rabbi, that a forbidden thing may be pleasant, but the pious Jew refrains from it because of God's command), as I have explained above.

We will now discuss chapter VI, of 'Some Rough Notes,' in which we can mark with our blue pencil some remarkable passages—remarkable in the sense of its ludicrousness. In one passage, 'several speakers' we are told, 'urged that the time should not be far distant when liberal Judaism might become the full religious home for many who were not of the Jewish race, and that, in the practical development of Liberal Judaism this great good should be steadily borne in mind.' 'Dayan' MONTEFIORE expresses his hearty approbation on hearing 'such utterances.' We suppose that at the next 'Liberal' Jewish Conference the question of 'Ger Toshab' and 'Ger Sedek' will be brought forward for the consideration of these leaders with the 'no Galuth-consciousness.' The many who are not of the Jewish race, we believe will not be granted the privilege of being 'Gerim Sedek' for the simple reason that 'Liberal' Judaism will not then insist on the application of the dietary laws, the Divineness (sic) of the Torah, or the circumcision. We would draw the attention of our readers to another humorous passage which reads, 'Thus the writer of one article deplores that the 'Liberal' Movement has not been able to stop the inequality of rich and poor in the Synagogue.' To this the 'Dayan' makes a hasty reply, 'Well, we, or rather, Dr. MATTUCK, have stopped it.' Not having the serious problems of the Torah to discuss, we have such petty quibbles as we have just cited, commanding the attention of the so-called liberal followers. We are told the honour goes to LEADER MATTUCK who recently spoke of an 'adventure in an unknown Life and an unknown world.' It surely must be a speedy drop from an unknown world to one where rank materialism guides the votaries of St. John's Wood. Another humorous citation—we are sorry to say it is the last one,—reads thus:—

"Again, new prayers are asked for, modern hymns, even an occasional use of non-Jewish classics. Well, the writer should study our prayer-book and hymn-book, and he would find his wishes have been fulfilled. The immense daring which Dr. Mattuck has incorporated one of the greatest sonnets of Shakespeare in the most sacred of all the services, should find in the writer of the particular article I am alluding to unhesitating approval."

We have always conceded that the goy-Rabbi possessed a boldness of heart—for, what in creating a precedent for the abolition of 'Get' by marrying an *Esheth Eesh*—this was merely a suggestion of ours, and no news has come to hand whether our hint was taken up—of visiting an unknown world and silently dropping back to mother earth, should surely make a hero of the man. His is a unique genius to forsake our grand old Psalms and substitute a sonnet of SHAKESPEARE 'which exactly interprets the proper feeling which the worshipper should seek to obtain at that very time and on that very day!' But why not include in the ritual that well-known ballad 'Who killed Cock Robin?', or the song of the caterpillar from 'Alice in Wonderland' about cabbages and kings—perhaps better still the well-known nursery song 'Goosy Goosy Gander!' We are sorry for 'Dayan' MONTEFIORE for the rather ugly role he is playing in his advanced age. We have great

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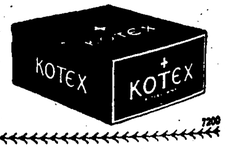

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respect for him and the name he carries, in other words, 'we admire the man, although we decry his life-work at times'. We realise how futile it is to argue with 'Dayan' MONTEFIORE. In an article contributed by him recently in the *Liberal Jewish Monthly*, he made the following sensational confession, "For over and above my age, I am probably too much of a die-hard." And so he is. We write not to convince him of his folly in leading a retrograde movement in Anglo-Jewry but to warn the unwary. In our next issue we shall publish our final review of the booklet which has reached us under 'Dayan' MONTEFIORE'S name and fame!

[*To be concluded in our next issue*]

"THE UNKNOWN SANCTUARY"

A Pilgrimage from Rome to Israel, VI.

"It is not just as we take it—
This mystical world of ours;
Life's field will yield, as we make it,
A harvest of thorns or flowers."—Cary.

RABBI ELIJAH BENAMOZEGH wrote to AIME PALLIERE that the future of the human race lies in one formula which was uttered by JESUS (*Vide* MATH. V: 7-19), namely, 'Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For, verily I say unto you, Till heaven and earth pass, one jot or one title shall in no wise pass from this law, till all be fulfilled. Whoever therefore *shall break one of these least commandments and shall teach men so*, he shall be called least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven.' This injunction is a direct rebuke to those who seek to lead people astray in their spiritual outlook on life. It is related that when PERICLES went into the pulpit to make orations of the people, he would make his prayer to the gods, that 'nothing might go out of his mouth but what might be to the purpose.' And PERICLES we know was a Greek who lived roughly speaking 429 years before JESUS. PALLIERE was most fortunate in having for a teacher and friend RABBI BENAMOZEGH who guided him aright and gave him sage instruction. In his remarks about the Catholicism of Israel there is a great light thrown on the subject by the master which we are sure will be of special interest to our readers. The question even to-day is hidden in oblivion and neither Jew nor Christian seem to be clear on that point. Note how the master introduced the subject to PALLIERE:—

"Judaism makes a distinction between Jews and Gentiles. According to its teachings, its leaders are subject as priests of humanity to the hierarchy of Moses, while the laymen are only subject to the ancient and abiding universal religion, to the service of which Jews and Judaism are utterly dedicated. Christianity, on the contrary, created the most unhappy confusion, either in imposing the Law on the Gentiles through Peter and James and the Jewish Christians with them, or in abolishing through Paul this same Law for the Jews themselves. Consider all things well and in their relations to each other, and will see that Nonchism, which astonishes you, is nothing else than Messianism, the authentic form of which Israel was the guardian and the mouthpiece."

As to the accusation of a tribal God, RABBI BENAMOZEGH explained it as follows:—

"Can it be imagined for a single moment that after having concerned himself so much with the descendants of Noah, which means all humanity, according to Genesis, God after long centuries of waiting, would give a special law to the Israelites appointed to be the priests of humanity, and would not have troubled himself in any way about the rest of the human race, rejecting it, until the appearance of Christianity, leaving it totally abandoned, without revelation and without law? No. No; all this is impossible, and consequently not only has the Noachide law never ceased to be in force, but even Israel, with its special code, Mosaism, was created for it, to safeguard it, to teach it, to spread it. The Jews thus exercised, I repeat, the function of humanity, and found themselves subject in this way to the priestly rules which concern them exclusively: the law of Moses."

We need not apologize to our readers for giving such liberal extracts from the teachings of RABBI BENAMOZEGH. We consider the subject a vital one which requires much broadcasting in order that it may be brought to the attention of non-Jews. Our Muslim brethren, on the other hand, would profit a great deal by paying special attention to the explanation regarding the tribal God conception so erroneously interpreted by those who have not studied the Bible and its commentaries. Now, to come back to PALLIERE, one can infer by reading his autobiography, that all along he was striving to conceive God as not a personal Deity, but a Universal Principle, the Supreme Cause of Causes. 'A Nation,' HYEL said, 'is as its God.' We believe this to be true in the case of the individual as well. 'For says HYEL, 'the end of worship is assimilation. The end of love is likeness. We live by admiration, and grow like what we admire.' In man we have the intelligence which questions and admires. In him Nature first begins to know itself. As we have said man is constantly asking in the spirit of our Sages of old, 'Who am I?' 'What am I?' 'Whither am I going?' In man we first discern 'the solemn and momentous attribue of freedom.' It is explained that all other things, namely, 'the stars in their courses, the eagle in its flight, the animals with their instincts, are subject to laws which they cannot transgress.' Man of course can sin, can transgress the laws, ordained for his guidance, and in fact can defy God who brought him into being. From man's consciousness of will, we take it, that there is a Supreme, originating will which rules the destiny of things; of intelligence a supreme, constructing Mind; of morality a supreme, righteous Lawgiver; of affection, a loving Father. It is from within us that we derive 'the idea of a Cause.' Said Dr. REID, 'I take the notion of a cause to be derived from the power I feel in myself to produce certain effects.' This much PALLIERE was striving to express in his book now under review, and the result of his researches is nowhere better exemplified than in his biography which relates of his pilgrimage from Rome to Israel. We reverence the spirit of the man who was forever restless from his youth to hack down the underbrush and have a glimpse of the road leading to eternity. PALLIERE may very well say with WALT WHITMAN:—

"I celebrate myself and sing myself,
And what I assume you shall assume;
For every atom belonging to me, as good belongs to you."

[*To be continued*]

HATCHET AND AXES

The story is handed down that when SHERIDAN first made his maiden speech in 1780, when a petition was presented against him, he asked WOODFALL, who heard it, what he thought of his first attempt. WOODFALL, who was an authority on eloquence, said: 'I am sorry to say that I do not think that speaking is in your line; you had much better stick to the drama'. On hearing which SHERIDAN, conscious of his ability, exclaimed: 'It is in me, and, by Heaven, it shall be out!' Well may the editor of *The Jewish Guardian* exclaim in the same classical lines of SHERIDAN, when referring to his antipathy for political Zionism, 'It is in me, and, by Heaven, it shall be out!' *The Guardian* has adhered all along to this policy. It has fought with all the fury of a 'Kilkenny cat', in order to oppose Jewish Nationalism, the life-blood of Traditional Judaism. It has pretended to keep countenance with the movement so as to see how the land lies. Writing in its Weekly Notes, under the above caption, we expected our contemporary to 'bury the hatchet' and submit to the resolutions of the Agency Conference. For we thought to ourselves, Mr. MAGNUS has surely no axe to grind *this* time. In fact we were assured by such erratic talk as 'the time for hatchet and axes is past', for the simple reason that 'Sunday's resolution stand as evidence of the determination of the British Jews to co-operate in the British experiment (?) in Palestine'; and elsewhere we read: 'Some may prefer the trees and valleys, or the university on the hill; some may prefer the ports of immigration, or the salt mines, or the

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electric cables; and according to their choice, so they will emphasize this or that aspect of loyalty to the Zionist cause'. How clever MR. MAGNUS is! He knows how to conceal the real aim of Zionism and introduce 'innocent' recreations' for those who are loyal to 'the Zionist cause'. We have consistently opposed the *Guardian* for over two years, because we had little faith in its moods and whims and strived to usher in the 'years of discretion' in the heyday of its youth. In fact we were always forced 'to give a Rowland for an Oliver. In order to point out a royal road to our *confrere* and his friends so that Zionism and Judaism should convey a truer message to them, we gave advice from our well-laid store of experience and age, even when it was unwanted. For the nonce we see a favourable change in the attitude of our contemporary. Writing about our missonary attempts to lend it a hand now and then the editor unfolds his mind and says:—

"We note, in the 'Jewish Forum' and in the 'Menorah Journal' of New York, that the 'Jewish Guardian' is credited with holding 'an outpost of decay', and with causing 'Zionism to go downhill'; and we are aware that we enjoy an unenviable (sic) reputation in Shanghai. May we say that these strictures leave us cold?"

We want to say here and to assure him and others like him that our dealings with his journal have been business-like, friendly and not coloured even with the slightest tinge of animosity. We are not dangling the sword of Damocles, and we never tried doing so at any given time. We may as well confide to our readers, that at the time of preparing our Silver Jubilee edition, we went so far as to address a courteous letter to Mr. MAGNUS, inviting him to express his sentiments, adverse or favourable regarding the policy of ISRAEL'S MESSENGER. Does this action strike our readers as those of a friend or foe? We believe in what Ecclesiastes (X: 20) says, "Curse not *anyone*, no, not in thy thought, And curse not the rich in thy bed-chamber; For a bird of the air shall carry the voice, And that which hath wings shall tell the matter." Our confrere, we may say, utterly ignored our friendly overture and sought shelter in silence. Therein he showed himself a thorough student of our Sages who taught that "A fence to wisdom is silence." (Vide, Pirke Aboth, chap. 3, verse 17.) Now, to come back to our subject, our contemporary assures us:—

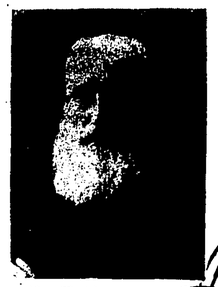
"We have fought for the principle that Judaism is not a national epithet, and that support to Zionism shall not involve us in the fallacy that a Jew is a member of any nation other than that of his national home and patriotic allegiance. The Jew in his national home in Palestine is a Palestinian of the Jewish religion, and an Englishman of the Jewish religion has his national home only in England. This principle has conquered. The enlarged Jewish Agency is founded on a recognition of that principle, and we are content with the victory!"

Anything that can save the man-made theology of 'Liberal' Judaism is welcome in these days. To shake the basis of that platform would paralyze the mission of the MONTEFIORITES in the world and make the leaders thereof a laughing-stock in the eyes of their votaries. Something must be done to defeat Jewish Nationalism, the triumph of which would cause the burial of 'Liberal' Judaism *b'har Tabor*. We sympathize with Mr. MAGNUS in his difficult task to serve a hopeless undertaking. His views cited above are amusing. After uttering the usual *shir hashirim*, our *confrere* relates to us in the next paragraph an incident which he calls an 'insignificant episode,' which took place at the home of the Chief Rabbi, Dr. J. H. HERTZ. SIR WYNDHAM DEEDS, one of the speakers—in fact the chief one, delivered a reply to a leading article in the *Jewish Guardian* headed 'Pro and Con,' in which he said in part, 'that the Zionist movement could *not* be called *international*, in the sense that persons of different nations were in it, because they were all Jews who were in the movement.' We [ISRAEL'S MESSENGER] heartily agree with such an authority as SIR WYNDHAM, and we do not see the reason of his statement being called 'fallacious' by the *Shomer*. We have recently been reading an authoritative book on 'The Mandate for Palestine' by J. STOYANOVSKY, LL.D. of Paris, which we hope to review in a series of leading Notes in ISRAEL'S MESSENGER. Says he in the section of 'The Jewish National Home,' on the subject of this dual nationality with which MR. MAGNUS is haunted:—

"It must be emphasized that nationality as citizenship of a certain state must not be confounded with nationality as membership of a certain nation in the sense of a race. Thus, all Englishman, Scotchmen and Irishmen are, despite their different nationality as regards their race, of British nationality as regards their citizenship. Thus further, although all Polish individuals are of Polish nationality qua race, they have been, since the partition of Poland at the end of the 18th century between Russia, Austria, and Prussia, either of Russian, Austrian or German nationality qua citizenship. . . . . There can hardly be any question now whether Jews constitute a distinct nationality in the eyes of international law. The status of Jews no longer constitutes a mere political issue within certain States, or a diplomatic issue between States, on the ground of humanitarian protection afforded to them by such Powers as Great Britain, France and the United States. Jews as such have now become subjects of rights and duties provided for by international law."

Mr. MAGNUS had better ponder well upon the foregoing. We will not tire of answering his criticisms and exposing his sinister designs upon Kol Yisrael. We shall conclude this article by 'burying our hatchets and axes' for the time being and hoist the flag of truce, peace and goodliness. In the meanwhile, we shall ask our *confrere* to bear in mind that he who punishes an enemy has a momentary pleasure; he who forgives one has an abiding satisfaction.

[*The foregoing was unavoidably held over from our last issue.*]



MR. H. EPSTEIN

THE LATE DR. HERZL: TRIBUTE FROM MR. H. EPSTEIN

Shanghai, 24th June, 1929.

THE LATE DR. TH. HERZL.

TRIBUTE FROM RABBI M. Z. ASHKENAZI.

RABBI ASHKENÁZI

THE LATE DR. TH. HERZL: ISRAEL'S NATIONAL PROPHET AND LEADER

In the twenty-five years which have elapsed since the death of THEODOR HERZL—twenty-five years filled with dramatic events in Jewish and in general history—the figure of the founder of modern Zionism has grown larger and span of a life time, it has come to occupy the place which is generally reserved for the heroes of a legendary age. Hundreds of people are still living to whom HERZL was a beloved and intimate personal experience: thousands to whom he was the flesh and blood leader of a daring and uncertain cause. And it is difficult to realize that the Man of Destiny of Zionism was only thirty-seven years old when he found his life work: that he was forty-four years old at the time of his death: and that in a quarter of a century he has become a universal symbol of the re-awakened creative will of the Jewish people.

THE LATE DR. TH. HERZL.

There is a real danger that in the natural hero-worship which HERZL has inspired, the detailed leasons of his life and of the theories yhich were his fath may be forgotten and misinterpreted. In his brief and brilliant career THEODOR HERZL showed himself to be compound of so many elements that until this day he stands as the highest personification of the cause to which he gave his life. He was a passionate enthusiast and a cool, farsighted thinker; a man of action and a careful theorist; a dreamer of great dreams with a devotion to the most trivial practical details. He planned the first modern Congress of Jews and gave instruction to his colleagues on dress and deportment in the presence of Ministers of State; he worked with lightning intuition (how else could he have achieved so much in seven brief years?) and yet showed himself capable of incredible resilience and patience. And all these elements were transfused by a mysterious charm and magnetism which made him a leader among veterans.

LIVING MEMORIES OF HERZL

Among the living contemporaries of HERZL there are men and women who knew him in his pre-Zionist days as the gifted and popular Viennese journalist: as the Paris correspondent of the Neue Freie Presse: as the special reporter of the Dreyfus Trial. There are others who saw the transformation of the writer into the founder of the key-movements of modern Jewish times. They knew his tastes, his foibles, his hobbies and his amusements.

Among Zionists still playing a role—obscure or prominent—in the movement, there are some who remember the putting up of the mechanism of the first Congress: who witnessed the amazingly rapid stabilization of that new institution in Jewish life, who remember the natural ascendency of HERZL at the meetings of the Congress: who watched the pouring of the old forces into the new mould. There are some who know intimately, at first hand, the Herzlian dream of the Jewish charter, and who learned from the lips of the leader the expectations on which he based his negotiations.

There are many still living to whom he spoke of his disappointments, of the inertia among the classes and the masses against which he pitted his unbreakable will. Others who saw him baffled but not beaten by the reluctance of the veterans of the older Zionism to entrust the future of their movement to a young and untried leader. There are among us contemporaries of the Uganda struggle—the most dramatic incident in the early history of the movement. And there are those who knew him in his last days and who learned from the shock which ran through the whole of the Jewish people when it learned of his death, how powerful had been the force which had been sent to take the place of leadership.

HERZL AS THE MAN OF DESTINY

It was to NAPOLEON that the phrase The Man of Destiny was first applied. But in the modern history of the rebirth of nations there is, for almost every nation, a hero who symbolizes its renewed lease of life in the same way as a semi-legendary figure symbolizes the first lease of life of the nations of antiquity. The place which is occupied in Roman history by Numa Pompilius, in Athenian history by Solon, in Spartan history of Lycurgus, is occupied in modern Italian history by MAZZINI, in German history by Bismarck—and in Jewish history by HERZL.

Prophetic though he was in character, HERZL could not foresee all the changes and developments in the world drama, and in the Jewish drama in which he played the leading role. But all of his utterances contain invaluable hints—and sometimes explicit instructions—as to the methodology of the new Zionism. In the writings and letters and speeches of HERZL occur historic phrases: The Jewish State, the Jewish Society, the Charter, etc. What was the exact meaning in Herzl's mind when he used these words and phrases? To what extent did he, in his own lifetime, come near the reality which these words represented? To what extent has Zionism, since his death, come near it? What is the relation between the Mandate and HERZL'S Charter? Between the various practical instruments of the Palestinian work and The Jewish Society? Between the developments of Jewish rights for and in Palestine and the movement toward the Jewish State? What did HERZL think, toward the end of his career, of the likelihood of drawing *ALL* Jewish forces into the building of the Jewish Homeland in Palestine? What were his intentions when he called the First Congress, and what were his beliefs after his initial disappointments? Did he plan the Congress as a Zionist Congress, or as a universal Jewish Congress for the building of the Jewish Homeland? What were HERZL'S theories as to the form which the Jewish Homeland should take? What views did he hold on parties in Zionism? On labour and capital? On the relation between the Diaspora and the Jewish Homeland? To what extent did HERZL modify his views as he came into more intimate contact with the masses and with the forces which had been at work among the masses? What did he learn from the cultural and religious elements which were organically bound into Zionism? What was his relation to Jewish culture? To what extent did he associate the inherent strength of Zionism with the cultural heritage of the Jew? From the writings of HERZL, from his Congress utterances, and from his letters: from conversations with his contemporaries and the history of his negotiations with various factions in Zionism, a strong light is shed on the evolution of the Zionist leader, and on the growth not only of his personality but also of his insight into the movement.

THE PRESENT AND FUTURE OF ZIONISM

Events which HERZL could not have foreseen—the World War, the strong emergence of the principles of self-government by nations, the principles of minority rights, the shift of the economic centre of Jewish gravity to America, the BALFOUR Declaration, the San Remo decision, the utterances of the majority of governments on the question of the Jewish Homeland, the Mandate, etc., etc.—have made of Zionism a vastly more complex and more significant problem than he perhaps foresaw. How does the Zionist movement—and the general movement toward the rebuilding of a Jewish homeland in Palestine—contrast with the state of Zionism in HERZL'S days? What are the statistical changes, as well as the changes in perspective, which have set in during the last twenty-five years? How many registered Zionists were there in HERZL'S days and how many are there to-day? What amounts were there at the disposal of the movement then, and what are the amounts which have been raised since? What is the status which the Zionist Organization enjoys to-day and the status which it enjoyed in HERZL'S time? What changes of attitude have taken place within and without the Jewish people? To what extent does the Jewish Agency coincide with the views which HERZL held concerning the method of rebuilding Palestine? And to what extent does the co-operation of "non-Zionists" represent the final fulfillment of HERZL'S unsuccessful attempts to interest in the building of the Jewish homeland the scattered forces of he Jewish people?

These problems, like the problems outlined above, can be understood only through a grasp of the historic, organic growth of Zionism. Because HERZL represents the close of one epoch in Jewish history and the beginning of another, it is essential to trace the development of the movement through HERZL as a point of reference, in order that we may be able to grasp the significance of the events of to-day, and to plan with some degree of system our activities of the future. Like all great historical figures HERZL set in motion forces which did not become manifest until years after his death. Part of this he did consciously and programmatically; part of it was unpredictable because it depended on the unanalysable strength of the personality which outlived him and which continues as a vital and increasing force in Jewish history. The study of HERZL from the numerous aspects outlined is intended not to set up a series of iron regulations, but to help Zionists to understand the phenomenon that was HERZL and the nature of the movement in which he played a decisive role. At this state in the growth of Zionist and Palestinian sentiment, such an understanding is more essential than ever.

THE LATE DR. TH. HERZL AND SHANGHAI ZIONISTS

The twenty-fifth anniversary of the death of Dr. TH. HERZL this month, will recall sad memories of the past, which will not be out of place in this issue. As far back as 24th July, 1904, the Shanghai Zionist Association at its meeting held on that date, referred with sorrow to the illness of the late Zionist leader, and adopted the following resolutions:—

THE LATE DR. TH. HERZL

"That this meeting takes cognizance of the necessity of addressing a letter to Dr. Herzl sympathizing with him in his recent illness, wishing him a speedy recovery, and appreciating his past noble action towards the interest of the movement.

"That this meeting re-iterates its unswerving loyalty and confidence in their leader Dr. Herzl and his colleagues, in whatever they have hitherto done in the interests of the Zionist Movement, and pledges itself to do everything possible for the furtherance of the interests of Zionism.

"That a copy of the above resolutions be forwarded to Dr. Herzl."

Shanghai was unaware then that the Zionist leader had already passed away. In utter ignorance of the sad loss which Jewry had sustained in his demise, the Chairman of the meeting, the late Mr. EDWARD I. EZRA wrote to Dr. HERZL under date of 28th July, 1904, conveying to him the above resolutions adopted at the meeting and adding:—

"We earnestly hope and pray that a speedy recovery be vouchsafed to your goodself and that your precious life be spared for many years to come, to reap the harvest which you and all your loyal adherents over the world are sowing for the ultimate salvation of the afflicted Jewish race. Before closing this, we desire to express our profound appreciation and gratitude for the untiring zeal and enthusiasm with which you have endeavoured to promote the object of Zionism within the short period of its existence, and take this opportunity of invoking the aid of the Most High to crown your noble work with success."

When the news of the death of Dr. HERZL reached Shanghai there was widespread sorrow and mourning. At a committee meeting of the Shanghai Zionist Association, held on the 28th July, 1904, it was decided to send the following cable to the English Zionist Federation:—

"Shanghai Zionists deeply regret untimely death of Dr. Herzl, leader. Prince in Israel has fallen. Please convey condolence to the bereaved family. Edward Ezra, President."

A special memorial service was convened under the auspices of the local Zionist Association, at the Royal Asiatic Hall, on the 1st August, 1904, which was presided over by Mr. EDWARD I. EZRA. Eulogies were delivered by the CHAIRMAN, Rev. Dr. FRANK RAWLINSON, Mr. S. MOOSA, Mr. N. E. B. EZRA and the late Dr. J. EDKINS. Mr. A. GENSBURGER read the El Maleh Rahamim and an elegy specially composed by Mr. A. E. ABRAHAM in Hebrew was read Mr. S. MOOSA. ISRAEL'S MESSENGER of 12 August, 1904, contained full report of the proceedings of the memorial service in Shanghai, appearing in black borders. It had covered fully ten pages, publishing in extenso the addresses delivered on the occasion. Dwelling upon the great loss sustained by Zionism, we wrote editorially as follows:—

"Uppermost in the minds of all is the future of Zionism, in the rank of which the death of the promoter had created a gap which none can so ably fill. Herzl was a born leader, was gifted as a statesman and was an ardent lover of his race. In common with all those who mourn the loss of the Zionist leader, we earnestly hope that a worthy successor of Dr. Herzl will soon me elected."

Shanghai was not behind others in raising funds for the children of Dr. HERZL who were left unprovided for. The late Zionist leader had given all his time and money for the cause and it is no wonder that he died leaving behind him only a precious name which overshadows that of material wealth. Expressions of regret at his death were universal. Among those who cabled sympathy and condolence to the Actions Committee were King EDWARD, Grand Duke of BADEN, Dr. V. KOERBER, the Austrian President of the Ministry, Dr. NORDAU, King of Italy and others. Memorial services were held in all parts of the world. The one in London was given a special significance since the eulogy was delivered by the Haham Dr. MOSES GASTER, a close friend of the deceased. The address by Dr. GASTER was published *in extenso* in ISRAEL'S MESSENGER of 26 August, 1904.

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OUR NATIONAL HEROES

DR. CHAIM WEIZMANNAND MR. NAHUM SOKOLOW.

Great men need to be lifted upon the shoulders of the whole world, in order to conceive their great ideas or perform their great deeds; that is, there must be an atmosphere of greatness round about them. A hero cannot be a hero unless in an heroic world.—HAWTHORNE.

The Zionist Congress this month at Zurich will bring to the fore the outstanding leadership of Dr. CHAIM WEIZMANN and Mr. NAHUM SOKOLOW, who played and are still, happily, playing great rôles in the Zionist Movement. The advent of HERZL has brought forward a galaxy of notables to foster Jewish Nationalism. The trying period through which our two national Heroes, WEIZMANN and SOKOLOW have gone in the past, in order to maintain the *status quo* and add fresh victories to the cause should not be overlooked by us now that they are called upon to give accounts of their stewardship in the present assembly of the greatest Jewish National Assembly since the exile began.

DR. CHAIM WEIZMANN.

MR. N. SOKOLOW.

Dr. WEIZMANN has done much to crown the work of the never-to-be-forgotten HERZL with success. He enlisted the voices of powerful men on earth for the cause. He travelled far and wide in order to bring about a clear understanding of the Jewish National Movement. He has done much to focuss the attention of the Jewish world towards the Jewish National Agency. His followers believe in the necessity of creating the Agency in order to bring in added strength and fresh recruits for the cause. No principles, it is believed, were surrendered. Quite a bloodless revolution was launched and brought to a successful close. The Sixteenth Zionist Congress should pass a vote of confidence in Dr. WEIZMANN'S leadership.

We cannot say less of NAHUM SOKOLOW, the Jewish Ambassador-at-large. Interviewing Kings, Presidents and Premiers, he helps in bringing about a clear definition of political Zionism. He makes it abundantly clear that Israel is a Nation and New Judea is Israel's National Homeland. Philosopher, dreamer, writer and thinker, SOKOLOW possesses a clear mind which is ready to grasp the ills from which Israel is suffering and supply the remedy. SOKOLOW'S is a fine type of modern Judaism. He is a great *lamdan* and *harif*. Noted for his brilliant Jewish scholarship he wields a pen for the cause which is mightier than the sword. He is always on the go, never resting, always travelling and pleading with characteristic zeal for *Eres Yisrael* and *Am Yisrael*.

Both WEIZMANN and SOKOLOW are Israel's national heroes. They are Israel's assets. They know how to govern and do their duty. "They love us truly who correct us freely." Israel is not widowed. *Lo alman Yisrael*. Hail WEIZMANN and SOKOLOW, our national heroes!

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GREETING FROM MR. LEON SIMON, B.A.

We are glad to give prominence to a message from a famous active Zionist leader, author and publicist, Mr. LEON SIMON, *which has just reached us. We wish to thank him for his good wishes and constructive criticisms which we appreciate, since they give us some inkling of what our esteemed friend thinks of our work for New Judea and the Judeans. Mr.* SIMON *expresses 'a doubt' as to 'whether the lucubrations of The Jewish Guardian and one or two American Jewish papers are worth all the attention that we give them'. We can quite understand the spirit of criticism which is offered to us by our valued friends. But it should not be forgotten that the Guardian, the remnant of the two or three Jewish discordant voices, was actually launched some years ago to foster assimilation and to fight the dearest aspirations of the Jewish People. In our stand for the truth, we have seen fit and expedient to silence this shrill and harsh voice once and for all. Let it be known we enjoy ourselves very much when we work, week after week studying and dissecting the views of our notorious contemporary. Mr.* SIMON *is not alone in advising us to turn our attention elsewhere. In our Silver Jubilee Edition, Prof. Dr.* SELIG BRODETSKY, *an eminent Zionist leader, whose valiant services to Zionism we ardently admire, expressed the same views in his fine message to us. But we are not easily daunted. We see the need of combating a misguided enemy and exposing him before the whole House of Israel. Our policy will always rest in the definition that 'there is one secret of contentment, and that is, to take one's present circumstances as a boundary that for a moment cannot be passed and abide quietly within it'. The message of Mr.* SIMON *follows*:—

MR. LEON SIMON, B.A.

DEAR MR. EZRA—I am glad to learn that ISRAEL'S MESSENGER has celebrated its twenty-fifth anniversary, and I offer you my heartiest congratulations. You are doing a great work in keeping alive this beacon-fire of Judaism and Jewish Nationalism in the Far East. Your Journal, bearing as it does the impress of a strong personality, has a distinctive character of its own; and, though I cannot say that I agree with all its opinions, I should be sorry to see it other than it is. If I might venture one comment, it would be to express a doubt whether the lucubrations of the *Jewish Guardian* and one or two American Jewish Papers are worth all the attention that you give them.

With best wishes for the continued prosperity of ISRAEL'S MESSENGER and its Editor,—I am,—Yours sincerely,

LEON SIMON.

LONDON, 19th May, 1929. *Kinnereth* 55 *St. Paul's Avenue, N. W.* 2.

MR. LAWRENCE KADOORIE CONVALESCING

The many friends of Mr. LAWRENCE KADOORIE (eldest son of SIR ELLY KADOORIE, K.B.E.,) will be very pleased to learn that he is now out of danger and making good progress towards recovery. Mr. KADOORIE was seriously ill last month and had to undergo two operations at the Country Hospital. Critical days and nights were ahead; gloomy faces were noticeable and the telephone calls were heavy. Prayers in the local synagogues were offered for the patient's recovery. Happily, the progress made has been maintained, and we congratulate SIR ELLY KADOORIE and his second son MR. HORACE KADOORIE, for both of whom great sympathy was felt in their hour of anxiety and affliction. Mr. LAWRENCE KADOORIE has made many friends in life. He made them by his sheer perseverance of hailing 'each day as the new endeavour's birth' and by observing the spirit of modesty which is characteristic of the whole family. If we may be allowed to stress one incident in this case, we should say that the best doctor which a patient may command in his illness is he who can bring his friendship into play. That spirit of goodness should be awarded, if not exclusively, but chiefly to Mr. C. S. GUBBAY who has fully exemplified the saying that "friendship requires deeds." Mr. KADOORIE is convalescing. The anxiety is happily over. He will soon leave the hospital and our best wishes go out to him.

"FLOREAT HIEROSOLYMA".—MESSAGE FROM JUSTICE C. A. KINCAID, C.V.O., I.C.S.

BRITISH VICE CONSULATE
Quai Alexandre III
CHERBOURG, Manche, France

I have to thank you warmly for your letter of the 11th April and for your kindness in sending me a copy of your Silver Jubilee Number. I read it with the greatest pleasure and appreciation, as I have been since many years deeply interested in the Jewish race and Judaism. I have not had many European Jews among my friends, but they were all *gensd' elite*. I may mention M. SYLVAIN LEVI the great Orientalist, his son M. DANIEL LEVI, now French consul in your own town of Shanghai, M. BLOCH the Professor of Marathi at the Sorbonne, Mr. EMMANUEL, I.C.S. (retd) and the poetess MISS REGINA MIRIAM BLOCH. In India I knew the great family of SASSOONS, with whom I under stand you are connected. It was, however, in the Indian Jews, known as Beni-Israel, that I was particularly interested. I do not know whether you have ever heard their story. They claim to have been shipwrecked near Bombay shortly after the Dispersion in HADRIAN'S time. The survivors settled down as agriculturists in the Konkan, adopted the Marathi tongue and the Maratha dress. In cutward appearance they seemed Hindus. Yet they steadily adhered to the Jewish festivals and sedulously honoured the prophet Elijah, who was said to have comforted them by appearing to them at Khandala, a small town below the western Ghats. In the seventeenth century a Jewish priest from Arabia happened to visit the Konkan, then a Maratha possession and recognized in this inoffensive community, members of his own faith. When the latter learnt they were Jews they were terrified. They had seen the Holy Offic at work on relapsed Jews in Portuguese territory and they had no wish to be burnt alive! They refused to call themselves Jews and styled themselves Beni-Israel and to this resolution they have adhered. It must be admitted that they were probably right. Anti-Semitism is even now not dead. Yet although the Beni-Israel declined the name of Jew, they shewed themselves as fighters not unworthy worshippers of the Lord of Hosts. They furnished for many years the best recruits to the Bombay regiment of Sappers and Miners. With Jewish adaptability they recognized that the English had come to stay and they were among the first to adopt English dress, English customs and English education. I have known many of them and I can testify to their ability, their industry and their whole hearted loyalty. Never persecuted, they have no hatred of Christianity. Had similar conditions prevailed in Europe, there would have been a similar friendship between Jew and Gentile.

I must not, however, take up too much of your space. I understand that you would like a message from me. It shall be in two words. **Floreat Hierosolyma!**

Yours very truly,
CHARLESS A. KINCAID.

CEMENTING THE BOND OF BROTHERHOOD*

The letter from the HON. MR. JUSTICE CHARLES A. KINCAID, *which we publish in this page breathes goodwill and brotherliness. We find therein a voice which is eager to cement the ties of brotherhood and cordial relationship. Happily, we have countless men of* JUSTICE KINCAID'S *calibre in the British Empire who seek close alliance with the Jewish Nation and who are eager to see the latter on their feet again in their ancient soil. A message of two words,* "FLOREAT HIEROSOLYMA" *comes to us from the eminent jurist. It is* MULTUM IN PARVO. *He but reminds us that after well-nigh two millennia Jewish concepts had vanquished the might of Rome. In other words, "Captive Judea took her captors captive."* JUSTICE KINCAID *is a friend of Israel. His fine spirit of tolerance is characteristic of him and the high position he holds in the Empire serves to heighten the friendly relationship with both peoples. His sense of goodwill helps mankind to catch a glimpse of the Promised Land. With* SCOTT *we may truly say, "The race of mankind would perish did they cease to aid each other." Humanity is one brotherhood. It is interdependent upon each other. Unfortunately, the progress has been slow. Humanity is still divided. It seeks to perpetuate the barrier between man and man and nation against nation. But the trend of the best minds are veering towards the opposite.* JUSTICE KINCAID'S *reference to Bene Israel in India is true to fact. He vouches for their "ability, their industry and their wholehearted loyalty." This is characteristic of the spirit of Judaism. With the eminent jurist we deplore the recrudescene of anti-Semitism in Europe. Racial and religious prejudices have done much to obliterate the sum of human happiness on earth. Prejudices have blinded many nations. They have filled their eyes with dust. They have been sustained with great violence and fury. They have crippled and retarded the progress of man on earth. But all those are shadows which will flee away, and give birth to a new heaven and a new earth. Our thanks are due to* JUSTICE KINCAID *for his kind contribution: his message of goodwill will be read with vivid interest by our readers, who will see in him a humanist worthy of the nation to which he belongs.*

* We regret that owing to want of space in our last issue, we were obliged to hold over this interesting communication.

[*Continued from page 13.*]

The assumption of the presidency of the local Zionist Association by MRS. R. E. TOEG has given great satisfaction to the World Zionist Organization and the Keren Hayesod in Jerusalem. In a letter under date of May 21, the latter wrote to MRS. TOEG, *inter alia*, as follows:—"I have been asked to convey to you the best thanks of my board for accepting this office notwithstanding the many calls already made on your time, and to express the hope that with your valued co-operation, the Keren Hayesod, as one of the main instruments of the Zionist movement for the upbuilding of Palestine, will ere long enjoy the support of the Jewish community of Shanghai as a body. With renewed thanks, and wishing your labours every success, I beg to remain, Madam, yours faithfully, LEO HERMANN, Secretary to the Board." Mr. ISRAEL COHEN, the General Secretary of the World Zionist Organization has equally congratulated MRS. TOEG for filling the local vacancy.

Mr. and Mrs. Wm. KATZ and family sailed for Europee and Eres Yisrael Via Canada last week on an extended vacation. Mr. KATZ is connected with the firm of Messrs. BRUNNER, MOND & Co. and until recently held the position of Hon. Secretary of the local Zionist Association, Kadimah.

Wanted: copies of ISRAEL'S MESSENGER of May 3, 15 and June 7. Those who can spare same are kindly asked to forward their copies to the office of ISRAEL'S MESSENGER.

Mr. S. MOOSA sailed for San Francisco last week after having been a resident here for over forty years. Mr. MOOSA had not been in good health recently and the change of climate was considered necessary. He had been closely identified with our communal work in the past and his departure from Shanghai is keenly regretted by all his friends. We wish Mr. MOOSA every happiness in his future home.

The death of Mr. I E. SARGON is announced from Bombay. The deceased was in Shanghai over four years ago and left for India after staying here five months. In Bombay he was widely known for his activity in Jewish affairs and held in high esteem by the community. The deceased was 64 years of age and is survived by his wife and children, with whom deep sympsthy is felt in their great loss.

Mr. and Mrs. E. M. EZRA and Mr. MOISE EZRA left for Tsingtao for their summer vacation last week.

Mr. and Mrs. M. BERAHA are receiving congratulations upon the birth of a daughter.

Miss LIDY HAIM, daughter of the late Mr. ALB. HAIM and Mrs. HAIM, a pupil of the local French Municipal School has passed her examination with honours. Miss HAIM is sixteen years of age and gives promise of a bright future in her educational efforts. Her sister ELSA, aged 14 could not qualify for the *brevet*, owing to her age. However, she won last week the prize awarded by the French Chamber of Commerce for mathematics and science.

Jewish boys of Shanghai who wended their way to San Francisco are winning good laurels in sports. According to the latest news, Mr. IRVING JONAH, son of the late Mr. E. JONAH and Mrs. GERTRUDE JONAH of Shanghai, who is now in 'Frisco had won the Y.M.H.A. cross-city race setting a record. JONAH led the field to win in 13 minutes and 22 seconds,—a record!

BOOKS ON SALE JUST ARRIVED

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The Unknown Sanctuary, by Aime Palliere	4.00
The Pharisees, by R. Travers Herford	6.00
The Jewish Library, Edited by Rabbi Leo Jung	6.50
Origins of Synagogue and Church, by Dr. K. Kohler	7.50
Great Men and Monuments	12.00

MAN, MASTER OF HIS DESTINY

A SERMON FOR THE MONTH.

Whosoever causes the multitude to be righteous, through him no sin shall be brought about; but he who causes the multitude to sin shall not have the means to repent the sins of others being beyond the remedial action of his repentance. Moses was righteous and made the multitude righteous; the righteousness of the multitude was laid upon him, as it said. He executeth the justice of the Lord and his judgments with Israel (Deut. XXXIII. 21). Jeroboam the son of Nebat, sinned and caused the multitude to sin; the sin of the multitude was laid upon him, as it is said, For the sins of Jeroboam which he sinned and which he made Israel to sin. (I Kings XV. 30).—Ethics of the Fathers, chap. 5—21.

The discussion which serves us for the text of this sermon proves to us that the gifts of the moral and spiritual life carry with them tremendous responsibilities and issues. Every man, according to the Talmud, is master of his own destiny, and has absolute freedom to do right or wrong. God does not give us an exhaustive philosophy of life, neither does He give explicit rules of life. In fact we are a law to ourselves; we have to shape our present and future in accordance with general principles that we can deduce, or that which He lays down. The different virtues which make up grandeur of character must be worked out and moulded by us. It cannot be given to us as free-gifts, or to use a Hebrew phrase *mattath Elohim*. We are told that 'all great gifts are sorrows.' Everybody must have experienced this in his life in one way or another. Indolence, careless living, cannot but end in failure. To gain knowledge and character we must suffer and bear up the pang of its travail. We know the tree of knowledge of good and evil bear the fruit of sorrow as well. The individual before he can set up his house in order, must have capital and backing. Happily, the leaders of mankind, advance such help in the form of timely counsel and protection. So much for the individual and his future. History also teaches us that the leaders of mankind have taken upon themselves a two-fold responsibility, namely, that of their own and that of a large gathering —such as that of tribes, congregations and nations. Terrible is the punishment meted out to these leaders who guide their flock wrong; for them there is no repentance, no atonement, only stark retribution, because as the *Pirke Aboth* (Ethics of the Fathers) teach us 'the sins of others are beyond the remedial action of a person's repentance.'

MOSES-TYPES AND JEROBOAM-TYPES

There was once a writer who humorously said, "There are God-sent and devil sent temptations; even self-sent temptations. God tempts, the devil tempts, but never with the same *aim*. The one tempts to *deceive*, the other to *prove* and to *approve*. Satan in order to *ruin* men; *God to strengthen men*." The Ethics of our Fathers discuss two men (1) MOSES who was himself righteous and made the multitude righteous and (2) JEROBOAM the son of NEBAT, who sinned and caused others to sin. The one was rewarded with the righteousness of the multitudes which was laid on him, whilst the other had to bear the load of sins of the multitudes. To-day the same law applies to our *dor*—generation. There are few MOSES-types of leaders, but there are countless JEROBOAM-type of sinners and seducers. In the case of the individual, as the Talmud says, 'like attracts like.' In other words, he is subject to the great law of attraction. The man who aims to rise up in life and lead a moral and spiritual life will surely attract the right master and the right help from God. *Habba Ltahair m'saye'en otho*, say the Talmudic Sages. Take for instance a man who is wicked. He will be continually thinking about his misdeeds concentrating on it, and as thoughts are causes, the result is that he attracts wickedness to him and actually creates further evil actions. The same applies to the leader in his dealings with the masses. The law explains that we must plant the seed (of goodness) and leave it undisturbed. This does not mean a period of inactivity, but rather we must continue our work so that new doors will open and new channels will be provided in order that one may lead others towards progress and success. Let it be understood that thought results in action; if our thoughts are constructive and harmonious the result will be good, if our thoughts are destructive the result will be evil. Remember this: there is one law, one principle, one cause; good and evil are simply words to indicate the result of our action, or our compliance or non-compliance with this law.

THE SOUL AND SOIL OF NEW JUDEA

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"ISRAEL'S MESSENGER'S" ANNUAL APPEAL FOR TREES

This is the fourth year in which ISRAEL'S MESSENGER is embarking upon an appeal to its readers for trees in Eres Yisrael in memory of the late Dr. HERZL and honour of LORD BALFOUR. This "innocent recreation" is growing in popularity in all lands where Jews realize what they owe to their ancient soil after its having been neglected for nineteen centuries. Planting trees in Eres Yisrael is not a luxury but a necessity. It serves many useful purposes chief among which is the enrichment of the fertility of the Jewish soil and the creation of industries for the halussim and halussoth. We are certain that this year's response to our appeal will be greater than last year's. Now more than ever there is need to increase the number of trees in our Homeland: this is the time of the year when every *bar Yisrael* should remember what he owes to the country from which had radiated all that is best in the world's spiritual treasures.

In every country the appeal for trees and more trees is growing insistently. Report in the local press has it that the Chinese Government is planting thousands upon thousands of trees around the mausoleum of the late DR. SUN YAT-SEN. This is an important move to enhance the site and regain for it the fertility which is needed. Jews equally must take a strong initiative in upbuilding their country's future. Trees are symbols of a nation's vitality and good health. We call upon our readers to make our effort this year a memorable one. Two reasons are advanced for it. First the twenty-fifth anniversary of the death of Dr. HERZL and the 81st anniversary of Lord BALFOUR'S birthday, which falls on the 25th instant. Thus two great names are honoured by us. We hope our readers will realise their duties. We ask for nothing that is not within the reach of all. A tree costs six shillings, which at to-day's rate of exchange is about $3.60, but we shall not ask for more than $3.— as heretofore. We hope our readers who are abroad will equally respond to this appeal. We shall be glad to publish a list of donations in ISRAEL'S MESSENGER from other centres of China and Japan, regardless of the fact that the money is remitted direct to the headquarters and not through us. We are glad to publish the first list of donations in this issue. We hope to insert the second one in our next edition. Meanwhile, let us be busy. We hope there is not a single reader of ISRAEL'S MESSENGER who will tell us this year that he is not interested in the plan of raising funds for trees. "In this world" says BEECHER, "it is not what we take up, but what we give up, that makes us rich." We grow richer by giving up our own selves for the causes and we hope this passion to do our maximum best for our ancient soil will sink deep into out hearts and help us see in the appeal not a call for charity, but a call to DUTY! Let us remember and remember well that "Duty is the demand of the passing hour." The list of contributions follows:—

Mr. J. E. SALMON	$7.00
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IN MEMORY OF THE LATE DR. R. A. BELILIOS, by Mr. and Mrs. M. J. MOSES.	10.00
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WHO WINS?

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There is no need to await your answer to this question. A more important one is, what makes the difference between the two men? Almost always it is constipation—the condition wherein waste materials accumulated in the intestines, poison the blood, fog the brain, depress the spirit, disorganize the digestion.

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EDITORIAL NOTES & COMMENTS

THE JEWISH PARLIAMENT

The Zionist Congress is a monument to HERZL'S foresight and genius. For the first time since our national *debacle* we were given a Parliament to openly debate our national problems to which accredited Jewish delegates are sent from all parts of the world. HERZL lived for the faith that was in him. He died in harness and a martyr to the cause. "It is the cause, not the death, that makes the martyr."

STEP BY STEP

Proposals were made in the past to hold the Zionist Congress in future in Jerusalem. We are in entire accord with same, although we realise the obstacles that are in the way. The day will yet come when the Jewish Parliament will be held in Jerusalem. We must go step by step. With GOETHE we may say, "It is not enough to take steps which may some day lead to a goal; each step must be itself a goal and a step likewise."

'ISRAEL'S MESSENGER' And The ZIONIST CONGRESS

Quite a number of copies of this issue of ISRAEL'S MESSENGER are being mailed to the leading delegates who are attending the Sixteenth Zionist Congress in Zurich on the 28th instant. This publication should be in the hands of the latter just a few days before the conference: a timely propaganda for the cause for which we are earnestly pleading. We are arranging for special reports being mailed us direct from the Congress and we hope to publish these in our September issue.

THE "INNOCENT RECREATION"

Contributions for Trees in Eres Yisrael are invited. Every tree costs three dollars. How many trees you can afford to give in honour of a friend, or in memory of the departed dead should not present a problem to anyone. Register your decision now and send your donation to the Editor of ISRAEL'S MESSENGER. Join the "innocent recreation," which is not less healthy than a game of billiard, tennis or golf!

HERZL'S GENIUS

Twenty-five years have passed since HERZL who breathed new vitality into Jewish life, died and left the Zionist Movement as his legacy to the Jewish people. In that quarter of a century Jewish history has been swiftly written, the character of a nation has been changed, the hopes of a people have been renewed. The anti-Zionists had hoped that with the death of HERZL the movement would collapse. But that wish was father to the thought. To-day HERZL'S opponents are espousing Zionism and making sacrifices for the cause. That is a tribute to the genius of the leader whose twenty-fifth *Yahrzeit* world Jewry will celebrate this month.

OUR HOMAGE TO THE SWISS NATION

The sixteenth Zionist Congress this month will be opened on Swiss soil—Zurich. Several Zionist Congresses have been held in Switzerland, the first in 1897 having been held at Basle. Zurich, Basle! What memories they conjure in Jewish hearts! The hospitality of the Swiss nation to the rejuvenated Jewish nation is proverbial: it will remain indelibly impressed in the pages of Jewish history. Our posterity will remember with gratitude the attitude of the Swiss nation. "It is not the quantity of the meat but the cheerfulness of the guests which makes the feast." The cheerful heart of every Zionist delegate who treads on Swiss soil makes our debt to the latter unforgettable and everlasting. Our homage to the Swiss Nation!

PEOPLE HAD A HERZL BUT HERZL HAD NO PEOPLE!

The twenty-fifth anniversary of the late Dr. HERZL which falls on the 28th instant, should help us to review the life of this great leader in Israel. His death at the early age of 44 was a great blow to the movement but it was not such as to paralyze it forever. HERZL himself predicted that the movement would outlive him. The cause was as old as the day on which Israel was dispersed all over the globe and his Temple fell in ruin. HERZL was a genius: he was able to combat the apathy of the people who were not quick enough to see in him a leader of astounding vision. True, the people had a HERZL but HERZL never had a people. At any rate, to-day HERZL *has* a people: the people who carry on his legacy and uphold the ideals of the great visionist who made a great history for Judea and the Judeans.

A USEFUL BOOKLET

We are in receipt of a tiny brochure entitled "KRISHNAMURTI the Jew" published by the New Synagogue Press of Seattle and edited by

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

HENRY C. SAMUELS. KRISHNAMURTI, as most of our readers must know, is the youthful disciple of Mrs. ANNIE BESANT, and has many books to his credit. In his foreword to "KRISHNAMURTI the Jew" Mr. SAMUELS explains that it was in order to help to understand what there is so singular about KRISHNAMURTI that determined him to write the booklet for readers in order that they may know something of this singular and youthful personality. We are pleased to note our editorial review of "The Pool of Wisdom" which appeared in our January issue, incorporated in full in the booklet along with some other interesting extracts and poems giving some insight of the mind of this youthful seer.

THE JEWISH NATIONAL AGENCY

The enlargement of the Jewish National Agency which we hope will be finally ratified at the Zionist Congress this month, should add more and not less burden upon the World Zionist Organization. Let us see to it that we are worthy of the ordeal to which we are subjected. There is a great deal of spade work to be done before we can reach the goal. AHAD HA'AM our national philosopher once said, "Do not press on too quickly to the goal, so long as the actual conditions without which it cannot be reached have not been created; and do not disparage the work which is possible at any given time, having regard to actual conditions, even if it will not bring the Messiah to-day or to-morrow." The tendency to belittle the work we have done in the past should be discouraged. Ours is not a task of a day or a generation, but of many generations. *Et Libnot* should be our rallying-cry and this we hope will sway the minds of the delegates at the Zionist Congress this month.

MOMENTOUS DECISION AWAITED

The Zionist Congress this month should stir the heart of Jewry in all lands. A momentous decision will be made regarding the Jewish National Agency which will have a far-reaching significance upon our future work in Eres Yisrael. We are prepared to work for the furtherance of the Agency in the spirit in which it is submitted to us. We realise our duties and responsibilities. We speak naturally on behalf of the Zionists. The non-Zionists should be given a chance to prove their sincerity for co-operating with the latter in upbuilding their national homeland. We must learn to cultivate the art of patience. We must learn to labour and to wait. We must study the problems besetting us from all angles. We must create something of which we must always be proud. "It is by being conversant with the inventions of others that we learn to invent, as by reading the thoughts of others we learn to think." We need to think seriously in securing that unity at the Congress which is highly essential for our future progress as a nation in Eres Yisrael.

THE ROMANCE OF ISRAEL

The address delivered by Miss LILY NOBLSTON, at the Beth Aharon Synagogue Hall, before the Young Judeans, on the above subject, has occasioned much surprise and praise from some of the leading members of our community, regarding this youthful personality. 'Here,' we are told, 'is a young lady imbued with the ideals of Judaism and Zionism, whereas older heads are busy engrossed in their everyday life, without a moment of their own to set aside for matters of spiritual import.' Miss NOBLSTON on being asked to write an essay at school on what period she thought of the world's history she should choose to live in, has surely shown her fine Jewish spirit, and it is this spirit that her audience at the lecture and readers who perused her address in ISRAEL'S MESSENGER have admired most. Miss NOBLSTON has on many occasions addressed the Theosophical Society and other meetings, and no doubt her reputation as a scholar and thinker is an enviable one. 'The Romance of Israel' is not an easy subject to discuss within the limits of a single lecture. It requires a great amount of time and labour to present a true picture of our glorious past. This much Miss NOBLSTON has admirably given us in one evening, so that we are not surprised to hear it suggested that she should appear again on the Young Judeans' platform. We hope that the request will not go unheeded and that we may be given further opportunities to hear this talented speaker in future.

LABOUR AND CAPITAL

The spirit of unrest prevailing everywhere to-day due to the clash between labour and capital is a bad owen for the future. At no time was labour able to go without the aid of capital and vice versa. Both may be likened to the two blades of scissors, each useless without the other. In Talmudic times a spirit of gratitude animated our Sages. BEN ZOMA said, "How much labour had ADAM before he could eat even one piece of bread! He was obliged himself to plough, to sow, to reap, to bind into sheaves, to thresh, to winnow, to grind, to knead, and bake. But I find my bread and many precious kinds of food and drink without much labour. How much labour had ADAM to expend to get even one single garment! He had to shear, to bleach, to clean, to spin, to weave, to dye, to cut and sew. But I find my comfortable garments ready, and I only need to put them on." If such spirit of liberalism were to sway us in this age of unrest, much of the frictions between Capital and Labour would vanish. We must begin to appreciate the utility of both. Both should labour for the weal of mankind. As the poet would have it:—

"Work for some good, be it ever so slowly;
Cherish some flower; be it ever so lowly;
Labour! all labour is noble and holy;
Let thy great deeds be thy prayer to thy God."

HERZL AND THE "GRAND DUKES"

The advent of HERZL in 1896 created a revolution in Jewish politics. A new telescope was discovered which enabled Jewry to see its future from a totally different angle. Jewry in pre-HERZL times was actually under the thumb of some 'Grand Dukes' who believed they had some divine authority to rule over Israel. HERZL was a living protest against that sort of autocracy. He ruled it out of court. He insisted upon a Parliament of the people, by the people and for the people. HERZL was the creator of a great forum—the Congress—the greatest assembly of Jews since the great exile began nineteen conturies ago. He believed in Democracy. He believed with COLERIDGE, "Democracy is the healthful life-blood which circulates through the veins and arteries, which supports the system, but which ought never to appear externally, and as the mere blood itself." It is this new spirit with which to straighten out the backbone of Jewry which was resented and disliked by the 'Grand Dukes', of which we still have some lingering remnants in London. But HERZL was not daunted. He challenged the classes and supported the masses. HERZL'S figure must loom large before our vision as we celebrate his five and twentieth anniversary of his death this month.

THE LATE DR. R. A. BELILIOS

The passing away of Dr. R. A. BELILIOS is a loss to our community by whom he was held in high esteem. The deceased had an unquenchable love for his profession and gloried in the service which he had rendered to his patients. As an eye specialist he was unique in his calling. He felt it his duty to succour the distressed and the needy and never insisted upon the maximum fee to which he was entitled. Rich and poor were treated alike. He had remarkable patience for his patients and great was his joy when he brought more vision and sunshine to the latter. The present writer cannot conceal his gratitude to him for services rendered. The deceased was kind and gentle to all and seldom felt conscious of the great reputation which he had established consequent upon his great talent and genius which he had shown in his profession. Dr. BELILIOS had hailed from a distinguished family, his uncle the late Hon. Mr. R. E. BELILIOS, of Hongkong had a record of a useful career in the Colony serving as a member of the Legislative Council and as leader in Jewish communal affairs. The BELILIOS family had their origin in Spain and belonged to a noable Sephardic group of Jews. The late Dr. BELILIOS was a man of unassuming modesty: he disliked public life and always preferred to remain in the background. He was a constant reader of ISRAEL'S MESSENGER and a supporter of our cause. His death will be mourned by a wide circle of friends who found in him a friend in need as well as a friend in deed. Peace unto his ashes!

THE TREE IN ERES YISRAEL. The planting of trees has become symbolic of the Jewish Restoration. Help to root both Jews and trees in the Jewish soil. It needs both. Mex. $3 pays for the planting and care of a tree on National Fund land by pioneer-laborers.

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HERZL AND HIS OPPONENTS

THEODOR HERZL'S life and history will loom large in the eyes of *Kol Yisrael* this month. Twenty-five years ago, he was the acknowledged leader of the Zionist movement. In those days the movement was struggling for recognition and defending its ideals from the onslaughts of its critics. Jews with reform tendency and assimilation had looked askance upon the new prophet in Israel. They saw in him an opponent who was going to crush their man made theology which was framed at the Pittsburgh Conference in 1884. They saw in him a foe who would paralyze their efforts to de-nationalize Judaism, hence their frantic efforts to oppose him tooth and nail. ISAAC M. WISE, the father of reform movement in America, could find no word strong enough to denounce HERZL and his leadership. He dreaded him and looked upon as a *Malach Hamaweth!* He called him a "charlatan and a highway robber!" The reason for this is not far to seek. He who runs may read. Is it any wonder that the master-builder of "Liberal" Judaism in London still opposes Jewish Nationalism and dislikes HERZL and his political views? We are not sorry that there is still some remnant of opposition noticeable in certain quarters. Opposition is healthy. "Opposition always enflames the enthusiast, never converts him," was a saying of SCHILLER. That was the secret of HERZL'S success. He lives to-day enshrined in his people's hearts while his opponents are forgotten.

CONGRATULATIONS!

Our heartiest congratulations go out to Rabbi Dr. SALIS S. DAICHES, of Edinburgh, upon having completed five and twenty years of ministry in the vineyard of the Lord. We are glad to observe from *The Jewish Chronicle* of May 31, that the distinguished Rabbi and his wife were given a presentation by the community to which both minister. RABBI DAICHES is the author of a number of excellent books on subjects of Jewish interest which command the respect of scholar and layman. Only recently we had the pleasure of reviewing the RABBI'S "Aspects of Judaism," and stressed a chapter therein serving as a severe rebuke to those Jews of 'Liberal' calling who live in blissful ignorance of Galuth. When ISRAEL'S MESSENGER was celebrating last April its Silver Jubilee, RABBI DAICHES expressed the opinion that our *simha* was of special significance to him, inasmuch as he also was about to complete his semi-Jubilee. The coincidence was indeed a very happy one for both of us. We have watched with interest and admiration Dr. DAICHES' excellent work which he has been performing for his community. In fact, we envy our brethren (in Rabbinic ethics we are permitted to envy the good deeds of others) in Edinburgh for having in their midst this great spiritual giant. Our readers will recall that at one time Dr. DAICHES was about to receive a "call" from our community, and just as things were progressing favourably, the Edinburgh community succeeded in winning him over to become their guide and mentor. Dr. DAICHES has on many occasions contributed to our columns on subjects of vital interest to our readers. It would not be out of place to describe the usefulness of such labours in a foreign field. In fact we may describe same in the words of WORDSWORTH as having:—

"Turned the common dust
Of servile opportunity to gladness;
Filling the soul with sentiments august
The beautiful, the brave, the holy, and the just."

We hope that Dr. DAICHES will have before him many useful years of labour for *Hakadosh Baruch hu*, Torah and Israel.

BEQUESTS. The Jew's duty to Eres Yisrael does not end with his life—for he is of the line of the Eternal People. Remember the JEWISH NATIONAL FUND and the PALESTINE FOUNDATION FUND in your life insurance policy and in your will. In Shanghai there is only one life policy known to us, the beneficiary of which is the Jewish National Fund. Let us multiply this number.

DR. GASTER RE-ENTERS THE ZIONIST WORLD

We are glad to observe from the London *Jewish Chronicle* that the HAHAM Dr. M. GASTER, after a lapse of over a decade, has appeared again upon a Zionist platform and delivered one of his fiery speeches. This is a gain of which we are very proud. Perhaps ISRAEL'S MESSENGER may lay the flattering unction to its soul for having been instrumental in winning over the renowned HAHAM to re-enter the Zionist movement. In our recent Silver Jubilee Number, when publishing a message from Dr. GASTER, we referred in glowing terms to his past wonderful work for Zionism and expressed the hope that "we may yet see him one day reoccupying his position in the leadership of the movement....." Be that as it may, we are infinitely pleased that we shall have the useful dynamic personality of a great speaker and scholar to guide the footsteps of the movement along the right road to which it is dedicated. Dr. GASTER'S voice will not fail to have a sound effect upon the principles of Zionism, and ISRAEL'S MESSENGER welcomes this great force, in the hope that he will continue to give constructive criticism and thus help to create a healthy atmosphere for Zionism throughout the world. Dr. GASTER is capable of leading and once more we salute our erstwhile leader and assure him of our readiness to support him in his work and his mission. Criticism is healthy and we expect it from the HAHAM. "Criticism," says LA BRUYERE, "is as often a trade as a science, requiring, as it does, more health than wit, more labour than capacity, more practice than genius." In Dr. GASTER we have a wonderful combination of all these, and we expect lively times and a return to HERZL'S days when the voice of GASTER used to be heard *m'rosh ha olam w'ad sofo*, from one end of the world to the other end.

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THE JEWISH NATIONAL HOME.—'A Spiritual Centre'

The correspondence columns of our esteemed contemporary, *The Jewish Chronicle* of London, have always published discussions on current topics from the many contributors at home and abroad. The letter from the pen of Mr. JOSEPH COWEN under the above caption may be pointed out as the type of interesting letters. To the many Jews who would regard Eres Yisrael as a spiritual centre, Mr. COWEN utters the following rebuke:—

I desire to utter a solemn warning and protest against the idea, which now seems prevalent in the minds of some of our friends, that the Zionist Movement would ever be content with merely a spiritual home for Jews in Palestine. Our idea is to make of Palestine, a real home for human beings. That such human beings, being Jews, will be of spiritual value to the world, goes without say. But the bodies of the Jews must be there.

This has always been our own views. The spiritual Zionist who stays in the land of his adoption, and talks in graniloquent terms of no-Galuth life, of fostering a movement for the planting of trees—an innocent recreation—and the presentation of books to the Hebrew University with its shady nooks, must surely be suffering from the cold influence of the moon. Mere talk alone does not help our historic movement. What we need to-day is practical labours in order to hasten the ideals of which we were praying and dreaming for ages. As an example we would like to relate to our readers expressing our contention of the uselessness of empty words, words, words the story which reads as follows:—"An address to King JAMES prayed that His Majesty might live as long as the sun, moon and stars endured." 'Faith, man' said the witty king, "if I do, my son then must reign by candle light.' This is exactly what the spiritual Zionists have been doing. But let us come back to Mr. COWEN'S letter referred to above. A spiritual home signifies an abode for spirits, sylphs, razulkas and elementals. A material and spiritual home, is the one which the Zionists are striving to rebuild. The material home will deal with the emergency of providing land for our *halussim* and *halussoth*. A spiritual home alone will not interest itself in the reclamation of the Haifa Bay, the exploitation of the minerals of the Live (we should no more call it "dead") Sea etc. The plans and ideals of a spiritual Zionist will surely evaporate into nothingness not unlike spirits of wine! We would commend the reply that LILY gave to her sweetheart, to all spiritual Zionists:—"After all JACK," LILY warbled, "it is better to be two hearts with but a single thought, than two dittoes without a single thought."

"GREATER Than 'LIBERAL' JUDAISM Is PALESTINE"

The uses or rather abuses of wealth are manifold, but wealth is never put to more disadvantageous use than when it is devoted in London for the propagation of the 'idols' of the League of British Jews. At the annual meeting of this 'skeleton' body held recently, Mr. LIONEL DE ROTHSCHILD, an orthodox Jew, presided, and was supported by the ultra-liberal Jew, Dr. CLAUDE G. MONTEFIORE. It would appear that both adherents of the two schools of thought have agreed to combat, however innocuous and rusty their weapons may be, Traditional Judaism and Jewish Nationalism. Mr. ROTHSCHILD is annually satisfied in presenting his report of the League and congratulating the members for keeping it in existence in order that the principles for which they had fought would be maintained. A vote of thanks and the re-election of the Council brought about the conclusion of the session of the mighty in Israel. However, before dispersing, Dr. MONTEFIORE was delegated on behalf of the Council to return thanks for re-election, which opportunity gave him the pleasant task of delivering an address, rebuking the Jewish Nationalists and defending the platform of the League. This year the League's spokesman delivered a longer speech which was full of bathos and pathos before an audience consisting of thirteen men! In every sentence of his tirade one could see tears streaming from his eyes bewailing the destruction of the man-made theology of "Liberal" Judaism, of which he is a leader in London. We cannot help sympathising with Dr. MONTEFIORE in his predicament: we know full well that he stands to suffer irretrievably from the triumph of Zionism, which movement is causing him naturally sleepless days and sleepless nights. We are touched when he seeks to defend our Judaism from the so-called danger of Zionism. He tells us in words:—

"The future of millions of Jews in Europe and America as a great and universal religion, are of more importance to me than floods of sentimental rhetoric about the land of our fathers. . . . By all means let many Jews become prosperous Palestinians, but greater than Palestine is Judaism."

The last sentence sounds rather comical. It comes from the man who is responsible as an author of the brochure "Some Rough Notes" which we have been reviewing month after month in ISRAEL'S MESSENGER. How kind of Dr. MONTEFIORE to think of our Judaism and to warn us of the great danger that is ahead of us! But then the oracle of "Liberal" Judaism must unburden his soul. He must assume some kind of leadership in order to impress his own personality *l'eney Kol Yisrael!* "It is a great misfortune," says LA BRUYERE, "not to possess talent enough to speak well, or sense enough to hold one's tongue." Just think of it! One who is held by *Kol Yisrael* (minus the withered branch) as leading a rebellious movement, a disrupter in Israel, an arch-heretic, has the courage to rebuke world Zionist Jewry for upholding their national honour and to plead for the safety of Judaism from imaginary fears! "Greater than Palestine is Judaism" says the spokesman of the League. We would slightly reverse the dictum and exclaim "Greater than 'Liberal' Judaism is Palestine." That should silence the famous disrupter in the House of Israel.

TRIBUTE FROM FAR-OFF CANADA

The following tribute appeared in *The Canadian Jewish Review* of Toronto under the section 'every friday' conducted by our friend *f.f.c.* We thank him for his generous praise so lavishly bestowed on our humble labours. In the meanwhile, we would like to endorse the statement made by *f.f.c.* that we "get fun out of life" in editing this journal. We cannot, however, say that our paper is a financial success, but are we not compensated for our labours which are executed during our spare hours in terms of fun, of joyful results? To us, 'each morning hails a new endeavour's birth' and we live up to this principle. The tribute referred to above follows:—

ISRAEL'S MESSENGER, of Shanghai, China, is celebrating its twenty-fifth anniversary this month and has invited all its friends of the exchange table to send messages and even pictures of its editors. In a way this unique paper is the most interesting of all the English-Jewish newspapers. Its pictures of dignitaries and politicians of the general community are those of Chinamen and it tells of Jewish delegations waiting upon Chinese officials and Chinese officials bowing low in unison with Jewish politicians. ISRAEL'S MESSENGER is edited from the Orthodox point of view, it is Zionist, and its editor, N. E. B. EZRA, can intersperse Hebrew heavily with English, one erudite hand tied behind him. His paper has a violent distaste for Reform tenets of faith, Reform ministers and the Hebrew Union College. It is one of the few papers in the world which, while it may possibly earn a livelihood, certainly does get fun out of life. This column could paste up a message which would transfix ISRAEL'S MESSENGER simply by assembling a few select samples from the high-sounding greetings so liberally sent here for publication in the interest of worthy causes. But there are too many messages sent in this world, all with too many words in them. From this distance the *Review* hopes that the shadow of ISRAEL'S MESSENGER may never grow less. May it retain, during the rest of its already long life, the right to speak its mind freely and avoid the blight of stagnation which has fallen upon most of its innocuous contemporaries.

THE LATE DR. HERZL: SOME REMINISCENCES

BY H. KAMMERLING

The commemoration of the twenty-fifth anniversary of the death of our leader Dr. TH. HERZL helps me to be in a reminiscent mood. I remember well an incident which took place in Constantinople where as a pupil in the Alliance Israelite school, I was informed that Dr. HERZL had arrived seeking an interview with the ex-Sultan ABDUL HAMID. All the children including myself went down to the quay to catch a glimpse of that unique personality. We were later told that the object of the interview with the ex-Sultan was to suggest to him to hand over Palestine to the Jews.

MR. H. KAMMERLING.

Another occasion when I saw Dr. HERZL was when the German Kaiser arrived in Constantinople. The ex-Kaiser could not see our late leader but promised to meet him in Palestine, which event actually took place later. I need hardly say that we were kept intensely excited for a few days over the advent of Dr. HERZL to Constantinople and all the school children were talking about it and some even wrote a few essays about the late leader.

The sudden death of Dr. HERZL in 1904, had certainly removed a towering personality: we heard the news with great regret and sorrow and many of the school children had shed tears. Happily, the death of our leader did not undermine nor paralyze the movement, which is to-day much stronger and nearer to its goal than it was when he who had created it had closed his eyes forever. His memory to-day is a blessing wherever his name is mentioned. Happy is the generation that saw him and happier still are those who work in his spirit to bring about the rejuvenation of the Jewish Nation.

H. KAMMERLING.

SHANGHAI, 24th June, 1929.

FAITH, HOPE AND CHARITY: By M. MYERS

SYNOPSIS

Josef Zelig Lewandowski a man of scanty means found his cupboard was empty and Pesah has come. He lived with his family amongst a reservoir of misery at Nalevkys, Warsaw. He tried his utmost to raise a loan on his social standing and his genuine honesty to meet the emergency without success, and at last was advised by Clasha his wife, to try his landlord David Abramovitch. Mr. Abramovitch's elaborate and generous reception made Lewandowski forget the mission he had to fulfil, and absentimindedly requested his landlord to lend him the pigeon that he had incidentally seen in the garden. Mrs. Lewandowski was very indignant over his lapse—a fact that augmented his trouble, and when he was left alone in his room, a brilliant idea was suggested to his mind: he would send the bird with a message to God, since man had refused him monetary assistance. Instead of flying back to her alcove in Mr. David Abramovitch's garden with the petition, as originally planned by Josef, the pigeon took a wrong course through a technical error in her judgment of the vicinity, flew at random in the blue skies, until sheer exhaustion forced her to alight on the window-sill of a mansion. Mischa, the little son of General Count Boris Feoderoffski discovered the gasping bird and brought it to his affectionate daddy, who appreciated herr Lewandowski's wits, and at once wrote back to him annonymously, promising immediate succour. At 4 p.m. the bird was despatched with the message fastened under her wings, and at dusk, she safely arrived at Lewandowski's abode. He felt highly elated at the success he achieved, and belief of having acquainted Mr. Abromvtch with the the unhappy quandary he was in. But eventually he discovered that the wind rose from an unknown quarters and he was wrong in his assumption. On the following morning, several service-waggons full with parcels of all sizes and descriptions were seen tearing down the streets of Nalevkys towards Lewandowski's humble home, attended by a stately tall character—Nicolai Kamacheff the much trusted valet of General Count Feoderoffski, who had supervised the purchase and delivery of the goods to Lewandowski, and to complete Josef's happiness, he handed him a purse, containing one thousand gold roubles.

"Clasha honey" bawled Josef jubilantly with outstretched arms." Come, come and see for yourself, how the good God had truly delivered us from the indignity and starvation that were so hungrily staring us in the face. We can henceforth proudly strut about in public, and tantalize our neighbour Yankoffski and his miserable tribe—his grimy little urchins. See, see a thousand gold roubles in addition to the strings of parcels that you notice lying here. It will be our turn now to daub the impudent Yankoff and his sneaky *mishpookha* (family) with *schnorrers* and callously twit them with *schlemeils*—measure for measure-revenge is very sweet *sometimes. Borikh haggever asher yivtakh behashem.*"

Thus we see that the Lewandowski family was spared from the jaws of hardship and the stigma of humiliation through divine influence, by an annonymous deity, nay, through the instrumental hand of the living Providence—the Great Good God, whose laws are universally binding on his creatures, and in whom our faith and hope rest.

"My sweet Clasha one should at all times have complete faith in God, in the hour of one's trial, as faith implies a serene confidence in life, and in our ability to live it well. Do good and hope for a reward in the world to come, and dispense such charities as are within your power, without detriment to the interests of yourself and your family. Charity has a multitude of interpretations, and a variety of sentimental values, that do not begin at home and die there, nor end only in giving a few kopecks to the cripple, or to the blind, nor in relieving the audacious cadger who imposes on the public by force of arms, and insists on auditing its banking account and dictating absurd terms; or to the unaccredited delegate, who with dogmatic impertinence makes house-to-house calls at times, when his room is more wanted than his objectionable presence. Believe me good woman, the best charity is that administered without ostentation and the music of baron Fessendenski's drum and fife, to those 'silent sufferers' who had seen better days in their past, and prefer instantaneous death to alms-seeking. Such instances are entitled to special consideration, I affirm. It behoves the local Jewish Benevolent Society, and other charitable Institutions, therefore, to be on the alert to succour *'aniye besekha* the local deserving cases, first and foremost. I intend dear one, and I am sure you will be in consinance with me to distribute twenty-five roubles out of the handsome amount that the good God has so timely and benevolently thrown in our way to-day, to cheer and comfort those of our immediate neighbourhood, who are fainting under heavy loads of care, and anxiety.

"I believe a special mention of that kind, is made in the letter that you received late yesterday from God."

Pessakh arrived at last in full significance and glorious show, and as a patriarch, Lewandowski left the door of his house ajar for the hungry to come, and partake of the viands, wines and matzos, that he lavishly placed o nthe schulhan (dining-table) on that Pesakh eve, and for the necessitous to come and celebrate the passover.

What was taking place in Yankoffski's mind at this time of the hour, when herr Lewandowski's Seder-Service was at its full height, the reader would perhaps like to know. The loud chorus of the 'Hillel' that rang out of the throats of the large concourse of relatives and friends of Lewandowski, had attracted Yankoff's attention, who lost no time in emerging from his obscurity to find out, how the land lay.

The baritone of Lewandowski that overtopped the voice of the large gathering at the Seder, repeating *"mekimi meafar dal meashpothe yarcem ebyone"* and later the *'Had-Gadio'* was distinctly audible to the listening ears of Yankoff (Jacob)—a fact that had incommoded seriously the peace of his mind: and he could not attribute Lewandowski's flaunting show to any tangible reason, "Did Josef not wear out what was left of his once water—proof pair of boots, in tramping up and down the streets of Nalevkys, trying to raise a loan on his *good name and trasparent honesty* (what a saucy and daring proposition to suggest to the modern Shylocks) during the past week, and had been deservedly refused the accommodation by diverse land-sharks-money-lenders, who in fact had laughed out the silly idea, as a capital joke? Was not my detached friend stone-broke, and as poor as a church-mouse only yesterday? 'Money does not grow on gooseberry bushes, is a sublime truth. How did he then emerge from his extreme poverty overnight, strikes me!"

His brain wandered over every field of thought and activity, but failed to elicit a satisfactory answer, and consequently, he fell into a deep reverie, but ultimately was aroused in a slowly progressive manner from the transient absorption of mind, by perverse intentions. He had a stealthy glimpse through the delapidated window of his apartment, and observed the guests enjoying the hospitality that a richman's Seder on a Pesakh eve, provides. This had excited Yankoff's innerman, and forced him reluctantly to withdraw from his cryptic corner, since the food was not within his reach, and to watch others relishing delicacies, is a torture to the hunger-pinched stomach. But his darned inquisitive nature could not withhold him from venturing another mean pry upon the sportive display of new clothes, hats and shoes, that the whole *mishpookha* decked themselves with, the richly decorated table, lace-curtains, and spotless linens that a considerable fortune alone could supply.

The pleasant strong savour of the inviting courses of cooked white—meat, stirred up a craving desire for food, and the other luxuries that he spied out proudly lying on the table, further tended to aggravate matters, and give rise to disaffection. He felt acutely unhappy at the trend of events, and as a matter of fact everything seemed to him as black as 'Gehena'—(Hell) his life unsupportable—a truth that gave berth to iniquitous Bolshevik propensities.

"Never" he said to himself at last." Discretion is he best part of valour. Go slow son, and adopt the passive policy that your grandsires had very expediently exercised in the nick of time, in the past. Bring your mind to bear on the store of facts and reflect upon the age-long friendship, that existed between *you* Yankoff and Josef since your childhood, how both of you went through thick and thin, weathered many a stormy sea, and shared your huts and straw matresses together. *Meir zelin beda Yeidin.* Moreover, we are both Jews, descendants of the same ancestors, and are in duty bound to assist one another. Why indulge in constant militant actions, I cannot understand. He is rich to-day, and I am not. Truly, I am surfeited with the prevalent cat and dog sort of life that merits nothing, but drastic condemnation. I must find an amicable way out, to strike root and fructify. And it is therefore most essential for me to worm my way back, towards a social reconciliation with Lewandowski, and bring our strained relationship to a successful conclusion, before he fritters away or another aspirant filches from him the funds that some 'sucker' had inadvertently accommodated him with. Civility cost nothing after all Sergeant-Yankoff, but matzos and wines cost a lot in these abnormal times. You smell bread, fresh bread, bread everywhere; you are extremely hungry and on the verge of a collapse, so Yankoff my boy don't be puffed up with false attributes. Realise the wisdom of keeping in touch with the chap who has the money to-day. Shake off the vain pride that had taken a grim hold on you, and parted you from a profitable friendship-so long. Wash out that stuff, and let me tell you that you were entirely wrong to smudge the fair name of your staunch friend Josef, in the past. It was his own business and your late action in the matter, was quite unwarrantable. I therefore advise you again to use your horse-power brain to ensure a reconcilement with your grossly wronged friend Josef. Accost him to-morrow morning at the shool, where he will not dare to whimper: he is too kind-hearted to ever so "no" to any one, he is easily swayed, and pliant to waltze him around. Now lose no time adept, as to-morrow night is the only chance left to indulge in tasty dishes, Aretz Yisroel's wines and Matzos and have a jolly good time and a bright future without an investment. 'Yes?' To-morrow morning without fail."

Morning dawned. Lewandowski and Yankoffski were at the shool, where the wily Yankoff gave Josef a nod and a sweet smile and sometimes winked at him whenever their eyes met, until the service was over. Yankoff then moved his knight and check mated Josef on the public chess-board.

"A gut Yom Tov mein lieber freund, zoi feelsta herr Lewandowski" A Happy New Year my dear friend, how are you sir?

Lewandowski could not believe his ears, but being of a forgiving nature, he took the salutations in a good way which revealed the attractive and susceptible part of his true character. This gave Yankoff an opportunity

[Continued on page 33]

CORRESPONDENCE

GREETINGS FROM MR. NATHAN STRAUS

Editor, ISRAEL'S MESSENGER,

DEAR SIR,—I have just received the special Silver Jubilee Number of ISRAEL'S MESSENGER. To put it mildly, it is a wonderful number and I congratulate you heartily. While my wife and I are, thank God, enjoying good health, I must admit that we are getting old, and we cannot begin to do what we would like. I am afraid it will only be a short time before we will have to discontinue nearly all our correspondence with friends. However, among the last to desert will be our good friend, Mr. EZRA.—I remain, most cordially yours, NATHAN STRAUS.

NEW YORK, May 10, 1929. 66 *West* 23rd *street.*

FROM THE RT. HON. J. C. WEDGWOOD, D.S.O., M.P.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Many thanks for the Silver Jubilee Number of ISRAEL'S MESSENGER, and even more for the very kind letter sent therewith. Both are much valued by yours sincerely, JOSIAH C. WEDGWOOD.

LONDON, 30th April, 1929. *House of Commons.*

FROM LT. GEN. SIR GEORGE MacMUNN K.C.B., K.C.S.I., D.S.O.,

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have to acknowledge your letter of the 11th April, and thank you for your interesting Silver Jubilee Number. Like you I sincerely trust that the experiment with the Jewish Homeland in Palestine may continue with every success. I have been impressed with the success of many of the settlements there. Believe me, Yours very truly,

GEORGE MACMUNN.

LONDON, 2 May, 1929, 10 *Upton Park, Slough.*

FROM RABBI DR. A. COHEN, M. A.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I read your Silver Jubilee Number, as I always read your journal, with profit and interest, and warmly congratulate you on reaching the twenty fifth anniversary of its establishment. I admire your strong advocacy of true Jewish principles, both religious and national, and hope you will be spared in health and vigour to continue your good work for our sacred cause.—Yours sincerely, A. COHEN.

BIRMINGHAM, May 3rd, 1929.
2, *Highfield Road, Edgbaston.*

FROM BANKER MILTON M. SCHAYER

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—It is with great pleasure that I have read your Silver Jubilee Number. It is my privilege to read a great many Jewish newspapers and I want to take this opportunity of stating that I believe your paper, as a newspaper, ranks high when compared either with English or American Jewish Weeklies. You are performing a singularly valuable mission in trying to unite the Jews in your (to us) far off section of the world. Truly, you are regarded as a soldier of light. I hope that you will keep aloft the banner of Judaism for many years.—Cordially and sincerely yours,

MILTON M. SCHAYER.

DENVER, COLO. May 11, 1929.

From Mr. LEO HERMANN, Secretary to the Board of Directors of KEREN HAYESOD, LTD.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have just received the copies of the Silver Jubilee Number of ISRAEL'S MESSENGER. A lot of hard work must have gone to the editing of this number, but the result is such that I am sure you must feel the trouble has been worth while. My congratulations. I have read with a great deal of interest the many letters of felicitation and appreciation of the good work you are doing. I can only join in these felicitations and express the hope that you may long continue your valuable activities. If there is any suggestion I could add to the many contained in these letters, it would be that from the Keren Hayesod point of view and in the interests of Palestine, Eres Yisrael should be given more and more prominence in your paper. With kind regards and Zion's greetings, I am, Yours sincerely,

LEO HERMANN.
Secretary to the Board.

JERUSALEM, May 14, 1929. *P. O. Box* 731.

FROM RABBI S. GAGUINE

Editor, ISRAEL'S MESSENGER.

DEAR SIR.—I want to express to you my appreciation of the silver jubilee number of ISRAEL'S MESSENGER and the wealth of Jewish sentiments contained therein. The extra copies sent me were carefully distributed to the leading members of London Jewry who, I am sure, will be pleased with the attractive issue gotten out by you. I hope you will live to celebrate the jubilee year of ISRAEL'S MESSENGER, and with best wishes.

S. GAGUINE.

RAMSGATE, 30 April, 1929. *8 Montefiore Col.*

[The above is a translation from Hebrew written by our esteemed correspondent, RABBI S. GAGUINE, Ecclesiastical Chief of the Spanish and Portuguese Jews Congregation, London, and Principal of Montefiore Theological College. RABBI GAGUINE'S message published in our silver jubilee edition contained a powerful plea to convene the Sanhedrin and the few items of reform suggested by him have created a deep impression everywhere. We are pleased to say that we took steps in bringing RABBI GAGUINE'S fine message to the notice of CHIEF RABBI ABRAHAM KOOK of Jerusalem, and hope to publish his reply on this important matter as soon as we hear from him. The question of convoking the Sanhedrin is agitating the minds of Jewry in all lands: there is a great need to revive this Great Assembly and we hope that some progress may be made in connection therewith in the near future.—*Editor,* ISRAEL'S MESSENGER.]

FROM POET SOMAKE

Editor, ISRAEL'S MESSENGER.

DEAR SIR.—After receiving all the eulogistic letters of testimony on the 25th. anniversary of the existence of ISRAEL'S MESSENGER, my letter may appear too late, but as good wishes are always in season, I write to convey my heartiest congratulations on your attaining your silver jubilee. I must confess that I never expected you would continue for so many years. But that you have reached this milestone is due solely to your unrelenting and persevering zeal. That you have done much for Zionism in this period cannot be denied and further you have manifested by your efforts how much an individual can do, in the face of all obstacles, towards the idealism of a cause for which he has striven for years, is an example that can be followed by many more—a few more publications like the ISRAEL'S MESSENGER and a few more zealous disciples like Dr. and Mrs. ARIEL BENSION in the East would mean much to the cause of Zionism.

Mrs. BENSION in her jottings on her travels mentions that so many Jews seem to think it better to hide the fact that they are Jews. This was more noticeable years ago than it is to-day, because the Jews were more abhorred than respected, but to-day the Jews have naught to fear as they have slowly but surely alleviated themselves into recognition by all the other nations of the world. That it will be sometime ere Palestine can truly become Eres Israel cannot be denied, but since the BALFOUR mandate, Palestine has achieved much must be admitted too. What is needed in the Jewish community is that spirit of unity which has not quite attained its hold. That your paper has helped much towards bringing about that unity in the Far East cannot be gainsaid, but Indian Jewry still exhibits an aloofness one towards another is regrettable. Whatever aim or object a nation, a brotherhood or a society may set its ideals upon can only be achieved by unanimity. Zionism is playing a big role to-day in the eyes of the world and if they wish to attain their idealism they must whole-heartedly go further in their mission in a body and then only will they reach nearer to their goal. CARLYLE had written, "A healthy soul, imprison it as you will, in squashed garrets, shabby coats, bodily sickness, or whatever else, will assert its heaven-granted indeafisable freedom, its right to conquer difficulties, to do work, even to feel gladness."

Such souls are needed in Zionists' cause to-day and thank God the youths of Zionism are able to provide such healthy souls which will mean much to the laying of a sounder foundation in Eres Israel which will assure and they will thus only gain what belonged to their forefathers centuries ago.

B. J. H. SOMAKE.

BOMBAY, 27th May, 1929. *56 Watson's Avenue.*

M. PALLIERE AND "ISRAEL'S MESSENGER"

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In the February number of ISRAEL'S MESSENGER, you published an article on the "Unknown Sanctuary" by AIME PALLIERE, which has been translated by MRS. STEPHEN WISE. I venture to write to you at the suggestion of Dr. WISE that you have the kindness to send the second instalment of that article to M. PALLIERE, 23 Rue de Beauvais, Paris. He has expressed a desire to see the continuation of the article.—Sincerely yours,

IDA TILLES, *Secretary to* DR. WISE.

NEW YORK, May 28, 1929. *40 West 68 street.*

[We are glad to be informed of the desire of the author of "The Unknown Sanctuary" to read the issues of ISRAEL'S MESSENGER containing the review of his book. The first appeared in our February edition and had been running every month since then, with the exception of an interruption in our May 3rd issue. The sixth series is appearing in this edition and we hope to continue it until the tenth is reached, when we shall give a summary of the book which has created a great deal of interest and sensation, owing to the sincerity of the author in espousing Judaism and vindicating the truth which it teaches and inculcates in the minds of her devotees. Needless to say, we have forwarded the copies of ISRAEL'S MESSENGER to M. PALLIERE referred to by Miss TILLES, and wrote to him for the first time conveying our greetings and good wishes in his future work of love for Israel and humanity.—Editor, ISRAEL'S MESSENGER].

A NEW LIBRARY

Editor, ISRAEL'S MESSENGER.

DEAR SIR.—We have the honour to inform you that a Jewish Library and Reading Room is being opened on the premises of the Ohel Moshe Synagogue, 58 Ward Road, under the name of the Shanghai Library "Kadimah." The financial resources of this library are for the present very limited and we are taking the liberty to request that you kindly assist us by supplying your esteemed paper free of charge until such time as the Library is in a better condition financially.

H. EPSTEIN, *President.*
J. BRIGHTEL, *Hon. Sec.*

SHANGHAI, 10th June, 1929.

A NEWLY FOUND STONE IN JAPAN

Editor, ISRAEL'S MESSENGER.

DEAR SIR.—The unearthing by the Rev. SHOGUN SAKAI of a tablet with ten commandments engraved on it, no doubt, will be of some interest to Jews and Gentiles alike, owing to its relativity, in parts, to Jewish historical names and tenets, to wit, Moses Sinai Amen etc. etc. One is curious to know, however, how did the Rev. gentleman come with the name MOSES. Did he actually find the word "MOSES" inscribed on the tablet, or some other name which he substituted by "MOSES"?

According to the "Tales of Old Japan", a certain personage, by name, Moshi (later historians, called him MENCIUS) who is supposed to have lived between the 13th and 7th Century B.C., had a communion with God somewhat similar to that spoken of by MOSES in connection with "the burning bush." Exod. iii—2|3. It is said that MOSHI, or MENCIUS as he is otherwise called, encountered a bush on fire, though not burning, and as he went to see the strange sight, God called him by name, MOSHI, (see foot note) and eventually charged him with a mission. This narrative is not a legend that can be treated lightly. It is, I think, one of the Japanese fundamentals touching their primitive faith and origin with which, no doubt, Mr. SAKAI is well versed. Comparing, however, the two incidents, of our master Mosheh (MOSES), and Moshi (MENCIUS), and considering their identical occurrence of the bush, their having been detailed to about the same era and credited with the same mode of communion with God, it is permissible to deduce that they were one and the same person.

If the theory, that some of the tribes of Israel who were carried captives to Assyria by SHELMENESSER (60 B.C.) in order to free themselves from the Assyrian yoke and tyranny, drifted into the hinterland and wandered from one country to another until they reached China and Japan, is based on facts, then it may account for the origin of the story told in the "Tales of Old Japan," as also the commandment, "There is no other God, and MOSES is his prophet."

The query, of how the people of Japan, 200 years ago, knew about MOSES, etc., is answered by the above explanation, and the remnant of a Jewish colony in Kaifengfu-China, said to date more than 2000 years since its inception may be taken to corroborate the above. The same may be said of Japan also, and if this can be accepted with immunity, the rest is not very off to seek. The tablet in question may be safely surmised to have been the imperfect work of some of the Israelites who in order to safeguard their ideals and traditions worked on such tables and the like. It must not be lost sight of, that the Israelites in those days were in somewhat a semi state of heathenism, and were inclined to diverse modes of worship other than that of Jehovah, and such tenets relating to Sun-worship, etc., as enumerated on the said tablet, was a commonplace with them.

Coming to the commandment, "worship the Sun-God, Amen," the primitive Egyptians, and so the Persians, were worshippers of the Celestial Bodies, principally the Sun whom the Egyptians called Amen, (Egypt. By E. A. WALLIS BUDGE, Home University Library) Hence, the commandment, "worship the Sun-God Amen, virtually means worship the Sun-God whose name is Amen." The authority of this commandment may be also attributed to the same source, viz, to some Jewish wanderers who, as I said, were prone to Celestial and other modes of worship. The mention of Sinai on the tablet may also be given a similar tracing.

Trusting the Rev. SAKAI will find the above explanation interesting, if not conclusive.

I am, etc.,
"HIRREROU."

SHANGHAI, 17th June 1929.

NOTE, The telephone-call, "Moshi-moshi" in use by the Japanese, is said to have been adopted in immitation of the call by the Diet to the sage in rapid succession, Moshi-Moshi.

DR. SUN YAT-SEN

The following letter was published in the North-China Daily News of the 13th ultimo:—

Editor,—NORTH-CHINA DAILY NEWS

SIR,—The late Dr. SUN YAT-SEN was not popular in his day. He was certainly not spared the rod and from every quarter his political opponents assailed him. He, however, stood the test well. He refused to surrender his principles and fought for them at the risk of his life. Once he was actually imprisoned and his life was in danger. History is not without such parallels. When THOREAU refused to pay his taxes to the state because he knew that a portion of the assessments would go towards the upkeep of a government which was perpetuating slavery he was put in prison. EMERSON visited him and asked, "Why are you here, Henry?" "Why are you not here?" THOREAU replied. Such was the spirit of the late Republican leader.

My friend "F. D. Z." tells us that Dr. SUN was not perfect. Who said he was? Who says that man can ever be perfect? Surely, no man is perfect: the perfect has no right to be in this planet. However, strongly we may differ from the political creed of the late Dr. Sun, none dare rob him of his sincerity to emancipate his people from the yoke of the Manchu *regime.* The Ideal Republic which Dr. Sun foresaw may yet be in the distance, but the foundation of it had been laid. Dr. SUN stood unflinchingly for his principles and refused to yield. "The guard dies but does not surrender" was CAMBRONNE'S celebrated reply to those who asked him to yield. That kind of spirit had swayed the late Republican leader and the State Burial given him by the National Government was to emphasise that fact. N. E. B. EZRA.

SHANGHAI, 12th June, 1929.

THE QUESTION OF MAN'S DESCENT

The following letter was published in The China Press of the 10th ultimo:—

Editor,—THE CHINA PRESS.

SIR,—The present heated controversy in your esteemed columns anent "The Question of Man's Descent" serves to entertain your readers and drive away the spirit of dullness which prevails in certain quarters. It is gratifying to note that way out here there are clever writers who can heartily indulge in innocent recreations without causing any inconvenience to the shares' market in Shanghai. "Evolutionist" is a type of critic whom we must praise. There are some who are apt to take him seriously. Not knowing his origin (whether descended from man or monkey) we may wonder at his knowledge and great erudition.

"And still they gazed, and still the wonder grew.
That one small head should carry all he knew."

"Mams" is another type of scribbler whom we must equally praise. He believes his Church teaches truths which no other Church, Synagogue, Mosque or Temple is capable of teaching. What a super-man "Mams" must be! He alone holds the key to enter the gate of heaven while other innocent souls must perish and linger somewhere. Be that as it may, we must not withhold our sympathy from both "Evolutionist" and "Mams." Instead of debating the old controversy of the scientist and the theologian, "Whether the egg preceded the chicken or the chicken the egg," we should say with ANAXAGORAS of old, "Nothing can be known, nothing can be learned, nothing can be certain, sense is limited, intellect is weak, life is short, and we have no criterion by which to test things."

N. E. B. EZRA.

SHANGHAI, 9th June, 1929.

[*Continued from page 31*]

to breathe a sigh of relief, and open a dialogue with Lewandowski on the topics of the day, fraternize with him more freely, and ere they reached their respective homes, we find the once two loggerheads were fast friends again.

"Yankoff would you care to share pot-luck with us to-night?"

"With the greatest of pleasure my amiable friend, and I shall not forget to bring my tribe with me Eh?"

"All are welcome."

"*Sher gut mein herr.* Righto sir, we shall be at your hospitable place soon after the Aghbis is over. Leave it to me. By the way shall I ask my brother-in-law Grunman to come also? He will be greatly delighted, I am sure."

"A capital idea-the more the merrier. A gut yom tov."

"A gut yom tov."

They say that a friendship once chilled is never the same again! But I find that this maxim, fortunately, did not predominate in my case with Lewandowski, and if the pot-luck that Josef just spoke about would truly prove half as good as the 'spread' that my eyes hungrily feasted upon last night, I shall heartily chorus 'Dayenu' and not need another meal for forty eight hours after; muttered Yankoffski to himself, in an expectant tone and a smack of the lips, as he left Josef Zelig Lewandowski-chum of his school days.

A GUT YOM TOV.

FINIS.

WORMS WERE HIS TROUBLE

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DEATH Of DR. R. A. BELILIOS

We regret to chronicle the death of Dr. R. A. BELILIOS wrich took place on the 19th ultimo, at the General Hospital, after an ill-

THE LATE DR. R. A. BELILIOS

ness which lasted nearly a month. Dr. BELILIOS had been in poor health for a considerable time, and last year went to America where he was operated upon for kidney trouble. A month ago here he was again operated upon for appendicitis, and until few days before his death everything seemed to be going very well with him. Later, however, complications, following his previous operation on the kidneys, set in, and he passed away amid the very sincere regrets of a large circle of friends.

Dr. BELILIOS was a cousin of the BELILIOS family of Hongkong, and before coming to Shanghai in 1912 he had spent four or five years in the Colony. He was born in Calcutta 54 years ago, and at a very early age was taken by his parents to England, where he received his education in London. He did not originally intend to become a member of the medical profession in which he ultimately gained such distinction, but after a trial at business he entered Edinburgh University, taking his M.D. and F.R.C.S. there. After leaving the university he spent seven years in the study of the eye, during which time he was attached for a period to the Moorfields Eye Hospital. From this he went into private practice at Muswell Hill, just outside London, but continued his special study of the eye. He arrived in Hongkong in 1907 where he set up a general practice, coming to Shanghai in 1912, where he has been practising since, latterly specializing in the eye. His intimate friends tell of some of his early difficulties here when, being anxious to set up as an eye-specialist and being prevented by the laws of his profession from advertising his presence, he had to wait for his practice to come to him. And come to him it did in time, until at his death he was recognized as perhaps the foremost authority on the eye in the Far East, and his reputation extended even to the Home countries.

A well-known member of our community he did not join extensively in the general social activities of this port, though he was a member of all the principal clubs, the Shanghai Club, the Race Club, the Cercle Sportif Francais and the I.R.C. at Kiangwan. But though of a retiring disposition, he endeared himself to many by his unobtrusive generosity, especially in giving freely the services of his profession.

His generosity was such that few persons who needed his help were refused it. People from all over China came to consult him, and there were innumerable cases of hardship in which he gave his expert assistance for no remuneration. St. Luke's Hospital had always his services for eye cases. On the arrival of the British Defence Force he was appointed eye specialist to the force, and many of the troops have benefited by his skill. In British army circles which knew him he was very highly spoken of. He leaves a wife who is at present on the Continent. His brother predeceased him by a few years; he had been medical officer of health at Wimbledon.

The funeral took place in the Jewish Cemetery on Baikal Road, Mr. E. S. JACOB officiating. Mr. C. S. GUBBY and Mr. A. S. GUBBY were the chief mourners. In addition to a representative gathering of the Jewish community, many of the foreign and Russian medical fraternity were present. Among those who sent wreaths were the following:—The Governor of the Shanghai General Hospital, Dr. and Mrs. J. A. O'DRISCOLL, S. CHARLES FELIS, Mr. L. GRAN, I. C. MOW, (office boy), Mr. S. F. ZEE, Dr. and Mrs. FURSTENBURG, Dr. and Mrs. C. EENNETT, Mr. GRUEFF, Dr. and Mrs. H. COUPER PATRICK, STANLEY, Dr. and Mrs. W. E. O'HARA, Dr. and Mrs. CHADWICK KEW, F. S. LOH, Mrs. EDWARD EZRA, ARTHUR and THEODORE SOPHER, President and Members of the Shanghai Medical Society, EMANUEL, Dr. MARSHALL and Partners, and MISHA.

DONATIONS TO CHARITY

Mr. S. E. LEVY, Honorary Treasurer of the Shanghai Jewish Communal Association, acknowledges with thanks the recept of the following donations in Memory of the late Dr. R. A. BELILIOS:—

	$
Mr. and Mrs. J. M. Joseph	25.00
Mr. and Mrs. R. M. Joseph	25.00
Mr. and Mrs. Ellis Joseph	25.00
Mr. and Mrs. A. M. Sopher	15.00
Mr. S. M. Joseph	10.00
Mr. R. Julian	10.00
Mr. R. E. Kadoorie	10.00
Mr. and Mrs. E. M. Ezra	10.00
Mrs. Dorothy Cowen	10.00
Mr. A. G. Dovey	25.00
Mr. Moise Ezra	10.00
Mr. Ezra Shahmoon	20.00
Mr. S. Sudka	10.00
Mr. and Mrs. Edward Nissim	15.00
Mr. and Mrs. S. E. Toeg	10.00
Mr. and Mrs. V. D. Gensburger	10.00
Mrs. H. Nissim	25.00
Miss Gubbay and Mr. J. S. Gubbay	25.00
Messrs. C. S. and A. S. Gubbay	25.00
Mr. Evelyn Dayid	10.00
Mr. David Jephson	5.00
The Chaplain and two Nurses, St. Luke's Hospital	15.00

The Hon. Secretary and Treasurer of the Jewish National Fund Commission for China acknowledges with thanks a contribution of $10 from Mr. and Mrs. M. J. Moses in memory of the late Dr. R. A. Belilios.

The Hon. Treasurer of the King's Daughters' Society acknowledges the sum of Tls. 10 from Dr. Neild in memory of Dr. Belilios, for the general charity fund.

To the Lester Chinese Hospital in memory of Dr. R. A. Belilios from Mr. G. S. Aveyard $10.

LOCAL TRIBUTE

Our attention has been drawn to the following tribute which appeared in *The Showdown* of the 22nd ultimo, a weekly journal edited by Mr. W. BRUCE LOCKHART, a well-know writer and publicist:—

DR. R. A. BELILIOS, M. D., F.R.C.S. (Edin.)

It is with a sense of personal loss that we sadly record the passing of Dr. BELILIOS this week, a man much beloved by his many friends, liked and greatly respected by the wide circle of patients to whom he ministered. Dr. BELILIOS was probably the greatest eye specialist who has ever practised in China. He adorned the Jewish community of Shanghai by his virtues of intellect and heart, and the British people in China have lost one of their most brilliant and honoured brothers, for all who knew BELILIOS well were conscious of his charm.

POLITICAL ZIONISM

The Basis of Jewish Nationalism

By Dr. THEODOR HERZL

And what glory awaits those who fight unselfishly for the cause! I believe that a wondrous generation of Jews will spring into existence. The Maccabees will rise again. Let me repeat once more my opening words: The Jews wish to have a state, and they shall have one. We shall live at last as free men on our own soil, and die peacefully in our own home. The world will be freed by our liberty, enriched by our wealth, magnified by our greatness. And whatever we attempt there to accomplish for our own welfare will react with beneficent force for the good of humanity.

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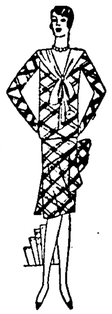

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MEETING OF THE ZIONIST ASSOCIATION "KADIMAH"

MR. I. NAIDITCH OF PARIS ELECTED DELEGATE TO THE ZIONIST CONGRESS

A meeting of the local Zionist Association Kadimah, was called on the 23rd ultimo, for the purpose of electing a delegate to represent the Zionist members of the Far East at the Zionist Congress this month. The meeting was called to order by Mr. H. Kammerling, the President of the "Kadimah."

MR. KAMMERLING:—"Ladies and Gentlemen, we are here assembled for the purpose of electing a candidate to represent us at the forthcoming Zionist Congress at Zurich. Before proceeding further with the business of the meeting, I propose to have a Chairman and a Secretary elected to conduct the business of this special meeting. I therefore propose that Mr. HASSER be elected President and Mr. Noblston Secretary." Carried.

Mr. Kammerling then dwelt on the great importance of the meeting and the qualifications of the proposed candidates.

THE CHAIRMAN:—"Ladies and Gentlemen, Mr. KAMMERLING in his well formulated speech at the opening of this meeting has fully explained to you the object and importance of this gathering. It is now only left to me to dwell on the nominees that we have in view, that is, Mr. EVSEREFF of Tel-Abib and Mr. I. NAIDITCH, of Paris their qualifications and the policies which they represent."

The chairman then proceeded to outline the activities of Mr. EVSEREFF, the nominee of the Revisionists and Mr. NAIDITCH, the nominee of the Algemeine. The chairman in his very fluent and able speech, tried to convince those present that the policy of the Revisionists was the one which should be adopted, being convinced that it would be to the greatest interest and the better development of Palestine. He strongly urged that Mr. EVSEREFF should be elected.

MR. KAMMERLING:—I suggest that before voting for any of the nominees, the policies of the Revisionists and the Algemeine be fully discussed here, and opinions freely and fully expressed.

THE CHAIRMAN:—Yes, we should act on Mr. KAMMERLING'S suggestion. I invite you to express your views. The subject is now open for discussion.

MR. EPSTEIN, in a lengthy and well-reasoned speech, outlined the policy of the Algemeine as represented by Mr. NAIDITCH. He expressed his views that Mr. NAIDITCH representing the policy of the more conservative elements of Palestine was the one who would be to the best interests of the country in its present state of development if he were elected.

MR. D. G. M. ARONOVSKY then spoke and, in outlining the policy of the Revisionists, was fully convinced that Mr. EVSEREFF would be the most suitable candidate.

MR. FRIEND, in a humorous speech, said that the Revisionists wanted to fly high without learning how to do it, and that Mr. NAIDITCH, representing the policy of the Algemeine, was more certain of what the country needed.

MRS. ARONOVSKY expressed her views in a thorough and businesslike manner. She spoke from actual knowledge of Palestine, and what, she was convinced, Palestine needed. In her opinion Mr. NAIDITCH was the candidate that should be and must be elected. She said that her experience and knowledge of the country warranted the assertion that the policy of the Algemeine was the one that would make Palestine, under British Rule, prosperous and safe for the Jews.

MR. HERMAN ably expressed his views advocating the election of Mr. NAIDITCH.

RABBI ASHKENAZI, in a speech delivered with great feeling, said that the Algemeine had performed Herculean work in he upbuilding of Palestine, that their programme, though apparently slow, was the safest and therefore the surest to succeed. He strongly advised the election of Mr. NAIDITCH.

THE CHAIRMAN: I will now ask Mr. NOBLSTON to say a few words.

Mr. NOBLSTON said that, when he read the announcement in the papers calling that meeting, he was under the impression that a candidate from the local members was to be elected and had already one in mind for that honour. He had since learned that that privilege was only granted to communities that had sold a thousand shekels. He also said that only recently he had been initiated into the knowledge of what it was all about, as well as in the merits and demerits of the Revisionists and Algemeine, and had formed his conclusions as to who would better serve the interests of Palestine. Fortunately, his conclusions coincided not only with the views of Mrs. ARONOVSKY, who spoke from first-hand knowledge and experience of the country, but, what was more, it was fully in accord with the view of the esteemed Rabbi ASHKENAZI, who deserved their highest respect. As to the policies of the Revisionists and Algemeine, Mr. NOBLSTON said that it reminded him of the story in the Bible, when their young bloods came to Rehoboam and did their best, or rather worst, at teaching him how to govern, and Rehoboam, being silly enough to listen to them against the advice and better judgment of the great Elders. The Jews were still having the time of their lives for that idiotic little blunder. The Revisionists, patriotic though they were, might yet prove to be the youths of Rehoboam; it was therefore for them to consolidate what had already been done in Palestine by the slower and safer policy of the Algemeine. He therefore advised the election of Mr. NAIDITCH.

THE CHAIRMAN:—The question of the election of a candidate has been fully discussed, and it looks as if I will be hopelessly outnumbered. However, Mr. EVSEREFF is my favourite for whom I will vote. All I ask of you, is not to be swayed by the opinions expressed here, but to use your own judgment. We will now proceed to take the ballot.

Count of ballot slips:—

21 for Mr. NAIDITCH.

1 for Mr. EVSEREFF.

THE CHAIRMAN:—I declare the election of Mr. NAIDITCH by the Shanghai Community of Shekel holders. This result will be cabled to Mr. KAUFMAN in Harbin.

MR. KAMMERLING:—"I am pleased to see such a good gathering, and I am doubly pleased to see the interest taken in the business has concluded. The election of Mr. NAIDITCH is a matter of great satisfaction to me and I am sure it is the same to you. I will now call for a vote of thanks to the CHAIRMAN and the Secretary." (Applause). "Before closing this meeting, I wish to bring to your attention the anniversary of Dr. HERZL's death, which will be commemorated at this place, July 28th, at 4.30 p.m., and we will be very pleased to see you all here. I now declare the meeting closed."

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LETTER FROM ERES YISRAEL

JERUSALEM, May 1929.

NOTED VISITORS IN NEW JUDEA

The past month has been in all senses a holiday month. The festival air of Passover enhanced by the large number of visitors, perhaps we should say pilgrims, prevailed everywhere. The arrival of spring, the many new faces, the numerous public functions contributed to make April almost one long *Yom Tob*. Foremost among the distinguished visitors were Mr. and Mrs. FELIX WARBURG, who on the occasion of this visit were accompanied for the first time by Mr. and Mrs. MAX WARBURG of Hamburg. We thus had three representatives of this famous family here, the third being Professor OTTO WARBURG, who has settled in Palestine and is professor at the Botanical Institute of the Hebrew University. He is celebrating his 70th birthday and is a most popular figure in Palestine society. Although Mr. FELIX WARBURG is nominally a "non-Zionist," he has long identified himself with our work, in particular that of the Hebrew University. His brother MAX, however, was distinctly not a Zionist. His conversion, however, has been effected as a result of the twin influence of his brother and Eres Israel itself. He has been most impressed by the work accomplished and in his business language has declared that "the firm of Jewish Palestine is a sound one." We may look forward to expressions of Mr. MAX WARBURG'S interest in our movement in the future. Dr. WEIZMANN can hardly be called a visitor for he is as much at home here as in any other country. Though avoiding all public ceremony, he has been busy in conferences with the Zionist Executive and the Government. He is naturally very pleased by the difference in the situation compared with that on his last visit.

NEW BUILDING FOR THE JEWISH NATIONAL FUND

Among the notable events that have taken place during this festive season, was the laying of the foundation stones of the first wing of the new Zionist Headquarters in Jerusalem which is to be occupied by the Jewish National Fund. This ceremony took place during the middle-days of Passover in Rehavia, one of the new residential suburbs in the new town. Those who participated represented the many various communities from whom pilgrims had come to spend the Festival of Freedom in Eres Israel. It was typical of the function of the Jewish National Fund in combining all elements of the Jewish people, that the first stones of its permanent House should be laid both by Col. F. H. KISCH for the Palestine Zionist Executive and Mr. FELIX WARBURG, President of the Joint Distribution Committee, the organisation of American "non-Zionists"; that both the Hebrew University, symbol of Hebrew culture should be represented by a stone laid by Dr. J. L. MAGNES, and the Palestine Jewish Colonisation Association, the foundation of Baron EDMOND DE ROTHSCHILD, the pre-Zionist colonising agency by Mr. HENRI FRANK; while LEIB YAFFE represented the Keren Hayesod; that Mr. ZUCHOWITZKY should represent the farmers on privately owned land and that Mr. ELIEZER YOFFE should represent the settlements on national land. These contrasts were supplemented by the inclusion of the Federation of American Zionists and the Federation of Canadian Zionists whose President and Vice-President respectively were in Jerusalem and typified the participation of diaspora Jewry in Geulath Haares. In addition of course, there were the Palestine bodies such as Kenesseth Israel, the township of Tel Abib and the community of Jerusalem, by all of whom a stone was laid. Mr. USSISHKIN, President of the National Fund, placed the final cornerstone after an address in which he referred to the corresponding 13 tribes of Israel who were united under one national banner. Among the many greetings which were received was that from CH. BIALIK, who wired "Bnu bayit beisrael weasu hayil." Other greetings were received from the Chief Rabbis UZIEL and ARONSON, the Sephardi Organisation, the W. I. Z. O., Authors' Organisation, Institutions on J. N. F. land such as the Technical Institute, Herzlia Secondary School, etc. from many individuals including Mr. ISAAC GOLDBERG, first donor to the J. N. F., and Mr. SHMARYAHU LEVIN. One of the pleasant features of the ceremony was the spontanous participation of the famous cantor Z. KWAERTIN by the rendering of the appropriate *Halel* verse; "The stone which the builders rejected has become the headstone." As the singer concluded his melodious tune, the visitors were moved to hear from a Sephardi elder in the audience a Hebrew *Piyut* sung to an oriental air. Altogether the occasion was one of the pleasantest of its kind and will certainly be remembered by all those who were present.

THE STRAUS HEALTH CENTRE

Another significant festivity was that on the occasion of the opening of the Straus Health Centre by His Excellency the High Commissioner. This is a notable piece of work which will crown the achievement in Palestine of Hadassah, the Women's Zionist Organisation of America. It deserves so to be described because its aim is prevention of disease which Hadassah has done so much to alleviate. The building is one of the few which the Jewish community can boast in Jerusalem, the town in which every religious community in the world is represented by a mosque, a church, an orphanage, or a Hospital. It is situated close to two crowded Jewish quarters, the mothers and children of which will be able daily to receive advice on the care of themselves and their children. There will also be eventually departments of adult hygiene. The large Institution includes a Lecture Hall where courses of instruction will be given. The Straus Health Centre represents the best which America can offer to Palestine in the realm of infant welfare and preventive hygiene.

THE NEW LIBRARY BUILDING

The Hebrew University also celebrated another milestone in its rapid development. The Library Building although not yet eequipped with the bookshelves ordered in Europe, was thrown open to inspection by the public, an invitation of which advantage was largely taken. This is the biggest Jewish building we yet possess in Jerusalem and on its height, it is to be observed from all points of the compass. The spacious reading hall will be a boon to many students taking advantage of the 200,000 books of the Library. Studies for professors have been provided and comfortable offices for the Administration. The building has cost about £50,000 of which all but £12,000 has been donated through the DAVID and FANNY WOLFFSOHN Foundation and one of the rooms in the Library will be furnished as a Wolffsohn Room. The Library will now be divided into two sections: the popular section which will remain in the city and the University section in the new Building. The Library is the largest in the Near East and some of its departmments such as Judaica, Hebraica, Orientalia, Mathematics and Pedagogy, can compare favourably with the great Libraries of Europe and America. As is well-known the Library stands upon tre land of the Jewish National Fund part cost of which was contributed by Sir Elly KADOORIE of Shanghai.

E. M. EPSTEIN.

"BACK TO ERES YISRAEL"

The photograph shows a medium to whom the face of her dead father was revealed. The interest lies in the fact that Hebrew letters appear on the manifestation. Spiritualism is merely one of the many scientific revelations belonging to our present era. We are now under Aquarius, the water bearer, a high electric sign. He is Gabriel the Captain of the Host, the bearer of the flaming sword and, as his Hebrew name implies, 'the Strength of God'. Already we have wireless and other electric marvels, but these are only the first manifestations of the Aquarian Age. We will yet communicate with still finer vibrations and more remote actualities and to these, Spiritualism, holds forth the key to the Door. At present our access is limited but it will not remain thus. Even Biblical irrefutable prophecy describes our epoch as the Messianic Age and lo! America, the eagle of the air, hence a purely Aquarian sign, has not alone invented the aeroplane in our own time, but is pouring forth her funds to Zionism and leading our nation back to Eres Yisrael. [*Contributed*]

"THE FACT REMAINS" —SOF DABAR!

WEIGHTY VIEWS OF THE ORGAN OF BRITISH JEWRY

The fact remains that the Jewish problem cannot be compassed by local palliation or individual relief. It arises from Jewish world conditions, and until these are radically altered or some step taken to meet them, those conditions will go on cumulatively increasing in their sinister effects upon our people. So long as Jews remain a people apart without a National Home, without a habitation, without the steadying influence of national responsibility, without the means which national being renders to all peoples to shape their destinies worthily, all such palliative attempts as those to which we have alluded must prove failures and, moreover, the germs of yet deeper difficulties.—*The Jewish Chronicle* (LONDON).

THE JEWISH NATIONAL AGENCY GAINING MOMENTUM

The sixteenth Zionist Congress this month will be called upon to ratify the enlarged Jewish National Agency. A great struggle is anticipated but we hope the movement will become a fixed institution so that the development of Eres Yisrael may proceed uninterruptedly in future. Our attention has been drawn to a speech recently delivered by Mr. LOUIS MARSHALL in New York, in the course of which he replied to the criticism of those who have challenged the sincerity of the non-Zionists in giving really to the WEIZMANN-MARSHALL agreement.

Making an eloduent plea for unity in all ranks of Jewry, the assurance was given by Mr. Marshall that the unanimous pledge of the October conference, where the Jewish Agency pact was ratified, was given with the full realization that Palestine requires "superhuman work and eventually a huge sum of money." Once the extended Jewish Agency is formally called into being, following the World Zionist Congress in July, the non-Zionists will be ready to assume the full extent of their obligations. The past performances of the non-Zionist leaders, he indicated, are sufficient guarantee that they will not be satisfied "by merely talking." The dawn of a new era of giving when there will be "the contribution of sums larger than you have expected by all, was forecast by him. There will be no saving of money through this combination, he said. Coupled with it, was the warning of the Zionists that anticipation of non-Zionist contributions must not be a signal for diminshed efforts on their part. Describing the composition of the extended Jewish Agency, Mr. Marshall said, there will be 200 or 210 members, of which one-half will be non-Zionists. "The non-Zionists of America will have a 40 per cent. representation or 40 or 44 members. The committee has agreed on the names of the 44 to represent the non-Zionists. I can assure you they are the names of men of whom no one need be ashamed. As far as we are concerned, as soon as the Zionist Congress is held in July, we will be ready to attend a meeting at which the non-Zionists and the Zionists will be ready to assume the obligations attached to the Jewish Agency. The all important thing in Jewish life has been unity—one God, one Israel. There is nothing more hateful than suspicion and looking askance. The conference of October, 1928, voted unanimously to join the extended Jewish Agency knowing that it required super-human work and eventually a huge sum of money. They have never turned their backs on their brethren. They have been largely instrumental in raising $80,000,000 for relief; they have built our cultural and philanthropic institutions. They were induced by the sentiment that all Jews are brethren and that there must be unity in Israel. We have not been satisfied by merely talking, making promises."

Explaining his personal attitude to Palestine, Mr. Marshall declared: "I am a non-Zionist, but I have always, from my earliest days, had the deepest love for the Holy Land. My mother impressed that feeling in me. When I prayed 'next year in Jerusalem,' it has a sentiment for me. I had a great love for Palestine whence came the greatest contribution to the civilization of the world. But I was born in the United States and I loved it for the humanity and the liberality and the justice it accorded the Jew. So it was natural I should feel the dual attraction for the home of my birth and the home of my ancestors.

"For a long time I looked upon Zionism as a beautiful dream. I was happy that there were people who could dream dreams and see visions. But there were ideas connected with that dream which I could not accept. There is, however, one thing which I accepted and which every Jew can accept —the sense of duty and obligation to help rebuild Palestine for those Jews who desire to live there. To make of Palestine a Jewish Center, a Jewish home for culture where there might be a place of refuge for our brothers and sisters in lands of oppression to live under their own vine and fig tree. There were those who were anti-Zionists. To me it seemed impossible that anybody could oppose the hope of the Zionists because they were built on beautiful ideals. I always thought it a crime to cast doubt and suspicion on those who think beautiful ideas."

"Let us forget about the future and concentrate on the present. Let us develop Palestine economically. Let us encourage the Hebrew University and everything spiritual. Let us show the world that Zionists and non-Zionists recognize that the only worth-while things is our sacred faith, our trust in God and the great principles the Jews have given the world," he concluded.

Introduced as the symbol of the Christian world, Mayor Walker expressed the wish that as that symbol he could unite non-Jews with Jews in working for Palestine rehabilitation. "The Jews have done so much for the city of New York, why shouldn't New York do something for Palestine?" he said.

[*Written for* ISRAEL'S MESSENGER]

THE DREAM OF HERZL

By E. M. EPSTEIN (Jerusalem)

Twenty-five years ago the Jewish people were bereaved by the death of THEODOR HERZL. As startling as was his appearance on the Jewish horizon, so was his departure in its suddenness. The writer, then a schoolboy, clearly recollects entering his classroom to find written on the blackboard instead of the usual lesson, the words in the teacher's handwriting: "THEODOR HERZL is dead." That message, flashed across oceans and continents; moved the hearts even of those who, like the pupils who gazed on that handwriting, had but a dim conception of the significance of HERZL. But we sensed the loss which since then nationalist Jews have learnt to apprehend in true measure. For no one has really yet taken his place among us. As seer, as statesman, as leader, politician, reformer, organizer writer and inspirer, no one has combined these qualities as he did.

The new generation of Zionists which has arisen since 20th Tammuz 5664 (July 1904) has learnt to know him from the work he bequeathed. A more intimate knowledge, however, has been revealed recently by the publication of his Diary. That book may be said to be a HERZL Bible. In no considered form, but jotted down as the events themselves occurred, we have the story of his Jewish life exposed with the same vividness and detail as the Bible record of the history of Israel. Just as the orthodox Jew finds in the Torah source and quotation for every point of Jewish Law, so we find in the *Tagebuch* reference to every feature even of Zionism's modern problems. The references may be slight or numerous, but they will be found on almost every Zionist subject, and they give us the key to the wide sweep of HERZL'S imagination, his large-heartedness, and his perspicacity.

That the acquisition of the Valley of Acre for Jewish colonisation was one of HERZL'S dearest wishes, can be deducted alone from the utopia which he wrote under the title "Altneuland" and in which the most moving picture of the revived land is a description of the Harbour he projected at Haifa. Bringing his heroes to the Land of Israel twenty years after they had deserted the world of civilisation, and which in 1902 he designated as the year 1923, he makes them enter at the Bay of Haifa, of which he writes: "A magnificent city had been built beside the sapphire-blue Mediterranean. The massive stone dams showed the harbour for what it was:—the safest and most convenient port in the Eastern Mediterranean."

At that time this vision must have seemed, like that of the whole story, phantastic—as unreal as Zionism itself was castigated by the bulk of Jewry. But the Harbour was not merely a part of a desired romance of Haifa dreamt by a novelist. HERZL'S diary proves that he had seriously estimated the possibilities of that town and its surroundings on the political and economic side. In his negotiations with the Turkish Government, he put forward on several occasions as an alternative to the denied concession for the whole of Palestine, "the zone of Haifa and surroundings." When it was mooted that a charter for Jewish colonisation in Mesopotamia might be forthcoming, he stated that this particular zone in Palestine was to be added. These are his references to the subject in a letter to the Sultan of 25th July 1902, at Therapia:

"Le gouvt. Imp. nous accorderait une charte ou concession de colonisation juive en Mésopotamie, comme V. M. I avait daigne m'offrir en février dernier, en ajoutant le territoire de Haifa et des environs en Palestine,"

and on 28th July:—

"Nous avone demandé par contre une charte ou concession pour une compagnie de colonisation en Mésopotamie et dans une petite partie de la Palestine. Cette compagnie payerait neturallement une redevance qui pourrait etre caluculée par famille de colons."

"Une déclaration (du Sultan) serait le grand signal pour l'attraction d'intelligences, de sorte, et ce ne seraient pas seulement les terres capitaux, d'industries et d'entreprises de toute de Mésopotamie de Haifa avec un petit morceau de son Hinterland qui en profiteraient mais l'Empire ottoman tout entier."

Combined with "Altneuland" these slender passages reveal the importance which HERZL attached to that stretch of terriory, the hinterland of Haifa, which has now in he year of his 25th *Yahrzeit* passed into the possession of the Jewish National Fund. So the initiation of that dream has come about. There is not one among the numerous parties which to-day compose the Zionist Organization which does not claim to bear the banner of HERZL, Variously interpreted, his teaching is claimed by the Revisionist, Radical and Centre, and obviously all share in spreading his me...

It is clear, however, that HERZL'S dream, whether of "Haifa with a small section of its Hinterland" or of the revived land entire, assumed the passing of the soil into the possession of the Jewish people. In that respect the Jewish National Fund in the foundation of which at the 5th Zionist Congress he took so energatic a part, is his heir endowed with the conception not only of a national homeland, but of one built up on principles of social justice. It is peculiarly fitting, therefore, that in this year which marks a quarter-century since the passing of the Leader, the Jewish National Fund should be appealing to our people to redeem in cash the hinterland of Haifa around which HERZL wove his diplomatic negotiations and his romantic story. Speaking truer than perhaps he himself thought at the time he wrote on the fly-leaf of "Altneuland"—"As you will, it is no fable." That has become a Zionist motto. The history of the Haifa Bay lands proves its aptnesss and its force.

NOTES FROM ERES YISRAEL

JERUSALEM, May 1929.

The past month has been a month of festivities for Tel Abib. It began with the great Purim carnival and ended with the jubilee celebration to mark the twentieth anniversary of the founding of the town. But a brief twenty years ago, the site now occupied by Tel Abib was nothing more than a wide expanse of sandy waste. Then, not long before the war, a little residential quarter, with the HERZL Gymnasium as its last outpost came into being. To-day, the spot where the Gymnasium stands no longer marks the end, but the beginning of the town proper. From there down to the sea-shore in the early days of Tel-Abib was something in the nature of a hazardous and tiresome expedition. In the few years that have passed since the world war, Tel Abib has grown with astounding rapidity. The sand has been ousted by asphalted roads, the camel by the motor car, whilst Jaffa has been far outstripped by Tel Abib not only as a residential town, but as a trade and cultural centre as well. The notable rise in Tel Abib industries and the economic life of Palestine as a whole has just been most strikingly demonstrated by the Tel Abib Fair opened early last month in the exhibition grounds of the Town. Not only tourists, but probably the great majority of those resident in the country, will have been filled with wonder and surprise, on wandering through the main exhibition hall which was devoted to home products, to see the abundance and variety of articles already turned out in a quality to meet all requirements. The Exhibition was visited by upwards of 120,000 people. Not only did the exhibits make an excellent showing, but the grounds, tastefully decorated, clean, and nicely laid out, offered an attractive place of rest to Palestinians and tourists alike. The Exhibition Committee had also made arrangements for a successive round of high-class entertainments and other forms of diversion, so that the month of Nissan as spent in Tel Abib this year, was once again surrounded with all its old glamour as the month of rejoicing and of Spring.

FAVOURABLE DEVELOPMENTS

A great deal of interesting material was furnished by the pavilion of the Zionist Organisation and its Funds, as well as by the Labour Organisation, the Palestine Jewish Colonisation Association and the Government exhibits. The diagrams, tables and other statistical data on view all served to show the great progress made in the economic life of Palestine more especially in the very years of apparent stagnation. These impressions of favourable development were also shared by the many visitors to Palestine this year, among them men like MR. FELIX WARBURG of New York and Max Warburg of Hamburg, prominent figures in the world of finance, noted Jewish and non-Jewish scholars and men of letters like: Dr. CYRUS ADLER, from America and Prof. CLAPAREDE, of Geneva; writer and political leaders of young peoples who have only recently come out victorious in the struggle for their national rebirth and independence. Of these latter visitors, mention should be made of JANIS RAINIS, the inspirer of the Latvian people and a statesman. These visitors, one and all, had the opportunity of seeing Palestine in its wondrous garb of Spring. And one and all they spoke in terms of the highest enthusiasm of the deep impression which the Jewish national work of upbuilding in Palestine had made on them.

COLONISATION PROGRESS

The influence exercised by the colonisation of Palestine on world Jewry, its regenerative and binding forces are becoming ever more and more apparent. Jewish and non-Jewish visitors to the country, on their return home, tell of this new Palestine and so act as voluntary propagandists for the work that, aided by the Keren Hayesod and the other funds co-operating with it, is steadily being consolidated and expanded. Mr. FELIX WARBURG, in a conference with the Waad Leumi, and on various other occasions, has not alone spoken most enthusiastically of his impressions of the country and indicated his own readiness and that of his friends to actively participate in the work of upbuilding, but has made it clear that that work constituted a common task of world Jewry. It was far from the minds of American Jews, he declared, to want to come and teach the Jews in Palestine how things ought to be done, or to propose to assume the reins. For they understood perfectly well that no outsider could possibly know the needs and requirements of Palestine better than the Palestinians themselves. All the Americans desired was to collaborate with the Palestinians and to learn from them.

ZIONIST NEW BUILDING

Eloquent testimony to the unifying quality of the work of restoration was also furnished by the addresses of delegates from the Diaspora at the recent laying of the cornerstone of the new headquarters of the Keren Kayemeh Leisrael. This building is the first of a block of Zionist offices about to be erected in the new Jewish quarter of Rehaviah that, from a commanding position, overlooks the town of Jerusalem. Mr. JANIS RAINIS, out of his deep knowledge of national regeneration, stressed the main features of the work of upbuilding going on in Palestine as contrasted with the Latvian renaissance. "The Jewish nation," he said, "has a much loftier aim than the Latvian, and that is why its struggle evokes in us a feeling of warmest sympathy. It conquers its land in a different way than we did. We have conquered our land with blood. The Jews are conquering theirs by the toil of their hands and through the force of the spirit; by peaceful means, and not in strife. It is a conquest that thus gains in significance in the eyes of the world. The Jews have also acquired a language of their own. Hebrew, the oldest tongue known to civilisation, had become a dead language. The Jews have created it anew, have made living tongue of it. As an outsider, I believe I may say that the rapidity with which this language has come to be the medium of daily intercourse is little short of amazing. Natural feeling for the language must have sat deeper than the knowledge of it. It is the language of the blood that has been awakened, and blood does not speak through the mouth alone, but through the heart. The earnest endeavour to create new conditions of life in Palestine, more especially from the social point of view, has made a strong impression on me, a stranger. The Jews are finding a solution for a vast theoretical problem, the solving of which Europe has not yet attempted. Their aim is to bring peace and justice into life in our day. A noble aim, and a great gift to humanity at large. Present-day Europe is unthinkable without the Jewish element, without the Jewish mode of life. With their new ideals, the Jews fit into the new order of society, into the new Europe."

A UNIQUE CELEBRATION

A celebration that, more than any other of the month, was calculated to move the hearts of the participants, was the Petach Tikwah Second Aliyah Jubilee in commemoration of the advent, twenty-five years ago, of the second wave of Jewish immigration into the country. Forty-five years ago, the first band of Jewish immigrants came into Palestine, then a bare and desolate country, and with rare devotion and great personal sacrifice established the first Jewish settlements in the land. But in the absence of fresh arrivals, and under the hard conditions of life in those days, conditions under which the spirits even of idealists such as these began to flag, the settlement, from a place of new Jewish life and impulse, gradually changed into what, just before the war, was spoken of as "the old colonies." Then came the new influx of immigrants of twenty-five years ago. They settled down in the "old colonies" as farm workers. Not only did this second wave of immigration found the first Jewish workers settlements, not only do we owe Daganiah Nahalal and other points of colonisation to the pioneering spirit of the men and women who came into the country with this wave, but it was they who succeeded, at the cost of great trials and hardships, in introducing Jewish labour into the old colonies. Petach Tikwah, the first Jewish colony in Palestine, now looks back on fifty years of existence. Twenty-five years have elapsed since the beginning of the second Aliyah, since the root-taking of the Jewish landworker in Palestine. If the workers pride themselves on the results of these twenty-five years of hard struggle, they are justified in doing so.

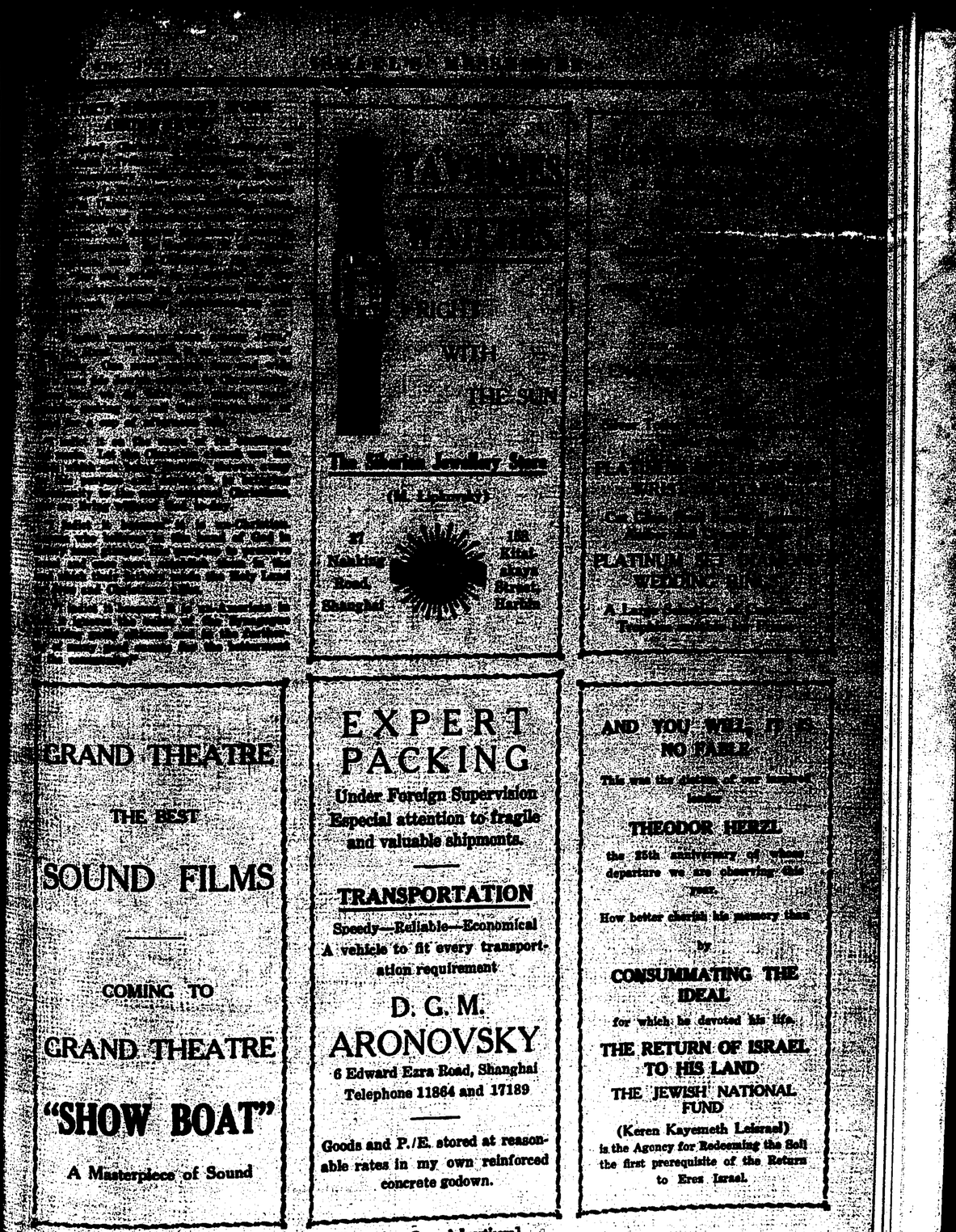
BRIGHTER OUTLOOK

The celebrations of the Palestinian population not only have a social, but an economic aspect as well. There is more to them, therefore, than the expression of a passing mood. There is a feeling of confidence in the air, a sense of the approach of a new era of prosperity. Immigration has increased these past months, whilst emigration has practically ceased. Already a dearth of labour is being felt in connection with many large buildings under construction and public works in part instituted for account of the Government, in part by private initiative. The area under cultivation for oranges is being more and more extended. There are numerous cases of tourists purchasing land in Palestine and having their plots laid out in plantations. The recent exhibition has had the effect of bringing new custom to Palestinian industry. Everywhere there are signs of growing prosperity. As opposed to last year, there is every promise of this year's harvest being a good one. The formation of the extended Jewish National Agency to be consummated this summer in conjunction with the Zionist Congress, opens up new perspectives for the finances of the Keren Hayesod whose task as the national Fund for the upbuilding of the country and as pace-maker in the providing of opportunities for the investment of private capital, instead of diminishing, grown in proportion to the improved outlook. The country needs more human material and more capital. But both can be absorbed only if, with the aid of the Keren Hayesod, the necessary conditions for colonisation and economic development are created and if, through its instrumentality, the necessary balance is established between the investment of national and of private capital.

HANS KOHN.

BIRTH

BERAHA. On June 16, 1929, at their residence, to Mr. and Mrs. BERAHA, a daughter.



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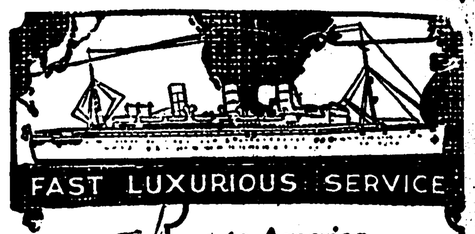

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Empress of France	Aug. 3	——	Aug. 6	Aug. 8	Aug. 17
Empress of Russia	Aug. 24	Aug. 25	Aug. 27	Aug. 29	Sept. 7
Empress of Asia	Sept. 7	Sept. 8	Sept. 10	Sept. 12	Sept. 21
Empress of France	Sept. 28	——	Oct. 1	Oct. 3	Oct. 12
Empress of Russia	Oct. 12	Oct. 13	Oct. 15	Oct. 17	Oct. 26

SOUTHBOUND	Shanghai Leave	Hongkong Arrive	Hongkong Leave	Manila Arrive
Empress of France	July 20	July 22	July 23	July 25
Empress of Russia	Aug. 10	Aug. 12	Aug. 13	Aug. 15
Empress of Asia	Aug. 24	Aug. 26	Aug. 27	Aug. 29

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Entrance to Ballroom after dinner $2.

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Sunday, August 4th, Diner-Dansant $5.

Entrance to Ballroom after dinner $2.

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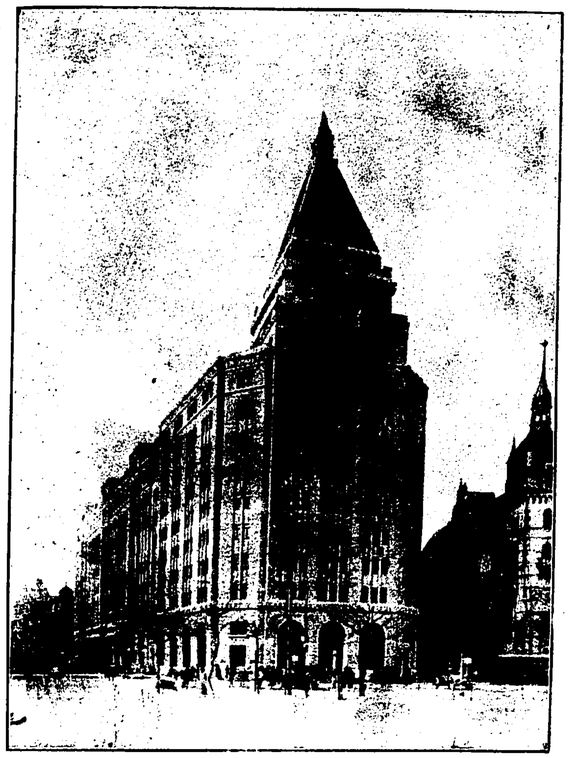
Manager.



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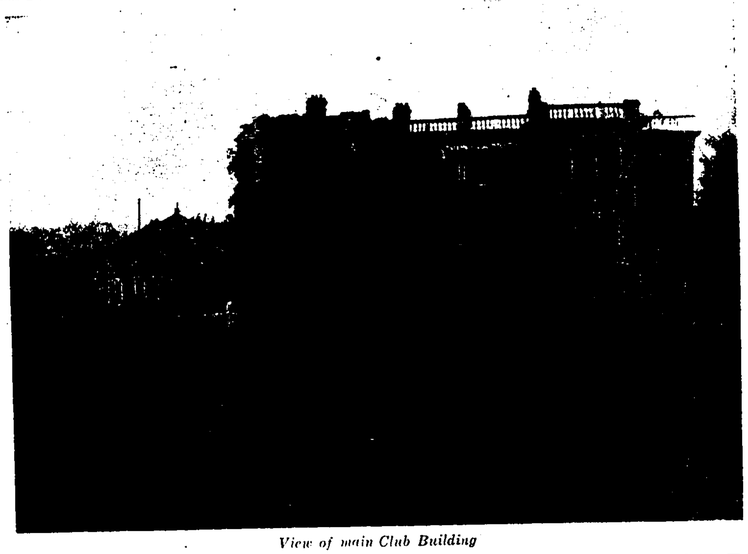

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1929-5689

Rosh Hodesh Ab...Wed., Aug. 7
Fast of Ab... ...Thurs., Aug. 15
*Rosh Hodesh Elul Fri., Sept. 6
Rosh Hashanah.....Sat., Oct. 5
Fast of Gedaliah...Mon., Oct. 7
Yom Kippur.....Mon., Oct. 14
1st Day Succoth.....Sat., Oct. 19
Shemini Atzereth...Sat., Oct. 26
Simhath Torah.....Sun., Oct. 27
*Rosh Hodesh Heshwan.....Mon., Nov. 4
Rosh Hodesh Kislev.....Tues., Dec. 3
1st Day Hanukah Fri., Dec. 27
Rosh Hodesh Tebeth.....Wed., Jan. 1
Fast of Tebeth.....Fri., Jan. 10

*Also observed the day previous as Rosh Hodesh.

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

JUDAISM, ISLAM AND MESSIANISM

Our readers will find elsewhere in this issue the concluding tenth article under the above caption which our contributor Mr. S. S. LEVY has brought to a fitful close. None of those who have read the entire series will fail to concede and give praise to the scholarship of our contributor, who has enlightened us on the high lights of three great sister religions. We may instance this as the first time that a movement has been engendered to bring about some reconciliation between Judaism, Christianity and Islam in the East and Far East. We are glad to see our friends who guide the destiny of *The Light* of Lahore so profuse in praise of what they express as 'Dr. LEVY'S charity of spirit and sweetness of tone when talking of other faiths and their founders.' This, to our mind, should amply reward our contributor who has gone so far as to write the entire series from a trying sick bed of pain and trials. Mr. LEVY'S labours we are sure will not be in vain. The seeds of brotherhood that he has sown will surely sprout up, take root and bear fruit in its own good time. SAADI the Persian Sufi tells us that ability and not riches, constitute worth, while FRANKLIN said that the worth of a thing is best known by the want of it. Mr. LEVY'S contributions no doubt admirably prove the truth of both these definitions. In thanking this veteran philosopher, mystic and humanist, we are sure our readers, the readers of *The Light* and all those who have studied the fundamentals of Judaism and Islam through the medium of these articles will wish our contributor the heartiest wishes for his indefatigable labours, relief from the pains of body and mind, in order that he may still go on from strength to strength labouring and achieving.

'LAW THE IDOL'—Striking Pronouncement by Judge Wu

An interesting case has occupied the attention of the Provisional Court (which is essentially a Chinese court administering justice to those nationals who are not enjoying extraterritorial rights in China) last month which is otherwise known as the 'GARCIA CASE.' At one of the hearings JUDGE JOHN H. C. WU, the presiding judge commented on certain remarks uttered by the counsel Dr. O. FISCHER, for the defense which is worth taking note of. Said JUDGE WU:—

However, the facts you have outlined in your application may be taken into consideration as mitigating circumstances when the second charge is tried, but in my opinion your arguments, political arguments, if I may say so, are neither appropriate nor relevant. Law is the only idol of this court, not the rendition or abolition of extraterritoriality. I would rather do justice and by so doing constitute an obstacle to the rendition or abolition of extraterritoriality than perpetrate a miscarriage of justice which might expedite or favour the abolition of extraterritoriality.

It is conceded that New China under the National Government is earnestly seeking to institute reforms in her administration. Here and there signs of this rejuvenation are to be seen and we are glad to find the law courts not far lagging behind in the matter of reforms. Foreigners living out in China who are conversant with present day politics realise that the foreign distrust in China's attempt to abolish extrality is more a matter concerning the administration of the law courts rather than to the Chinese code itself. The Provisional Court must serve as a model to the different courts operating under Chinese jurisdiction. It is not surprising, therefore, to hear from the mouth of a leading jurist the words we have cited above. We welcome this pronouncement and see in it an indication to the world to take note of New China's desire to adopt a new system of administration—apart from the old-time system—which will bring her code more up-to-date than heretofore. Justice evenly administered is a virtue which exalts every nation that adheres to it. "Law is the only idol of this court" says JUDGE WU. It is a great move to make the Chinese code acceptable. "Justice is the great interest of man on earth," says WEBSTER. "It is the ligament which holds civilized beings and civilized nations together." We congratulate JUDGE WU upon his remarkable pronouncement which will help to show China in her true colours. We realise how great is the task before her to promulgate progressive laws upon the effete ones of the generations gone by. China is in her transitional period. The tide is running in her favour and no power on earth can stem it.

THE BIBLE AS "LITERATURE"

The subject discussed in this instructive booklet by Rabbi Dr. SAMUEL DAICHES, PH.D., is of high merit. It served as the text of a lecture that was delivered last year by the latter at the school of the Inter-University Jewish Federation of Great Britain. At the very outset Dr. DAICHES admits the difficulty of presenting a vast subject the full treatment of which, he tells us, will remain an 'unrealised ideal'. How he overcame this difficulty is admirably shown from the introductory lines where a child playing at the seashore asks his mother various questions about the waves, the tide etc. 'And who has made the sea?" asks the little fellow. The mother replies, 'God has created heaven and earth and all that filleth them'. Here we are given the starting point of the lecture. Many subjects are discussed by the mother and child—the creation, man the apex of creation, the principles of good and evil, Paradise, brotherly love, prayer beginning with JACOB and MOSES, and rising up to great heights in the rhapsodies of the Psalmist. 'O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath'. 'Yea, though I walk through the valley of the shadow of Death, I will fear no evil, for Thou art with me" The child grows older and loves a maiden. Between them there develops a glorious felling where the rest of the world is forgotten and they live for each other. Both realize what it means to say, 'I am my beloved's and my beloved is mine'. They are married, they beget a child, and now their love is centred round this new being. So on we are led from incident to incident in the life of the couple, and we are told that the more they read the Bible, the more do they derive from its living waters, support, veneration and bliss. We have reached the end of the story. We read, "The mother rocks the cradle. The child sleeps. The light fades. Night has come. The sun will rise again. Creations come and creations go, and creation goes on forever. And s long as the sun will shine, and as long as the human heart will beat, will men God-filled, thank the Creator for the gift of Israel and the Bible." The sum total of the thoughts expressed in the lecture given by Dr. DAICHES is the pulsating experience of each and every soul. Here is no fiction written to amuse, but a great lesson which may be hearkened to and followed by the child, the grown-up youth, the father and the aged head of the family. Our heartiest congratulations go out to Dr. SAMUEL DAICHES for the successful delineation of the principles of Judaism, that he has so ably and masterly expounded in his lecture. The booklet should be in the hands of every child, in order that they may realize the universal appeal that is projected from every page of the Torah. Truly,, Judaism is the universal religion which knows no boundaries, no limitations, and which promises to its votaries as it is said in NEHEMIAH, "For the joy of the Lord is your strength." VIII: 10.

ZIONISM IN AUSTRALIA

The spiritual progress of the Jewish communities in Australia is noticeable in all directions. We hear more often of their movements than used to be the case in the years gone by. Delegates travel to and fro in order to deliver the message of Zion Redeemed to the 20,000 Jews living in the Antipodes. Graduates from the Jewish Colleges are given attractive positions and emoluments in order that they may not accept 'calls' elsewhere. Zionism has done much in raising the standard of Jewry in Australia. The Rabbinate has done not a little in seizing the opportunity to preach the gospel of Zionism from the pulpits and platforms, and issuing the clarion call to all to uphold the dearest aspirations of Judaism since he great exile began. BRODIE, LEVENE, FALK, HIRSCH, FREEDMAN, GOLDSTEIN *et al.* are heroes in the Rabbinate who have contributed much to keep the flag of Zion floating from the Maccabean Hall, where this year the second conference of the Australian Zionist Federation took place. The man who was partly, if not wholly, responsible for this state of affairs, is a young enthusiast, Mr. M. ETTINGER, who was born and reared in Eres Yisrael, and who a couple of years ago, had been appointed Secretary to the Australian Zionist Federation. Ever since he had landed in Australia he gave the movement a new lease of life, a life of vim,

and vigor, a life of devotion and self-sacrifice for the sacred cause. We are pleased to observe this wave of enthusiasm spreading so well in a centre of the world, which until lately had been threatened with extinction, due to intermarriages and other causes. Verily, Zionism is a revival of Jewish sentiments and the salvation of the Jew in the Diaspora. It helps to foster Jewish national consciousness and save him from disintegration and decay. Australian Jews to-day are real assets for the upbuilding of the Jewish Nationol Homeland. Their unique prestige in the land and the healthy economic position which they enjoy render them liable to contribute their maximum for the promotion of Jewish ideals and Jewish culture. The decimation of some renowned Jewish centres in Eastern Europe has to a certain extent been neutralized by the awakening of Jews in other centres of the world. In their picturesque language, our ancient Sages said that before the sun of ELI had set the sun of SAMUEL had already risen. Such has been our experience in the long and weary and dreary nights of our exile. The Holy One of Israel neither slumbers nor sleep. Australian Jewry is throbbing to-day with new Jewish life. At the second annual Zionist Conference. held in Sydney in May last, ISRAEL I. BRODIE, Chief Rabbi of the Rodef Shalom Congregation, Melbourne, who is, by the way, President of the Federation, delivered an address of welcome to the delegates who assembled from all parts of Australia. In the course of his brilliant address, PRESIDENT BRODIE gave a masterly analysis of the Jewish situation and referred with satisfaction to the growth of Zionist sentiments in the Antipodes. We cull the following illuminating passage from his address which should not fail to draw the attention of Jewry in all lands:—

> Things are different now from what they were in days gone by. I am still old enough, or should I say young enough to remember the days when Zionism was a most unpopular sort of thing to cherish and advocate, but time and constant revelation have taught the Jew to look upon Zionism as probably one of the most real factors in the creation of a future which can never be eradicated from a Jew who has any spark of feeling and that is the profound belief and conviction that there is a future of some kind for the Jew; only that man who has reached that stage of doubt and of despair believes not in the Jewish future, but any man who has the smallest glimmer of Jewish feeling in his heart has no doubt that the Jews have a future, but it is up to us to create a Jewish future, worthy of the past and I say that that future has its cradle, has its nursery in the Land of Israel. It is for us to help that baby in that nursery, in that cradle to grow into ripe and mature womanhood. a specimen of all that is glorious and radiant.

RABBI BRODIE has added much lustre to his *alma mater* by his active interest in Jewish affairs. Another graduate of the Jews' College, RABBI FRANCIS L. COHEN, Minister of the Great SYNAGOGUE (let us designate it BETH-EL) is known far and wide for his untiring devotion to the Ministry. For the first time in the history of Zionism in Australia, he spoke from the Zionist platform, bringing greetings from his community to the delegates and wishing their deliberations every success. RABBI COHEN has declared his readiness to support the enlarged Jewish National Agency in future, and to seek to intensify points of agreements rather than points of disagreenents which divide us. Verily, a great step forward towards unity and harmony in Zionist circles! "The happy day will come" said an ancient author, "when mind, heart, and hands shall be alive together, and shall work in concert; when there shall be a harmony between God's munificence and man's delight in it." A foretaste of this vision we hope to see in our own days and may *shalom* reign *al kol Yisrael!*

'DAYAN' MONTEFIORE And His 'Square Table'. VIII

[CONCLUDED]

> "Ye fearful saints, fresh courage take,
> The clouds ye so much dread
> Are big with mercy, and shall break
> In blessings on your head."

A friend once found RICHARD BURKE, the brother of EDMUND, in a *reverie*, after a marvelous display of EDMUND'S powers in the House of Commons. Being questioned as to the cause, he replied, 'I have been thinking how EDMUND has contrived to monopolise all the talent of his family; but then again, I remember when we were at play he was always at work'. 'Toil is ours, but toil is the lot of man', says the poet, and all will concede to this generous sentiment. Of SAMSON it was said, had he no sacred task on which to expend his energies, his head would have been found time after number on the lap of DELILAH. Man must be a veritable *Hercules* who must slay the dragon of vice and slothfulness in order to snatch from the garden of *Hesperides* the golden apples of success. 'Dayan' MONTEFIORE seldom suffers from *ennui*, and his pen and sharp sword (as flawless as the Shehita knife) are dedicated to the cause of 'Liberal' Judaism in St. John's Wood. For instance, we notice traces of astonishing energy in the writings of the 'Dayan' which 'age cannot wither nor custom stale its infinite variety'. He is young enough to revise and re-edit the 'Bible for Home Reading' and perhaps he will do so now that the CHIEF RABBI OF THE BRITISH EMPIRE has just issued his literary book entitled "Genesis and Haftarahs" which is destined to fill a great gap in Jewish homes and Synagogues all over the world. In his 'Rough Notes' (we wonder why this crude title was ever given to the booklet) the 'Dayan' says:—

> "Judaism, it was said, and 'Liberal' Judaism more especially, which desires to be alive, responsive to actualities and to the element needs of the present, should concern itself with the big questions of the day. What is its attitude towards War and Armaments, towards Capital and Labour, towards Birth Control, and so on. Has it no message to give its adherents and the world? Is its outlook limited to the Ghetto? . . . . . Moreover, Judaism must either have its own word to speak about the big economic, moral, national and international questions which are agitating men's minds to-day, or it must abdicate its pretensions to be one of the great religions of the world."

'DAYAN' MONTEFIORE'S antipathy for Jewish Nationalism and Jewish politics is known the world over by now, and the famous 'die-hard,' as he is happy to call himself, never loses an opportunity to point 'to an imaginary hand-writing on the wall,' especially when he is invited once a year by the League of British Jews to entertain its audience. In view of this, we are really surprised at the 'Dayan's' remarks which we have cited above. For 'Liberal' Judaism to focus its attention towards War and Armaments, towards Capital and Labour, towards Birth control, etc., surely proves to us in which direction the ball is rolling. One is impelled to ask: is it fit and expedient to look to outward politics when burning questions such as 'Get,' halissa, circumcision, dietary laws, etc., (inward politics) are agitating such 'liberal' minds as Reverend I. I. MATTUCK'S and the pseudo-Chief's? We wonder if the rank and file of 'liberal' Jews really take heed of the gushing utterances of their lay head! The story is told of a priest who had usually a small congregation, was one day preaching in the Church in his village, when the doors being open, a gander and several geese came talking in the middle aisle. The preacher availing himself of the circumstance, observed that he could no longer find fault with the people of his district for non-attendance, because though they did not come themselves they sent their representatives! We wonder if 'Dayan' MONTEFIORE was ever beset with a like problem in his long and able career. We are sure that were the "gander" and the several "geese" to attend some of his meetings they would yawn and sleep at some of his radical views. Says the noted 'Dayan':—

> "We must settle such matters as hats and oysters and smoking, and such somewhat larger matters as vernacular and modern prayers, the place of women in the Synagogue, Halisah and Get, Baptism and circumcision for adult proselytes, before we can be justly expected to tackle what lies much further afield, albeit MUCH more important and tremendous."

At this momentous statement we can imagine hearing the cackle of several "ganders" who, no doubt, will express hearty approbation at such talk. In spite of 'Dayan' MONTEFIORE'S plea that his is not

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'a religion of convenience and ease', we would transfix such talk by his statement we have cited above and when he writes further in his booklet:—

> "But the liberal Jew has to fashion his own answers. Our liberal Jewish leaders have to create new, and yet, Jewish answers, and to teach them to the world. And these answers have to be the answers to many more questions, and even bigger questions, than those contained in the code book. **[A. B. C. or Bentley's code? which?—Ed.]** The Liberal Jew, moreover, just because he is not bound by the Pentateuchal and Rabbinic codes, is bound by something less visible, but no less compelling: he is bound by the law of his instructed conscience **[Yes, in the same way as the ancient Jeroboam ben Nebat was in his own conscience, eh?—Ed.]** which reveals itself to his heart and mind as for him the law of God. Every Liberal Jew—such is the ideal **[O, we are awe-struck!—Ed.]** carries a law within him **[Yes, a sort of a berith hadasha.—Ed.]** which he both accepts and makes, and the dictates of which are no less imperious than the dictates of the written code."

Our readers are the best judges to the foregoing statement so rashly uttered by the 'Dayan.' It gives us some insight of the beliefs of 'Liberal' Jews which like 'JACK'S beanstalk grew up in one night.' Of such talk a writer wrote:—

> 'Cobwebs! A few poor pitiful meshes—half truths magnified; a little leak widening into a dangerous breach; a few hasty words uttered at random, to be wiped out by bitter tears. There is a wonderful axiom in philosophy—God help us if it be true! that sound never dies: that a word once uttered goes echoing on through space forever! Think of that vast inconceivable torrent of sound, rolling up among the stars, the foolish utterances, the horrible blasphemies of earth, the foul words that add volume to that dread accusation; an eternity of sound never to be silenced till time shall be no more . . . . . When the Books are opened —what if for the space of half-an-hour there shall be silence in Heaven—and that pitiful wave of sound reverberate to the everlasting doors? Shall we not be judged beforehand who speak so leniently of the sins of the tongue, who laugh over words that will make the angels veil their faces."

In the foregoing flaming words we would answer 'Dayan' MONTEFIORE. To utter the expression 'that every liberal Jew carries a law within him which he both accepts and makes' is too absurd for words. Our Shulhan Aruch—the Prepared Table—was compiled by a noted divine who was inspired and imbued with a zeal for the Law. We do not see how 'liberal' Jews can at all do likewise. For instance, a man's prayers, in so far as he prays sincerely with all his heart are governed by the nature and the amptitude of his ideas concerning God. The man whose God is little and mechanical will pray a little pinched prayer. A writer once expressed it thus: "We shape our little prayers, collect our little wants and desires, pack them up in small parcel of words, and try, with all kinds of doubting anxieties, to secure their despatch to heaven; and then sit at our corner and shiver with fear lest they should not bring an answer; lest God should be too great or too busy to notice them." We may say 'liberal' Jews are doing exactly this much as expressed by 'DAYAN' MONTEFIORE. The law which the latter carries with him expresses his nature. For instance, he seeks to create a higher standard than Dr. (MATTUCK'S, since he is distinguished as a humanitarian and philanthropist, whilst the latter is noted for his rank materialism. In concluding the review of "Some Rough Notes," we want to say that we felt it our duty to defend the faith that is in us, and as it was handed down to us from hoary antiquity. We took the Torah as our armour with which to defend our spiritual ramparts. We have placed, albeit feebly and inadequately, before every thinking reader the salient features of Traditional Judaism and have uncovered the vagaries projected in the booklet now under review. We do not regret the time and space devoted to the subject. We are even prepared to devote more. As a matter of fact, we wrote to 'YAYAN' MONTEFIORE last month, asking him to instruct his publishers to send us a review copy of 'The Synoptic Gospels' in order that we may comment on the views of this great scholar. Pending receipt of an answer, we would ask our readers to possess their souls in patience, until such time as we can once again open our columns for the review of more books by the master-builder of 'Liberal' Judaism. We need hardly emphasise the fact that we stand for principles which we dare not shirk. We are confident of the future of Traditional Judaism. Orthodoxy must awaken soon to resist the inroads of the *nebi'ey haba'al* and defend the truth as it was upheld by our sages, heroes and martyrs of old. We repeat again that 'Liberal' Judaism has no future. So fine a thinker and scholar as the Rev. Dr. LOUIS I. NEWMAN, of Temple Emanu-El, of San Francisco, expresses our faith admirably when he says in his recent syndicated article which appeared in Cincinnati and Portland Jewish weeklies, "Reform Jews should welcome this phenomenon (referring to the growth of the Yeshiboth in America), for without orthodoxy and conservatism, *Liberal Judaism will destroy the people and their faith.*" (The italics are ours). Here is food for thought and we hope it will be pondered upon even by the 'Dayan' himself. His attempt to imitate JOSEPH CARO in having a new 'Square Table' has fallen flat, for the simple reason that he cannot supply his votaries with Orah Hayyim (Path of Life) because he has none, nor can be

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pose himself as a *Yorah Deah* (Teacher of Knowledge), because he is not qualified, nor present himself as an *Eben-Haezer* (Stone of Help) because he is *l'haim oni*, nor stand as a candidate in Jewry as a *Hoshen Mishpat* (Field of Judgment) because he lacks Jewishness! Dr. CLAUDE MONTEFIORE cuts a sorry figure as a 'Dayan' and his consuming passion to become a modern *Eben-Haezer* is destined to remain an Eben-Doomah!

"PAINTING THE LILY"

We know that all things beautiful have their uses, and this may be said to be true of flowers of all kinds. The lily, for example, symbolizes purity in its highest sense. Clothed in petals of an ethereal whiteness, standing slim and handsome on its stalk, no wonder we hear of frail and refreshing womanhood being described as 'fair and comely as the lily in the dell'. All the artists in the world, however hard they tried could never produce anything equal to the petals of a lily. And yet a garden of lilies conjures up a picture that baffles all reproduction and beggars all description. Flowers played a great part in the associations of bygone days. What was the favourite flower of 'Helen of Troy,' of 'the fair one of Milo,' or 'She of Cnidos' now enshrined in the Vatican? Who can tell us which blossom of antiquity is the oldest, whether 'the nelumbium of Buddha' or 'the golden sunflowers of the Incas?' We may never know what flowers CLEOPATRA had woven in her blue-black hair when ANTONY was her willing captive! May it not have been the lily with its sweet fragrance? *The Jewish Guardian* discusses under the above caption, its antipathy for the so-called art of 'painting the lily', employed in the case of Zionism, by those whom our contemporary accuses of being guilty—namely, the Zionists Revisionists. 'It is a common sight', says our contemporary, 'in tubes, omnibuses, and other public places, to see a pretty girl manipulating an instrument known as a lip-stick, in order to deepen the hue of her healthy blood'. Although this is a 'matter of taste and fashion' writes our contemporary, yet 'a similar proceeding in connection with the wholesome development of a national home for some Jews in Palestine, now in its blooming youth', is taken by the *Watchman* as 'aesthetically undesirable and politically mischievous.' Mr. MAGNUS who presides at the editorial sanctum,—although we may say that his name as editor does not adorn the editorial page for reason best known to himself—is often the spokesman of Dr. C. G. MONTEFIORE and his satellites, and as such, it is quite a usual procedure with him to heap ridicule and utter imprecations against Jewish Nationalism, the life-force of Judaism. Our *confrere* always makes it a habit to 'cry wolf.' He has often stigmatised others with the very ills from which he is suffering, and it is for this reason that his statements must be taken *cum grano salis*. A ready example may be cited to uphold our contention when 'this man with soul so dead who would rather forget his motherland, talks of the 'abuse of cosmetics' being confined to colourists like JABOTINSKY who apparently admire a high complexion'. Such *exparte* talk could only emanate from the King's henchman. Our *confrere* by his attitude shows his own weakness, and we can say that they are tinged with what some would describe it as "blue nonsense'. Only recently the HAHAM Dr. GASTER, that venerable and veteran Zionist leader, an associate of the late Dr. HERZL, Vice-President of the Royal Asiatic Society, 'eminent as a folklorist', came forward and spoke from a Zionist platform after a long silence covering a period of over ten years. We have always deplored his attitude of aloofness and begged of him many times to change his mind and re-enter the movement and give it his guidance and support. If our readers will turn to the back numbers of ISRAEL'S MESSENGER, they will no doubt see our appeal to the eminent Sephardic Chief Rabbi in the British Empire and beyond, to assume his old role of leadership in Zionism to which he had rendered immortal services in the past. Well, a voice has answered us and we have duly recognized it as that of our erstwhile leader and friend. Welcome to our ranks we say to him in the name of Zionist Jewry! But what sort of a welcome was extended to the HAHAM by our pseudo-*confrere* of Fleet Street? We are told the veteran 'desiring to get things done in a hurry outvies youth in his patience and the new complexion which he wants to paint to the fresh face of the Zionist movement is, in our opinion, a sad one'. Indeed the Editor of *The Shomer* must feelingly exclaim with GOETHE, 'Ah, sad indeed is my heart!' Dr. GASTER is 'fully aware of the forces by which he is directed'. Forces may be wisely used by one who knows, who can direct and make of it a potent factor for the weal of Zionism. The layman who is an 'Englishman of the Jewish persuasion' should surely have faith in the Sephardic Chief Rabbi. He should give ear to him in spite of 'the rotund commonplaces, which no one can express more persuasively than he' and willingly follow the lead of the great leader. But *The Guardian* complains that Dr. GASTER 'genuinely believes that he is out to save Judaism, just as in the same way, Dr. HERTZ nurses the same belief'. Our contemporary's columns have of late served as fertile ground for the ventilation of complaints and grievances against various learned Jewish leaders. Only recently 'an eminent Rabbi' was ruthlessly attacked in its columns for writing about 'Galuth' in a book entitled 'Aspects of Judaism'. Next, it was the turn of the CHIEF RABBI OF THE BRITISH EMPIRE, and to-day Dr. GASTER is ridiculed for once more assuming the leadership of a movement which he had relinquished for a number of years. Of the editor of the *Shomer*, it may be said, that 'his horn is exalted' for not a week passes without his being unable to encounter others without a passage of arms. Our *confrere* expresses it thus:—

"We are to be 'lashed' for not saying ditto to Dr. Hertz, and to be 'ridiculed' for not saying ditto to Dr. Gaster. We shall become the laughing stock of the world (hear, hear) was one of his statements in the speech under consideration. But both statements can't be right at the same time. We can't be meant to be lashed back and front, and laughed at our faces and behind our backs."

The foregoing is a fine confession of faith, to be sure. Our contemporary has no doubt earned a lively reputation that savours nothing short than that of becoming the laughing stock of the world. Its Editor is ridiculed openly in his face and clandestinely in his back, and Drs. HERTZ and GASTER are quite justified when:

'They smack and they twack,
Till Lawrie's funny bones crack,
As if he were stretched on the rack.'

Can anyone blame these two eminent leaders in Jewry in their zealous attempts to smack 'the tiny baby', a name by which *The Jewish Guardian* was described by a famous publicist E. DAVID GOITEIN in *The Jewish Exponent* of Philadelphia? Questioning Dr. GASTER, the Weekly Sheet asks:—

"We would ask him, what solid matter is to be found behind his eloquent phrase making? What does he mean, for example, by 'their idea of recreating a Jewish autonomous Commonwealth for their own people to be again the old nation in the old world. What did that 'old nation in the old world' do, that we should seek to recreate it across two millennia of appointed change? The Commandments date from the desert. The Talmud dates from Babylonia. . . . . "

We see in the foregoing a cunning attempt to mislead its readers. 'Back to the fleshpots of Egypt' sounds's nice in the ears of Mr. MAGNUS, as well as those of Rev. MORRIS JOSEPH who helps him and consoles him on this point. Our reply to the 'assimilationist organ', to quote Mr. GOITEIN once more, will be brief and more to the point. We concede for the sake of argument that all who have been in the desert extol its beautiful influence on the health and spirit. ALOYS SPRENGER said:—

"The desert has impressed the Arabs with their remarkable historical character. In the boundless plains, the imagination which guides the youth of man is filled with images quite different from those suggested by forest country. The thoughts thus acquired are rather noble than numerous; out of his own consciousness of power man evolves for himself a bolder personality—a personal God by whom he is guided in his wanderings."

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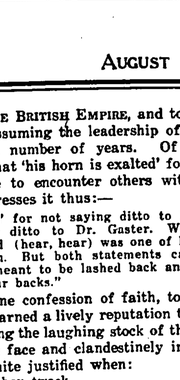

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Further on in his treatise the same writer expressed an opinion thus:—

"The confusion of this Egyptian pantheon, the beautiful images of stone, the sacred animalism and human figures with emblematic heads and symbols, were not forgotten by MOSES, the priest of Heliopolis and the children of Israel, until they fled to Sinai. Here in the wilderness it was necessary that the old Jewish race, with its Egyptian paganism, should be buried, before monotheism as a result of the thoughts and sights of the desert, could rise and strengthen itself in a new race."

It will, therefore, be seen from the foregoing that the sojourn of out ancient nation in the desert was merely a stage of evolution preparatory to their return to the 'walled city and town'. Our cunning Fleet street contemporary cites various celebrated men (thanks to Rev. MORRIS JOSEPH for coming to his rescue) who contributed to the world, outside of Eres Yisrael. PHILO in Alexandria; MAIMONIDES, IBN GEBIROL and HALEVI; SPINOZA and MENDELSOHN etc. are cited in order to disparage the greatness of Jewish national endeavours in our ancient homeland. But why turn over the pages of our history so hastily and so silently? What about the chapters concerning ELI and SAMUEL, King SAUL and the youthful DAVID? What about the Psalms and the Song of Songs of MELECH SHELOMO? Why are the minor prophets not cited? DANIEL and his prophecy, ISAIAH and his glorious vision and the delineation of the future of Israel? What about that masterpiece, the Elegy of Elegies—the Book of Lamentations, relating to the fall of Jerusalem and the exile of our people? What about the Talmud Yerushalmi? (Perhaps this was overlooked by Rev. MORRIS JOSEPH in his haste to weaken the arguments of the Jewish Nationalists in favour of a national life of freedom and liberty to a life of exile and galuth, far away from our national homeland!) We ask again both Mr. MAGNUS and Mr. JOSEPH, why did our ancestors not forget their country when sitting by the waters of Babylon with tears and lamentations, exclaiming, 'If I forget thee O Jerusalem, may my right hand lose its cunning?" In those days our forefathers were giants. Nothing would lure them from their moorings. And our people lived uninterruptedly for 1,500 years in Judea! That *per se* is enough to link the soul of Israel to the soil and make it difficult to wrench himself from it. Our historic claim to Judea was in the balance in 1922, when the Palestine Mandate was about to be ratified and the Arabs aided by foes, within and without, had made frantic efforts to prove (?) that we had no historic claim to it. In our issue of May 5th, 1922, we had published a striking article from Mr. ISRAEL COHEN refuting the anti-Zionist charges. In the course of that contribution Mr. COHEN made out a strong case for the Jewish People in the eyes of the world which helped immeasurably to silence our enemies. To-day we have some enemies who are hiding in our own camp and who are trying to wean the unwary from their national stronghold. Perhaps we may, in the words of Mr. COHEN, refer them to the following facts as to why we must look to Eres Yisrael only for our future salvation. Says Mr. COHEN:—

"It is not so much the number of centuries that the Jews lived in Palestine that constitutes their claim as the fact that they acquired and developed their nationhood in that country. It was there that they were welded into a nation, there that their language, literature, religion, culture, customs, ideals, traditions, were fashioned and fostered; there that their kings ruled, their prophets taught, their psalmists sang; that there they created that imperishable and unparalleled monument of moral wisdom and religious inspiration—the Bible. Palestine was everything to the Jews were everything to Palestine, for it was they who made it the Holy Land. That is why, from the moment of their exile, throughout the centuries of their dispersion, they have remained indissolubly linked with it in hope, memory and ideals, their longing for a return and a restoration animating all their religious celebrations and enshrined in all their prayers."

Hark back to the subject, Messrs MAGNUS and JOSEPH, ponder well over it, but do not overlook it. Remember the Jewish nation is on the *qui vive* to-day and will not tolerate pseudo-Judaism and pseudo-Zionism to be preached without resistance on its part. Verily, we must be proud of 'our old nation in the old world' and every effort must be made to re-instate our people in our historic environment where every hillock and every vale relate about our past grandeur. Mr. MAGNUS surely must be an assimilationist without faith, when he writes so faintheartedly. in his Weekly Sheet. We are told 'Faintheart never won fair lady' and surely Mr. MAGNUS will not gain his victory if he stoops so low to conquer, as to suggest in his Weekly Sheet he following *shir hashirim*:—

"Does any serious man imagine—and Dr. Gaster is a serious man, who has earned respect and affection far and wide—that the Government of the Mandatory Power, to say nothing of the Zionist Organization, is in the remotest degree moved by this impertinent attempt to tear up the scrap of White Paper vicariously? The thing is too silly to be discussed. Yet Dr. Gaster appeared on the platform of the Z. R."

Mr. MAGNUS would do well to look up the history of the recent war and note how Germany deliberately ignored the treaty pertaining to Belgium and which she designated as a 'scrap of paper'. Zionism, on the other hand, is guided by the BALFOUR Declaration and the Palestine Mandate alone, and any attempt to interpret same in terms of CHURCHILL-Memorandum is surely arbitrary and not in consonance with facts. Mr. MAGNUS always refers with glee to this substituted White Paper, and no doubt it serves to keep aglow the fires of pseudo-Zionism in his truly British heart. In a last frenzied cry this 'Englishman of the Jewish persuasion' with soul so dead to Jewish strivings appeals to Dr. GASTER in words:—

"He is on the wrong side of Zionism, and we urge him sincerely to quit it, before it leads him too far astray. His courage is undoubted. Is his wisdom equal to his courage? Or will he kill the lily with red paint?"

Dr. GASTER'S reply to this leading note by Mr. MAGNUS was most entertaining indeed. It was a silent rebuke to the pseudo-Chief who strived his utmost to hastily turn over the pages of our history in order to appeal to the imagination of his readers by over- estimataing the glowing splendours of desert life. Why, the mere thought the Commandments date from the desert should 'cause the pseudo-Chief to pack up his troubles in his old kit bag' and make a hasty retreat to the nearest desert. The trackless wastes of Texas with all its allurements, even attract movie directors to stage their dramas on its burning sands. The very idea of Mr. MAGNUS riding a nag, sheik-like, in the desert whets the appetite of many of his admirers. And then we have the Gobi Desert where such an eminent scientist as Dr. ROY CHAPMAN makes annual excursions therein in order to dig up some remains of Dinasaurs and other pre-historic animals. May we hope to hear of our *confrere's* exodus to the desert with its natural appeal?

THE GOLDEN BOOK. Commemorate Red Letter Days in your family, your community and your national life with an inscription upon the Jewish National Roll of Honour. It costs £20|- to do that. One day you and yours will be proud to read it in the beautiful Golden Books that form an archive of "Zion Restored" at the Jewish National Fund headquarters in Jerusalem.

To maintain health in the family

is one of the most important problems of every housewife. It is so easy for unpleasant and painful skin troubles to be brought in and to be transmitted to the other members of the family. Prevent such occurrences by using only AFRIDOL SOAP in your household for the daily care of the body.

This pleasantly perfumed, antiseptic soap, with many years' reputation for excellence behind it, thoroughly cleanses and disinfects the skin, and also preserves and invigorates it. Reliably and certainly, it prevents and cures troublesome skin diseases, such as eczema, boils (steenpuisten), ringworm and, above all, the dreaded prickly heat. The thick, soft lather of AFRIDOL SOAP penetrates deeply into the pores, creates a feeling of refreshment and comfort, and is lacking in no quality that can be required of a high-class toilet-soap for the tropics.

AFRIDOL SOAP

makes the skin clean and healthy, and when regularly used, keeps it so.

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'THE UNKNOWN SANCTUARY', VII

A Pilgrimage from Rome to Israel.

There are some who are charmed and thrilled by the passion and movement of life. They enjoy the music of Nature around them, and are fascinated with pleasure. For such people, religion is unknown, a subject which had better be left alone for the time being. Then we have the poor who pray for a heaven because they have failed dismally on earth; we find the helpless in their misery, the friendless in their isolation and the sick and fevered who are tossed to and fro, and the bereaved whose only hope is in the grave. Few realize that the highest joy in life is offered to man by religion which is so essential to the 'competing of manhood'. No matter what intelligence, learning or lore for nature we possess, no matter what health of body; the degree of pleasures of the sense we possess—the life of progress, truth of God is forever pointing out the way through the sacred institution and potentialities of prayer and religion. Possessing this motive, AIME PALLIERE suffered the hardships of a pilgrimage from Rome to Israel. —in order to discover that which was revealed to him in its highest form during the *Neila* service on Yom Kippur. Fate was kind to this sincere aspirant and led him direct to the Master who is described at a fateful meeting as follows:—

"I must admit that I was surprised and even disappointed when he arrived. I no longer saw before me the cabalist Rabbi in his tallith, deep in thought as he listened to the strident notes of the shofar, but a little man of hesitating gait, negligently attired, who humbly introduced himself without any attempt at dignity, and seemingly without any break in the course of his meditations; for his gaze remained fixed on some inward subject of concentration. I had just come from seeing Leo XIII, and it is easy to see that the contrast could not but seem striking to me. . . . . I was in the presence of a man of God, gleaming, to use Catholic parlance, with supernatural light."

MON. PALLIERE has accurately described the true spirit of our sages and divines. With such leaders of thought, humility spells the whole keynote of life. Simplicity is another rare virtue which guides these men of God. Detached from the rest of the world, all their concentration is focussed inwardly and on the deep problems of life. To the pilgrim's repeated appeal for enlightenment and advice, RABBI BENAMOZEGH wrote:—

"Remember this: you will be in error, in your turn, you will retrograde, if you become converted to Judaism imagining that you are embracing the only true religion destined for all humanity. Such a conversion would only be possible for you,—I do not say desirable—if you take Judaism for what it is, that is to say, thinking of it as a priesthood. This supposes quite naturally another aspect of the same religion, another law, if you will, called Christianity or Noachism as you please. You can remain within this Christianity, on condition, of course, that it be reviewed and corrected by the Jewish Priesthood."

RABBI BENAMOZEGH'S advice to AIME PALLIERE went a long way to prove that if there is a joy in personal success (spiritual) there is yet richer joy in service. For as PALLIERE was told by the master 'the first desire is to begin with you and in you this religious movement which will bring about the final evolution of Christianity'. In other words, the disciple was to save others, and thereby help in establishing the bond of union between Christianity and Judaism'. No man of any attainment can isolate himself from others and live for himself alone. PALLIERE had gained what he was seeking for, and the time had come when he was to serve others as well. In TENNYSON'S 'Palace of Art'—a rich poem of life—a man is placed before us of fine intellectual and aesthetic gifts, who with every luxury and comfort of life, prepares to live a selfishly happy life. He lives alone in a palace of wondrous architecture. Its position commands a view of the whole surrounding country. Its courts echo the music of fountains. Its windows gleam with gorgeous colours. Within its rooms are hung beautiful and exquisite pictures on the stately colounades. Everywhere that the eye feasts on is thoroughly enchanting. Here we are told dwells this proud and selfish man, for a period of three brief years where his joy continues. Then suddenly comes a change. Deep loathing of this indolent life and this grave solitude falls on his soul. Weird haunting fears turn the palace into a ghastly tomb. Finally repentance comes the way of this loveless, comfortless man and he cries:—

Make me a cottage in the vale
Where I may mourn and pray.'

In life, it is the law of the universe which teaches that 'things reach perfection through ministry'. Note how a scientist describes it, "In the world of Nature the rocks are fretted into generous decay that soil may be provided for meadows to smile at their feet. The vegetable world dies in ministry to the animal world, and the animal world in its turn ministers to the higher life of man. This law confronts us in the human sphere as well. The mother travails in pain that the child may have life. Patriots and martyrs suffer that from their sacrifices there may spring the liberties of untold millions. The heart of the poet is bruised and stricken that he may learn in suffering what to teach in song". Happily, the seeds sown by RABBI BENAMOZEGH, of revered memory, have fully blossomed and are well on their way to bear fruit. The way of the pilgrim who started his eventful journey from Rome is now assured. He is in sight of the goal. He has on his shoulders the mantle of his master, and Israel and Humanity may yet be brought nearer together through the instrument of the author of 'The Unknown Sanctuary'. To-day the pilgrim is under the shadow of this Sanctuary. He is sheltered within its sacred precincts, and the truth of his mission is always uttered from its pulpit. The Unknown Sanctuary has verily become a Blessed Sanctuary wherein all may practice devotion, love and reverence as servants to Israel and Humanity. *[To be continued.]*

THE BLUE-AND-WHITE BOX. Let it always stand ready in your home to receive every small token of love for Mother Zion. Teach the children in the way they should go.

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Women everywhere welcome its new comfort and the thorough composure it brings

WHEN the Improved Kotex was perfected it was sold without announcement of the fact that any changes had been made.

The improvements in Kotex are exclusive.

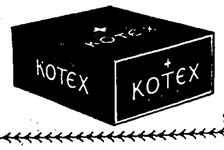
The first is an improved shape—one that means no awkward bulkiness to mar smooth, fashionable lines. The other, a fleecy softness never known before. The two mean almost unbelievable comfort—a total peace-of-mind found with no other pad.

Women were quick to find out the improvements. One woman told another, and the demand for the Improved Kotex increased tremendously. Kotex has always been the largest selling sanitary pad in the world.

You can buy Kotex easily, *wherever you are.*

Deodorizes . . . *and 4 other important features:*

1—***Softer gauze*** ends chafing; pliable filler absorbs as no other substance can;
2—***Corners are rounded*** and tapered; no evidence of sanitary protection under any gown;
3—***Deodorizes***—safely, thoroughly, by a new and exclusive patented process;
4—***Adjust it to your needs;*** filler may be made thinner, or narrower as required; *and*
5—***It is easily disposed of;*** no unpleasant laundry.



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EDITORIAL NOTES & COMMENTS

THE SHANGHAI-NANKING AIR MAIL SERVICE

The inauguration of an air mail service between the great international treaty port of Shanghai and the new national capital of China bids fair to attract the attention of the world. We commend this action on the part of the National Government in the spirit that a further progressive move has been initiated which will bring China abreast with the other nations of the world insofar as aeroplane activities are concerned. Only recently a non-stop flight from Germany to China was successfully accomplished by a young Chinese aviator who safely piloted his airship to his native town. We are sure philatilists will rejoice at the new issue of air-mail stamps just published (of which we give an illustration elsewhere in this issue) in fine attractive colours of different denominations. Onward and forward China!

BALFOUR BECOMES EIGHTY-ONE

On the 25th ultimo, LORD BAALFOUR, the author of the immortal Declaration, giving the Jewish People the Charter to upbuild their National Homeland in ancient Judea, celebrated his 81st birthday anniversary. We extend our heartiest congratulations to the noted octogenarian and wish him many, many happy returns of the day. LORD BALFOUR has earned the esteem and affection of world Jewry and his name in the history of our people is assured. The continued interest taken by his Lordship in the upbuilding of our Homeland is maintained unabatedly. He keeps himself *au courant* with the progress of our work and his popularity is growing. An old proverb has it, "It is the fate of the great ones of the earth to begin to be appreciated by us only after they are gone." Obviously this is not so with us insofar as it concerns the author of the immortal Declaration. His personality looms large on Jewish horizon which hails him as the modern Cyrus who had heralded the maunmission of Israel from the yoke of their oppressors.

16 'REBELS' WALK OUT On The Stormy SEA OF LIFE!

According to our American exchanges just to hand, the Cincinnati College has released this year sixteen 'Rebels' on the stormy sea of life. These young men just fresh from their seat of learning in USA, will find congregations quite ready to pick them and acknowledge their leadership. In return they will be rewarded with a religion of convenience and ease, new dinnim will be promulgated to transgress the laws of *d-Oraytha* and *d-Rabanan*, and a new halacha unearthed to call *tamey, tahor* and vice versa, all in exchange for the suitable position offered those who will have the temerity to call themselves "Rabbis" in Israel, Yoreh, Yoreh, din din!

"O sleep,
It is a gentle thing,
Beloved from pole to pole."

"HOLDING ALOOF"

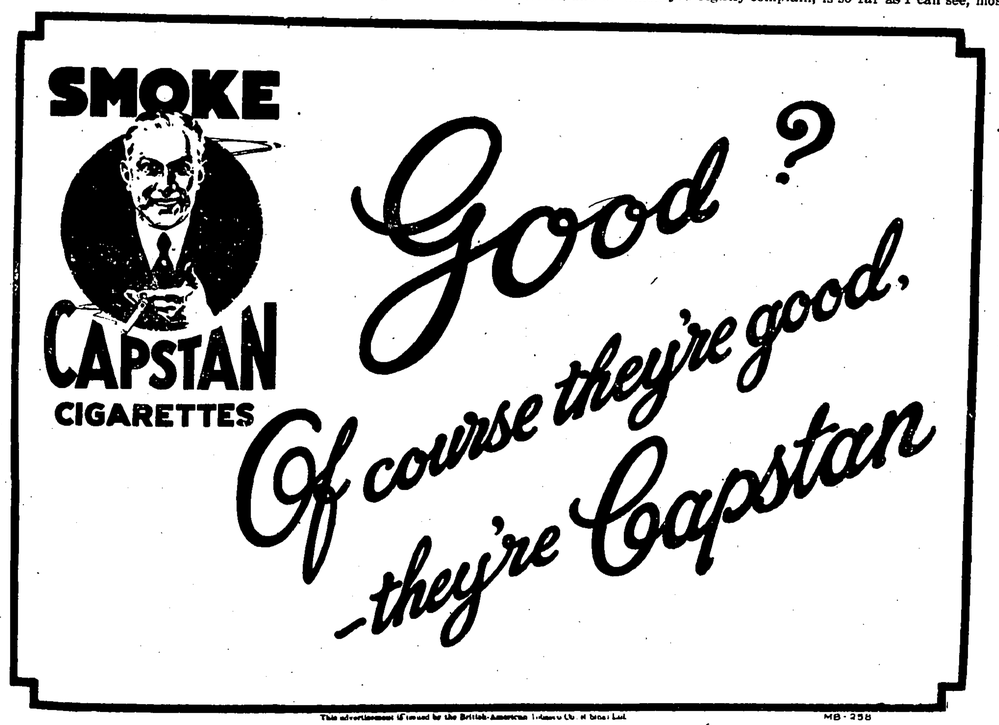
MR. DAVID DAINOW, Editor of *The Zionist Record*, Johannesburgh, has written a splendid play in one act entitled "Holding Aloof." It is a fine piece of dramatic art in which it depicts the story of a Jewish family residing in the capital of the modern state of Meldania. The plot is decidedly interesting and for the first time we may say, the subject of Zionism is introduced in such a way as to considerably enhance the general effect. MR. DAINOW is to be heartily congratulated in presenting the play in which he has brought to bear considerable talent. We are, however, sorry that the story was not further developed so that it could have filled a whole evening's entertainment. We are taking steps to hand this play to the local Jewish Amateur Dramatic Society, and incidentally would draw their attention to the fee for the public performance which is the modest sum of £3.3.0 payable to the author.

"JESUS THE CRUCIFIED JEW"

We are in receipt of the second edition of the above work, duly revised by the author MAX HUNTERBERG. The latter alludes to the first reception given to it by the public and the reason why he felt impelled to issue the second edition in which he has incorporated additional material. In his foreword he adds:—

"The production of the motion picture 'The King of Kings,' in which the crucifixion plays an important part, has increased public interest in the subject, and I have, therefore, included a chapter in which I discuss the significance of the controversy over that picture which has been and is now going on."

HUNTERBERG has compiled a useful book which is bound to rectify a great wrong and vindicate the Jewish standpoint. Comments on the work by some noted Christians show some remarkable utterances in favor of the theme discussed by the author. Prof. GEORGE F. MOORE of Harvard University, writes, "The remedy for the state of things which you describe, and of which you rightly complain, is so far as I can see, most



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likely to be the better education of Christian preachers." Rev. Dr. JOSEPH COCHRAN, Pastor of the American Church of Paris wrote to the author thus:—

"There are those who seek to explain anti-Semitism solely on the ground of racial prejudice. I do not thus read history. What lies behind each fresh outbreak against the Jew but the hoary myth that he was responsible for the death of Christ? Rome and a small party of Jewish mercenaries of Rome slew Christ."

The goodwill movement launched in the United States in recent years should help to suppress the rise of anti-Semitism. Children in the Sunday Bible Classes should not be taught that the Jews had killed their Saviour. Many prominent Church dignitaries have suggested of late to drop such teachings from the Classes, which have been shown to be the root of the evil and the basis of anti-Semitism in the world. The movement is young but we wish it every success. MAX HURTENBERG'S book will help to crush racial prejudices and bring about a better understanding between Jews and Christians. It is such little propaganda that has in it the germs of greatness which helps to raise the status of mankind, and we congratulate HURTENBERG for his book, the truth in which should *hurt* all those who seek to divide mankind and drive away the era of fraternity and conciliation. We commend "The Crucified Jew" to our readers. It can be had from THE BLOCH PUBLISHING Co. New York.

THE GALUTH-LIFE OF ISRAEL

The 1861st anniversary of the fall of the Jewish State on the 15th instant, will again recall Israel's galuth-life in the Diaspora. The 'no galuth-consciousness' is artificial: it has no basis in history. It is fostered by a small band of 'Englishmen of the Jewish persuasion' who are anxious to break off from the collective consciousness of Israel. However, the little noise they make is helpful to a certain extent. It helps to maintain a watchful attitude and restore the correct reading of Jewish history, past, present and future. The fact that Jewry has preserved the memory of the Galuth to this day speaks volumes for the Jewish determination to re-conquer the ancient soil and revive the Jewish nationhood. The ninth of Ab is the blackest day in the Jewish calendar, but it is the most hopeful day as well. The Sabbath following the Black Fast resounds with the message of ISAIAH, "Comfort ye, comfort ye, my people!" Therein lies the hope of the future!

BEWARE OF THE WOLVES!

Tisha b'Ab is not a day wholly devoted to lamentations, as some seem to imagine. The observance of the day in the right spirit is bound to create a chorus of joy and optimism for Israel's future. Before the end of the day, *Echa* is replaced with *Nahamu* and *Al Naharoth* with *Hatikwah!* It is this spirit of optimism that has helped Israel to go through the furnace unscathed and defy the enemies, both within and without. Had Israel dropped *Tisha b'Ab* in oblivion there would have been no proof available to-day that Israel still has the right to claim his ancient patrimony. What would have been a hopeless case would have been a hopeful case for our enemies. He was an enemy of Israel who strove to relegate the *Tisha b'Ab* to the limbo of oblivion. Let us learn to be wise and beware of the wolves in sheep's clothings!

KOHLER'S FAILURE To Stem JEWISH NATIONALISM

KAUFMAN KOHLER, the apostle of newfangled Judaism is remembered during the period of mourning in Israel's calendar. This apostle of pessimism could not behold the period of Jewish revival with equanimity. He preached against it. He fulminated against it. He knew well that with the triumph of Zionism his own theology which he had formulated at the Pittsburgh Conference in the heyday of his youth, would be undermined and make him appear as a laughing stock everywhere. He fought Zionism tooth and nail. KOHLER was a courageous battler. He had a surfeit of fighting blood in his veins and did not shrink from confronting the Zionists and even the late SOLOMON SCHECHTER, *alaw hashalom*. KOHLER was a pessimist of the deepest dye. He could see no hope for Israel except through assimilation. He was obsessed by the desire to establish universalism, a vague dream of the irreconcilibles! His attempt to undermine Jewish Nationalism had proved a ghastly failure. He died broken-hearted, helpless to stem the tide of Jewish revival. He is thus only remembered as a shadow on the Ninth day of Ab, who tried vainly to destroy Jewish unity and the revival of Jewish nationhood. Verily, this should form a suitable epitaph on his fresh tomb!

ISRAEL'S SPIRIT OF TOLERATION

The Jewish view of life has fascinated the minds of our ancient Sages. It had been the theme of many a useful discourse which we find strongly reflected in the Talmud. Especially in regard to our relations to our neighbours who were not of the faith of Israel, a great deal of latitude was shown and remarkably expressed. The Jewish view was wholly tolerant and consigned no earthly creature to hell and damnation. The Rabbi of Jamnia used to say, "I am a creature of God, and my neighbour also. I work in the city, he works in the field. I go every morning to my business, he to his. I may as little boast in my work as he in his. Ought I to be proud of the fact that I can accomplish more (for the common good) than he? Never. Whether much or little if the will is but good." Such catholic utterances in an age where the spirit of bigotry and fanaticism was strongly pronounced are highly expressive of the genius mind of Israel. They afford some striking evidence regarding the tolerant spirit of our people towards men of differing creeds whose mode of worship left us wholly unmoved. Our Sages in the past have shown remarkable vision and their wise utterances are a fair example of Jewish toleration.

SELF-EMANCIPATION

When the famous BALFOUR Declaration was issued in 1917, there were not a few enthusiasts who felt that this had heralded the *geulah* in Israel's life. We are not certain that this was not the case. We were hopeful of that 'scrap of paper' which heralded the manumission of Israel. What our own enemies had tried to rob us of should not close our eyes to the fact that our *geulah* is near by, if we but unite our forces together and work for the emancipation of our oppressed people in the right way. There is no force on earth that can stem the tide of Jewish self-expression. For nineteen hundred years we had been slaved, tortured and oppressed and it is time we woke up from the galuth-life into which we were bonded. There can be no hope for Israel until he is able to destroy the unequal treaties with which he had been fettered ever since his Temple was reduced to ashes. Israel must learn to value the incident of the *Tisha b'Ab* and understand well the significance of the day in his history. It is in this sense that the day should be observed in all the Synagogues. If we must shed tears over the downfall of our ancient State, we must equally weep that we are not doing enough to bound ourselves for the future. The *binyan Eres Yisrael* is not a remote question. It is not beyond the sea that we should say, 'Who shall go over the sea for us, and deliver us from the yoke of our oppressors and make us a free nation again'. The *binyan Eres Yisrael* is very nigh unto us, it is in our mouth and in our heart, it is we who can achieve it—*Im tirsu ein zo agudah*—"If you will it, it is no fable," to use the classic phrase of our immortal HERZL. Wake up Ancient Israel! *Yashen*, AL TERADAM!

THE MOURNING PERIOD In The JEWISH CALENDAR

On Thursday last week, the Fast of Tammuz was observed which brings in its train the three weeks of mourning for the Jewish National *debacle*, culminating in the Black Fast on the 15th instant. The period of mourning should really give way now to the period of upbuilding our Homeland. Shedding tears over the fall of the Jewish State will not help to restore that which we have lost, unless they are accompanied by

JUST HOW

did your boy look a year ago today?

WHEN your boy was still in his high-chair, you found it hard to imagine him anything but a baby.

Today, as he goes to school with his books under his arm, does it not take quite an effort to recall those high-chair days?

The expression of his features has changed. He may have looked more like his mother then. . . . may resemble his father now. Had you not almost forgotten?

Memory lags far behind. Do not make the mistake of thinking you will not forget. A Kodak will keep a permanent record of those days. It will remind him some day of the time when your care and your affection were the center of his little world.

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a sincere desire to undo the wrong for which we have been exiled from our homeland. *Tisha b'ab* will, one day, as our Sages believed and taught, be a *simha* to the House of Israel. The day which saw K'lal Israel sitting with sackcloth and ashes will see them equally celebrating their redemption from the yoke of their oppressors. Verily, this is the best period in our calendar to remember Eres Yisrael and support financially the two national institutions, namely, the Jewish National Fund and the Palestine Foundation Fund, which are responsible to-day for the *binyan* of Eres *Yisrael w'yishuba*.

ISIDORE D. MORRISON'S UNIQUE GIFT

We have pleasure in drawing the attention of our readers to the unique gift of G.$100,000.00 given by Mr. ISIDORE D. MORRISON, first Hon. Secretary of the American Zionist Organization, for the establishment of an Ophthalmic Institute in the Hebrew University of Jerusalem, and a pledge of G.$100,000 annually for its maintenance. It is a fine contribution which should create much enthusiasm in Jewish circles. Mr. MORRISON is an ardent Zionist and realises the significance of the Hebrew University and the role which it will play in the not distant future. We are glad to publish some statements made by him when making public his generous contribution referred to above. Says Mr. MORRISON:—

I was impelled to make this contribution to the Hebrew University primarily because I am intensely interested in seeing a medical faculty functioning as part of the Hebrew University. It is not a secret that it is becoming exceedingly difficult for Jews to get medical training at Western and even American universities. If we can succeed in establishing in Jerusalem a thoroughly equipped hospital system which will serve as a training ground for students, it will not be long before the Hebrew University will have a medical department which will be recognized by other universities. My second thought was about the prevalence of diseases of the eye in the Near East, particularly in the countries surrounding the Arabian Desert. I have myself been a sufferer from eye trouble all my life and I can feel for hose similarly afflicted. I hope that the Ophthalmic Institute will not only serve to give relief to those who are suffering, but that its research department will be able to find means for the prevention of the diseases of the eye prevailing in that section of the world.

Readers of ISRAEL'S MESSENGER will not fail to be heartened by such generous sentiments expressed by the magnanimous donor to the cause in which the whole world is interested. Mr. MORRISON has shown that he believes in deeds and actions and that his love for Zion is not ephemeral, but as "strong as death, which waters cannot quench, nor fires burn." If Jerusalem was destroyed by the fires of hate: it will surely be re-built by the fires of love, as long as we have leaders of MORRISON'S calibre. Mr. MORRISON is a constant reader of ISRAEL'S MESSENGER and his fine message to it on the occasion of its Silver Jubilee in April last, must be fresh in the minds of our readers. The spirited example set by Mr. MORRISON must remove all doubts and misgivings concerning our determination to upbuild our ancient homeland. To doubt any longer is about as wise as to doubt that ice is cold.

Dr. H. G. ENELOW & The JEWISH NATIONAL AGENCY

The "annual picnic" of the Central Conference of American Reform "Rabbis", was held this year at Detroit in June last. The President Dr. H. G. ENELOW delivered the usual *darush*, reviewing the conditions of Jewry in the United States and referring to the proposed Jewish National Agency in touching terms. Dr. ENELOW could not conceal his sadness at the prospects of the Conference joining ultimately the latter body, now that the tide of Jewish revival is growing in all lands and the volume of opposition dying out. In the course of his address, Dr. ENELOW said, "It seems to me, that the best and most reassuring thing the Jewish (National) Agency could do, would do to free itself entirely from political alliances and declare itself a non-political and non-partisan organization. . . ." We wonder why all this nervousness on the part of Dr. ENELOW, the 'American gentleman of the Jewish persuasion'. Does he proffer the same counsel to the government of his country to keep aloof from "political alliances?" Is not America in 'political alliance' with all the nations of the earth? Since when "political alliances" have become obnoxious or harmful? Did we not suffer most for nineteen centuries simply because we had no national status nor "political alliances" with the nations of the earth? For how long shall we be swayed with timidity and humility when discussing our national problems? Happily, we have made considerable headways in the past decade or so, in attaching our people closely with the nations of the earth who are prepared to receive us with open arms at the psychological moment. We do not want to listen to the voice of despair and nervousness. Dr. ENELOW belongs to a small minority to-day when he preaches the gospel of despair and pessimism. Down with it! The star of Israel must go onward and forward. The conquering hero of Israel will neither yield nor surrender. If there are difficult times ahead so much the better for *Kol Yisrael*. "To conquer without danger would be to conquer without glory," was the advise given by CORNEILLE to his friends. And we echo this sentiment. We shall ever counsel our Zionist leaders to secure "political alliances" with the nations of the earth. We must not keep aloof any longer. The Ghetto-spirit must be broken and abandoned, and the MORDECAI HAYEHOODI'S spirit should be developed in these days. With the poet we may truly say:—

"The phoenix, Hope, can wing her flight
Through the vast deserts of the skies,
And still defying fortune's spite,
Revie and from her ashes rise."

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CHINESE SECRETARY-GENERAL OF DELEGATION TO THE LEAGUE ENTERTAINED BY ZIONIST ASSOCIATION

The local Zionist Association were hosts to Dr. and Mrs. JAMES WOO on the 7th ultimo, at the International Country Club, 135 Rue de Zikawei, on the occasion of their departure to Geneva, where Dr. Woo will establish a permanent office for the Chinese delegation to the League of Nations. Dr. Woo will spend some time in America to study affairs there but hopes to arrive in Geneva in time for the opening sessions at the beginning of next month. Known for his ardent interest in, and sympathy with the Zionist ideal, Dr. Woo has won the esteem and affection of a large circle of friends in Shanghai. In welcoming him and Mrs. Woo, Mr. N. E. B. EZRA, the Hon. Secretary of the local Zionist Association, said:—

DR. WOO AND MODERN CHINA

"In the absence of Mrs. R. E. TORG, the President of our Association who left for Vienna last week, it falls to my lot to greet Dr. and MRS. JAMES WOO. As their friends and well-wishers we have gathered here to give them a hearty send-off to Geneva where Dr. Woo is deputed by his Government to serve in a representative capacity. It is a simple duty we are performing, a duty which is enhanced by the fact that Dr. Woo is undertaking a prominent mission which we believe he will worthily fulfil. Dr. Woo represents the ideals of Young China, Modern China, Progressive China: he is thoroughly conversant with the pressing needs of his country which is awakening into life and taking her rightful place in the family of nations. As a lawyer practicing in Shanghai Courts, Dr. Woo has won golden opinions and established for himself a reputation which might well be envied by the members of the Bar. Dr. Woo has been in the limelight ever since the National Government came into power. He undertook some very prominent missions from Dr. C. T. WANG, the Minister for Foreign Affairs and handled them with conspicuous success. Dr. Woo possesses a broad mind which is ready to grasp the significance of international brotherhood. He holds, as he has often said in my presence, that no nation is capable in this age of scientific progress to seclude herself from the rest of the world. Every nation is to a certain extent interdependent upon each other. Nations, like individuals, cannot afford to remain apart and prosper. The tendency of the age is to seek reconciliation and stress those points which help to unify and vivify the human race. Dr. Woo has done good work in China for China. He will shortly travel to Western lands and visit a country where the family of nations meet together under one roof to discuss problems of world importance. I am sure I am voicing your own sentiments when I say that Dr. Woo carries with him our best wishes. We hope be will return to his native land with further brilliant achievements for the weal of his people and the glory of China." (Cheers).

DR. WOO'S RESPONSE

Dr. Woo on rising to respond was given an ovation. He spoke as follows:—

"It affords me great pleasure to address you and thank you for the entertainment arranged in our honour. After listening to the kind words spoken by Mr. EZRA, I feel impelled to express to him and the members of his community on behalf of Mrs. Woo and myself, our thanks for their kindness in arranging this function. I need hardly say that I follow with great interest your good work in upbuilding your home and in Palestine. Both China and Judea are evolving and working for self-expression which is otherwise known as Nationalism. Both historic people have realised in recent years a wave of intense patriotism that has simply carried them away like a maelstrom, that brooks no interference, no delay, but that which requires a sane adjustment of their problems. I have always cherished the ideals of international brotherhood. It is a great task to which one can dedicate himself in these days. I realise the true import of my mission to Geneva and hope to meet some of your representatives there. Mrs. Woo and myself will carry away with us pleasant memories of the Shanghai Zionist Association. I admire the spirit of Nationalism that prevails in your midst. I thank you all for having done us the honour in coming here on the occasion of our departure to Geneva." (Applause).

ZIONISM AND YOUNG CHINA

Mr. H. KAMMERLING, President of the "Kadimah" delivered a short address and referred to the activities of Dr. Woo. He said he had great pleasure in welcoming a gentleman whom he did not meet before, but heard a good deal about him and in whose mission he was greatly interested. He felt convinced that Zionism would follow the spirit of Young China with great interest and he wished Dr. and Mrs. Woo every success and a safe and happy return to their homeland.

CHINA AND THE JEWS

Dr. S. D. JOFFICK said that he was not used to making speeches, but he took a keen interest in Dr. Woo's mission. He remmbered reading a short sentence in a speech given by Mr. QUO TAI-CHI at a banquet given by the local Zionist Association in November last at the Majestic Hotel, when he said that China was the only country in the world that had never oppressed the Jews. China and Judea were working for the same ends and he wished Dr. Woo every success.

A WELCOME GIFT

As a token of friendship between the British and the Jewish nations," a Jewish art collection valued at $3,000,000 has been presented to the Palestine government by Moses S. Salomon, a London dealer. An ardent believer in the seventh dominion idea, the donor has stipulated that his collection is to form a nucleus for a Palestine Jewish museum, and that it shall remain in the Zionist country so long as that country is under the British flag.

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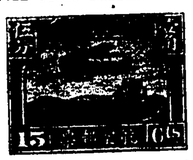
OUR BOOKSHELF

CHARACTER *and* FUNCTION *of the* KEREN HAYESOD, By ARTHUR HANTKE.

The KEREN HAYESOD: WAYS *and* POSSIBILITIES, *By* LEO JAFFE.

The above two pamphlets have been issued by the Keren Hayesod, Jerusalem. They give a comprehensive account of the activities of the Jewish National Institution founded nine years ago for the upbuilding of Eres Yisrael. We would much like to see these brochures widely disseminated and read by the hundreds of thousands. The present air of scepticism should no longer linger in the public minds when literatures of the best sorts are available. We commend the Keren Hayesod for bringing out on the eve of the 16th Zionist Congress such useful tracts, which we are sure will go a long way to attract attention and dispel all the clouds that may be over hanging here and there.

CHINA AIR MAIL STAMP



The new air mail stamps brought into use last month are of beautiful design and show an aeroplane flying over the Great Wall of China. Here is a stamp of 15 cen denomination. We refer to this en our editorial page elsewhere in this issue.

JEWS HAVE DEEP ROOTS IN ERES YISRAEL

Jews have very deep roots now in Palestine, and my impression is that the foundation of their construction work is almost built, Mr. H. C. LUKE, Chief Secretary to the Palestine Government, told newspaper men when he passed through Trieste recently. It is necessary, he said, that the Jewish colonists should become as independent as possible of the organizations engaged in the work. Each family, or group of families, should have their own houses and land. This would prevent conditions such as those which led recently to the crisis in Palestine, which was due to a disproportionate number of people without means. I am quite convinced, Mr Luke said, that the Jewish people are physically capable of returning to the land. My frequent visits in the colonies have given me an opportunity of observing how strong and healthy the new Jewish generation in Palestine is growing to be. The Palestinian Government, Mr. Luke concluded, referring to the Government's part in facilitating the work of Jewish colonization in Palestine, is quite willing to do its utmost to fulfil the duties which it has assumed through the Mandate.

THE LATE MR. LEONE A. LEVY REMEMBERS ERES YISRAEL IN HIS WILL

LEAVES THE RESIDUE OF HIS ESTATE FOR ESTABLISHING JEWISH DEAF AND DUMB HOME

The will of the late Mr. LEONE A. LEVY who passed away on the 6th May last, at the Isolation Hospital from meningitis, has been released by the executors Messrs CHARLES S. GUBBAY and R. M JOSEPH for publication in ISRAEL'S MESSENGER.

THE LATE MR. L. A. LEVY

The deceased left the residue of his estate for the purpose of establishing a school for the education of Jewish Deaf and Dumb children in any part of Eres Yisrael, failing which a Jewish Hospital either in Eres Yisrael or any other important Jewish centre in the Orient would be acceptable. Having named the Ecole Normale Israelite Orientale as Trustees for the purpose of carrying out the provision made in the will, it is hoped that the latter will give special attention to the desire of the dead donor and carry out his instructions in the best interests of all concerned. The late Mr. LEVY was a wealthy man. It is not yet known how much his estate consisting of property in Hongkong will yield. Roughly it may not be under $400,000.—It is evident that half of his fortune will be distributed among the relatives and the balance will be devoted as stated above. We publish below extracts from the will referring to the legacy entrusted to the care of Ecole Normale israelite Orientale in Paris:—

"I Give and Bequeath the net residue of my estate to the Ecole Israelite Orientale, whose registered office is at Paris, France, for the purpose of establishing and as far as possible maintaining a school for the education of Jewish Deaf and Dumb children in any part of Palestine. I Wish that this school should bear my name and be called after me, unless in the opinion of the Directors or Trustees of the said Ecole Normale Israelite Orientale, this fact would prejudicially affect future subscriptions for the maintenance of the school when another appropriate name might be selected by them, in which case I desire instead that a tablet in marble or other suitable material be put in a conspicuous part of the school building containing an inscription commemorating my name and gift. Provided, however, that if in the judgment of the responsible officers of the said Ecole Normale Israelite Orientale no necessity exists for such a school then I desire that the said residue be used for the purpose of establishing and maintaining as far as possible a Jewish Hospital either in Palestine or any other important centre of Jewish population in the Orient, where a need for such a hospital exists and the Jewish Community cannot afford to set up one themselves, and I desire that my trustees shall be consulted with regard to the arrangements of the broad details of either of the above schemes approved by the said Ecole Normale Israelite Orientale, so that my general intention of providing primarily a school for deaf and dumb Jewish children, or alternatively a hospital for needy Jews in the Orient, shall be carried out and the receipt of the president or any other person or persons authorised to give valid receipts on behalf of the said Ecole Normale Israelite Orientale, shall be sufficient discharge to my trustees for any moneys paid out by them."

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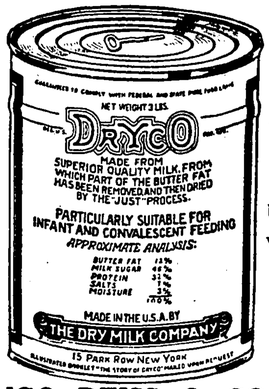

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THE LATE DR. TH. HERZL*

BY CHARLES S. GUBBAY

There are few to-day who have not heard of the name of Dr. THEODORE HERZL, fewer still of Zionism, and yet fewer of the BALFOUR Declaration. The three are correlated and are natural sequences of one another. There is not a corner of the civilized world to-day where the knowledge of the upbuilding of the Jewish Home has not penetrated; there is no country in the civilized world where the name of HERZL, Zionism, and the Balfour Declaration have not percolated into. The life of THEODORE HERZL has been written and will be re-written by men who are conversant with his life and his achievements; it is my purpose to consider not his biography but the forces which are traceable to-day to Dr. HERZL'S magnetic personality. When Dr. HERZL brought to the notice of the public his dreams and his aspirations the public looked askance at him and none but the persecuted, the down trodden—with very few notable exceptions—considered them within the realms of practical politics, none but those who have tasted the bitterness of persecution both social and personal considered those dreams and aspirations realizable. When Dr. HERZL first directed the attention of the world to his scheme, the world that counts received it with derision. Turkey was in possession of Palestine, and the Christian and Mohammedan World paid homage to the Holy Land, the feasibility of a scheme to provide a National Home for the Jews in Palestine was looked upon as the pathetic dreams of a visionary. The well-to-do Jews did not want a new Home, the poor Jew had no need of it, since the whole world was his Home. The religions Jew opposed it and the indifferent Jew had no use for it. "The Geula has not come" said the religious Jew; "I don't want to go to Palestine" was the remark one heard from the indifferent Jew. Neither played any part in the regeneration of the Jewish consciousness, neither helped to create the idealism that was necessary to awaken the national consciousness in the Jewish mind. Both the religious Jew and the indifferent Jew regarded Dr. HERZL'S scheme with disdain. The disseminating of his scheme, the creation of the National idea, the awakening of Israel's consciousness that the Geula was in their hands and the fulfillment of the prophecies of old could be hastened by their own action were left in the hands of the Intelligentias of the House of Israel, the Intelligentias that worshipped at the altar of Assimilation and the Temple of Annihilation. These men who espoused the cause of Zion and who kept the banner of Nationalism flying were men who were not Synagogue-Jews; some of them were not even religiously conscious of being Jews, they were men smarting under social and professional ostracism, Jews not by their own volition, but Jews by force of public opinion.

HERZL'S GENIUS

"Dr. HERZL by his magnetic personality galvanized their Jewish consciousness and their Jewish hearts. Dr. Herzl had blown the great Shofar of Redemption, he had sounded the Toosin of Emancipation. The Intelligentias—the brain of Jewry—responded to the call. The torch that was lighted by Dr. HERZL was seized by them, they tended it and kept it alive. The forces of regeneration let loose by Dr. HERZL dominated them and awakened in them the recognition of the nobility of their race, they instilled in them pride of their glorious past and hopes for a yet glorious future. The awakening amongst the Intelligentias of our people percolated throughout the rank and file of Jewry. The Jew was no longer the Jew of the Ghetto, he was no longer carrying the badge of shame on his gabardine, he was no longer afraid to walk amongst his fellow men, no longer content to accept the crumps of toleration, of peace at any price. He was transformed, he had broken his shackles, he no longer supplicated, he claimed and insisted upon his rights. The forces sent out by HERZL reacted even in countries where the Jew is looked down upon as the enemy of mankind. The cringing Jew stood erect, he was no longer ashamed to look straight at the face of his fellow citizen, no longer accepted with resignation his humiliating position but pressed for recognition as citizen of the country he belonged to. The forces radiated by HERZL have not yet spent themselves, their potencies remain not only unimpaired, but they are gaining strength year by year. But they have not penetrated as yet into the backwoods of civilization, they are still many black in the globe for the Jew where prejudices are overwhelmingly against him, where his existence is still very precarious and where his properties have no security. The march of time has not overtaken these back countries where ignorance is still rampant and prejudices very strong. To the Jew of these back countries civilization does not exist, their background is dense ignorance and superstition, their horizon is bounded by the black pall of intolerance, their only glimmer of hope comes from the Heaven above, holding fast to the faith of their forefathers and praying for the salvation promised them by their prophets of old. The forces which have galvanized the Jews of the civilized world have not quickened them yet. Civilization has not pierced the dense gloom of ignorance which envelops them. The Jews of the backwoods of civilization are still wallowing in the mire of the crass superstition, of the fanatical beliefs and of the abysmal ignorance of their oppressors. But the Jews of these benighted countries have not been left untouched by these forces. The torch lighted by THEODORE HERZL stands out as a beacon of hope to them, it lights up their imaginations and illumines their understandings. The forces liberated by the magnetic personality of THEODORE HERZL have vitalized Jewry from top to bottom. The spirit of Jewish Nationalism may be completely absent from some of them, the spirit of Jewish pride may be altogether lacking in them, the spirit of Idealism, of Jewishness, these may be absolutely nonexistent in them, all the same, every Jew, no matter what category he comes under is directly or indirectly affected by them. No Jew, however he may feel detached from his people, however he may feel emancipated from the bonds of his people, however he may consider himself free to choose his line of thoughts and action, whether he calls himself a Zionist or an anti-Zionist or he may be one of those colourless Jew who is wrapped up in his mantel of self contentment and self deception, no Jew of any shade and character is left untouched by the forces which Dr. THEODORE HERZL had set in motion by his magnetic personality. The direct visible manifestation of these forces is Zionism and the complement of Zionism is the Jewish Agency and the fulfillment of both will please God, be the regeneration and revitalization of the whole of Jewry.

*We regret that this article was held over from our last issue, for want of space.

THANKSGIVING SERVICE AT THE BETH AHARON

On the 7th ultimo, the Beth Aharon Synagogue was crowded with worshippers where a thanksgiving service was held on the occasion of the recovery of H. M. KING GEORGE. The service was musical and the choir was very ably conducted by Mr. J. L. FRIEND, while Mr. FRED ELLIS presided at the organ. The form of service was simple the programme being as follows:—

Song "Oh! How Goodly are Thy Gates" by Mr. J. Friend.

Psalms 111, 103 and 107 (in (Hebrew) read by Mr. J. J. Judah.

Special prayer (in Hebrew) composed by Mr. J. J. Friend.

Psalm 21 (in Hebrew and English) read by Mr. S. E. Abraham.

Address by Mr. R. D. Abraham.

Prayer for the Royal Family (in Hebrew) read by Mr. S. E. Abraham.

Hatikwah (in Hebrew) by the Choir.

God Save the King sung by the Choir.

In the course of his address, Mr. R. D. Abraham said:—

"The congregation assembled here to-day have rendered thanks to Almighty God for the recovery of His Majesty King George from his long and serious illness. It is unnecessary for me to recount the details of that critical period. They are still fresh in your minds. We are here not only because we are patriotic British subjects and, therefore, it is proper and incumbent upon us to come to the Synagogue and offer thanksgiving on our Sovereign's recovery, but also because we wish to share the same feeling and regard which were shown by the thousands of people who assembled outside Buckingham Palace. They stood there in spite of inclement weather and far into the nights, anxiously awaiting for the next bulletin. The photograph of that crowd, both aristocrats and plebeians, standing side by side with a look of deep anxiety in their faces, is an eloquent testimony of the love and loyalty they bear towards their King. The great heroes of the Bible are eulogized by two very simple words—"men" and "meek." If a human being lived a simple and noble life, he was called man and, if, to this, added that other great quality of meekness, he was indeed a blessing to mankind. The King has shown by his life and bearing that he is a man as well as one who realizes the greatness of his position by his deep humility and love for his subjects. The King, by his devotion to his home and family ties, has demonstrated to the families of the Empire, the purities and joys of hearth and home and this lesson is not lost by thee people. Queen Mary's devotion to the King and the Prince of Wales hastening back from his hunting trip have touched the springs of human feeling in the hearts of the families of the Empire. The King is a symbol of our united Empire and a pattern and example to our lives and homes and he has so endeared himself to his people that they waited anxiously for many months for this, he hour of joy, to come. Let us say, as did our fathers of old "Long live the King."

THE RIGHT ANSWER

Albert Einstein was invited to dinner by an aristocratic French lady. A number of other celebrities were also present. After dinner, when the guests were assembled in the drawing room, the hostess turned to Einstein and said: "Professor, what can you tell me of your theory that I can understand?" "Well," replied Einstein smiling, "it's all very simple. If my theory proves to be correct, you, as a French lady, will assert that I am a Frenchman; if it is proved incorrect, you will say I am a Jew. Now, if the theory proves correct, the Germans will maintain I am a German; and if incorrect, that I am a Jew. You see, everything is relative and conditional."

"In The Name of Heaven" — Leshem Shamayim

A SERMON FOR THE MONTH

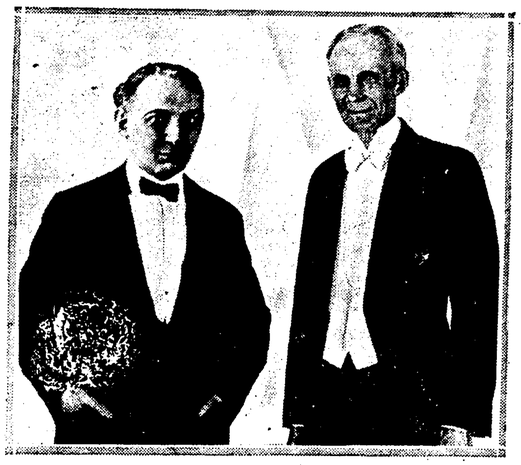
"Every controversy that is in the Name of Heaven shall in the end lead to a permanent result, but every controversy that is not in the Name of Heaven shall not lead to a permanent result. Which controversy was that which was in the Name of Heaven? Such was the controversy of HILLEL *and* SHAMMAI. *And that which was not in the Name of Heaven? Such was the controversy of* KORAH *and all his company."* ETHICS OF THE FATHERS. *Chap. 5: 20.*

The text which serves as the keynote of this sermon goes to show us that all *mahaloketh*—controversy—which is directed for a sincere purpose or in other words, 'in the name of Heaven', must result and bear permanent fruit. Controversy may be illustrated by the performance of miracles as well, but as we know, miracles which are natural effects of exceptional causes, may indeed be proofs of occult power and skill, but are no evidences of the truth of any doctrine. The following story from the Talmud illustrates our point. "On a certain day, Rabbi ELIEZER BEN ORCANUZ replied to the questions proposed to him concerning his teaching; but his arguments being found to be inferior to his pretensions, the Rabbis present refused to admit his conclusions. Then Rabbi ELIEZER said, 'My doctrine is true, and this karub-tree which is near us shall demonstrate the infallibility of my teaching'. Immediately, the karub-tree, obeying the voice of ELIEZER, arose out of the ground and planted itself a hundred cubits further off. But the Rabbis shook their heads and answered, 'The karub-tree proves nothing'. 'What!' cried ELIEZER, 'you resist so great a miracle? Then let this rivulet flow backwards, and attest the truth of my doctrine'. Immediately, the rivulet, obeying the command of ELIEZER, flowed backwards towards its source'. But again the Rabbis shook their heads and said, 'The rivulet proves nothing. We must understand before we can believe.' 'Will you believe me,' said Rabbi ELIEZER, 'if the walls of this house wherein we sit should fall down? And the walls, obeying him, began to fall, until Rabbi JOSHUA exclaimed, 'By what right do the walls interfere in our debates?' Then the walls stopped in their fall out of respect to Rabbi JOSHUA, but remained leaning out of respect for Rabbi ELIEZER, and remained leaning to this day. But ELIEZER, mad with rage, cried out: 'Then in order to confound you and since you compel me to it, let a voice from heaven be heard! And immediately the *Bath Kol*, or a voice from Heaven, was heard at a great height in the air, saying, 'What are all the opinions of the Rabbis compared to the opinion of Rabbi ELIEZER? 'When he has spoken, his opinion ought to prevail'. Hereupon, Rabbi JOSHUA rose and said, 'It is written, 'the law is not in heaven; it is in your mouth and in your heart'. It is in your reason, for again it is written, 'I have left you free to choose between life and death and good and evil'. And it is in your conscience for 'if ye love the Lord and obey His voice within you, you will find happiness and truth.' Wherefore then does Rabbi ELIEZER bring in a karub-tree, a rivulet, a wall and a voice to settle questions of doctrine? And what is the only conclusion that can be drawn from such miracles,' but that they who have expounded the laws of nature have not wholly understood them, and that we must now admit that in certain cases a tree can uproot itself, a rivulet flow backwards, wall obey instructions and voices sound in the air?' But what connection is there between those observations and the teachings of Rabbi ELIEZER? No doubt these miracles were very extraordinary, and they have filled us with astonishment: one must be a deep thinker and a great student of the Talmud to understand the intrinsic meaning of the debates referred to above. The arguments have filled many with astonishment, but amazement is not argument, and it is argument, not phenomena that we require. When, therefore, Rabbi ELIEZER shall have proved to us that karub-trees, rivulets, walls and unknown voices afford us by unusual manifestations, reasonings equal in value and weight to that reason which God has placed within us to guide our judgment, then alone will we make use of such testimonies, and estimate them as ELIEZER requires."

REASON AND SENSE

The foregoing parable is self-explanatory. The renowned commentator MAIMONIDES wrote in the same strain, 'When thy senses affirm that which thy reason denies, reject the testimony of thy senses, and listen only to thy reason'. The controversy between HILLEL and SHAMMAI was dedicated to the cause of truth,—*leshem shamayim*, whilst that of KORAH and his *adutho* was negative and, therefore, not in the name of Heaven. In our own early days, we were wont to read the debates through the press between the schools of KOHLERISM and SCHECHTERISM. KOHLER, the scoffer, had the temerity to compare his school of thought with that HILLEL and SHAMMAI, forgetting that there was a school of KORAH as well. Our history teaches us to be tolerant towards those who honestly differ and even respect them for their sincerity, provided their differences are based upon the sound knowledge of the Torah, and in no way a deviation therefrom. There are several incidents in the Talmud which prove the liberality of our Sages in determining the Law. 'There are times', says the Talmud, 'when to break the law is to establish it more firmly than ever.' (*Menahoth*, 99b). The principle of toleration is the quintessence of Judaism. Free speech is perfectly tolerated and no honest opinion is discouraged. When VOLTAIRE said to his opponent, "I disagree with every word you say, but I will defend to the death your right to say it," he was but echoing the principles which had animated our Sages of old. The latter have always taken the Torah as their guide and no matter how rational their interpretations of the law may have been, the fact that they found a basis for it from the Torah was sufficient justification to air their opinions and submit them. The controversy that is in the Name of Heaven shall last and endure, but the controversy which is initiated in order to create sensationalism and is only an 'adventure in an unknown life and an unknown world' will perish like JONAH'S gourd overnight. Let us, therefore, encourage controversy in the Name of Heaven and not look upon it as an undesirable practice. Controversy, healthy controversy, tends to elevate and beautify the standard of life. We must avoid being figure-heads in this world. Controversy is a virtue and should be practiced for its intrinisic worth. Let us not sacrifice the "inner for the outer man." Let us raise the standard of HILLEL and SHAMMAI and develop our controversy in the Name of Heaven.

Henry Ford Calls David A. Brown "Shining Example of Great Race"



David A. Brown — Henry Ford

Millionaire Automobile Manufacturer Pays Tribute to Jewish Philanthropist At a Banquet Attended by 2,300

HENRY FORD came all the way from Detroit to New York City a few days ago to attend a banquet, attended by 2,300 men and women in honor of David A. Brown, National Chairman of the United Jewish Campaign and Chairman of the Board of Directors of the China Famine Relief. The banquet was tendered to Mr. Brown in recognition of his humanitarian services and towelcome him as a permanent resident of New York where he has been made Chairman of the Board of Directors of the Broadway National Bank.

At this banquet Mr. Ford, who sometime ago suppressed his paper, "The Dearborn Independent" for publishing a series of attacks on the Jewish people, made the following statement:

"I am happy to come here tonight to pay a tribute of admiration to my good friend, David A. Brown, and through him to the great race which is proud and fortunate to count him among their own.

"David A. Brown is a shining example of the great benevolence of the Jewish people, their philanthropy, their eagerness to make this world better, to educate the untutored, to heal the sick, to care for the orphans; their intense and intelligent participation in all that makes for civic righteousness and social justice stamps them a great people— and David A. Brown is one of their greatest and finest sons".

ISRAEL'S ELECTION:

A Purpose, Not a Presumption

By Dr. ALEXANDER LYONS,
Eighth Avenue Temple,
Brooklyn, N. Y.

One of the most important portions of the entire Bible in relation to Jewish life is that contained in Deuteronomy XXIX wherein Israel is represented in solemn assembly before the Almighty. You are standing, all of you, to-day, before the Almighty. You are standing, all of you, to-day, before the Lord your God, is the opening admonition. The heads of your tribes, your elders, your leaders, every man of Israel, your children, your wives, the stranger within your camp, from the hewer of wood to the drawer of water.

What was the purpose of the assembly? It was to initiate the people into God's Covenant which He had established with their forefathers long before, the aim of which was to appoint and affirm Israel as God's Chosen People. It was a reiteration of Israel's Election. This Election was plainly a part of the purpose of Providence from the very start of Jewish history. We find it as a stirring impulse in Abraham who in response to its summons left country, birthplace and home, turning his back upon some of the most powerful pleadings of human sentiment, to go out to a strange world as a torchbearer of God's Truth. It must undoubtedly have been fundamental and imperative in the consciousness of MOSES. There must have been something of this spiritual urge that prevented him from being a mere pampered prince in an Eygptian Court and drove him at the cost of tremendous sacrifice to cast his lot with his people. The regard for others in the universalistic aspect of Jewish history reaches its highest and most forceful note not only in the preachments but in the practices of the Prophets. The Book of JONAH is plainly a protest against a narrowing tribalism in interest of a univesal inclusiveness. It is no wonder that this conception was regarded in Israel as of Divine origin. It is difficult to conceive how human material could without the injection of a Divine influence rise to such a lofty pinnacle of outlook and humanitarian inclusion. Noteworthy is it that this Divine selection of Israel was a call to an aristocracy of democratic application. No one was to be excluded. Each was to be a servitor under the duty imposed. What was that duty?

THE ROLE OF ISRAEL

The Election of Israel has been extensively misunderstood both by Jews as wall as by non-Jews and grievously applied to the former by the latter as justification of reproach. It has been construed as conceit. Properly apprehended it is entirely otherwise. The Choice of Israel by God which has led to the historic denomination of them as a Chosen People has been a characterization of the responsibility implied in their ability. Historically viewed, the Jews as a group have presented to the world in various forms an evident and palpable spirituality expressing it self in literary form or in life in moral and ethical ways that have been wellsprings of inspiration and guidance for countless others. The best in Christianity has come through JESUS from its source in the spiritual genius of the Jewish people. Jewish literature, to those who are familiar with it, teems with insistencies of the construction of the call of Israel as a summons to service of God and of man and not in any sense as an assumption of conceit. God's summons of Israel in consequence of His endowment of them in a peculiar spiritual way places every Jew under obligation to regard himself as a priest serving God at the altar of humanity. Nor is this service limited in time or space. The Biblical portion above indicated points out clearly that its inclusion goes down the ages. Every Jew at every time, in every clime, is under Divine demand to exemplify in conduct the spiritual conception of God as glimpsed and expressed by the Prophetic seers of Biblical times. Not until the Messianic Time of ISAIAH'S thrilling vision shall have been realized and pursuits of peace shall have supplanted the activities of war, will Israel's Divine mandate and mission have reached realization and culmination. To that end every Jew must labor not only as a duty but as a joyous privilege. In this sense, in every age and in every country, all Jews must regard themselves still standing, as did Israel of old, at the mount of God's disclosure and demand.

ISRAEL CHOSEN For SERVICE.

Never has Israel's Providential appointment as Chosen of God for God's humanitarian purposes been so urgently needed as it is to-day. Jews are extensively weakening in the historic loyalty of their ancestry. Our forebears were persistently willing to suffer sacrifice of substance and of self at the altar of their religion. It is easier to-day to find multitudes of their descendants who have deteriorated in spiritual dignity in that they postpone the claims of their faith upon them to a place of later consideration with the result that by the time they reach it there is scarcely sufficient momentum left to keep them going. We need compelling call that shall sound with successful appeal to the response of Jewish devotion. I find this in the implications of loyalty to Israel's Election. We Jews must once again seize hold of the Torch of Illumination and Inspiration first lifted by ABRAHAM. We must construe ourselves as specifically gifted and by virtue of the gift called to worship God through service of his human children. In this direction lies our noblest opportunity of selfapplication. It is thus that our greatest contribution to the world can be made and our deepest experience of joy gained. The world needs a baptism of that very spirituality, expressed in ethical and moral forms, which has been the basic and outstanding characteristic of the Jew historically considered. It furnishes us ground for our loftiest and most warrantable pride. To be true to the implications of our mission as a People Elect we shall have to grow in familiarity with its principles and purposes. This will necessitate increased study to the end of greater knowledge of the history and literature of our people. We are running dry spiritually because we have thoughtlessly and carelessly, over a great area, ceased to draw nurture at the wellsprings of Jewish life. We can only do the things that we know. Acceptance of our missionary purpose as an illuminating and inspiring people, ought, as I think it will, send us in increasing numbers back to the invigorating fountains of our faith.

PRIESTLY SERVITORS

It matters not what be our position or possession in the world, whether we be foundlings of fortune, or misfits of misfortune, we can still live sublimely and with winsome influence if we bark back to the counsel and compulsion of our primary purpose as a people, which is to be priestly servitors to carry into realization first in our own lives and through them into the lives of others, the realization of the ideals and hopes of our great Prophets at the feet of whose impelling power and exalting inspiriation mankind could still sit and gain a needed direction and dynamic. Let pulpit and pew in Israel to-day keep constantly reverberating in the consciousness of the Jewish people that, as of old, we are still standing in spirit, our elders, our leaders, every man of Israel, our children our wives, the stanger within our gates, from the hewer of wood to the drawer of water, all before the Mount of Duty from whose height sounds the summons of devotion to God's purposes in behalf of His earthly children.

On the occasion of H. M. the King's birthday on June 3 last the British Jewish community of Shanghai sent a telegram conveying their congratulations, and a reply to this has now been received through H. M. Consul-General. The reply states that the Secretary of State has received he King's commands requesting the Consul-General to express to the members of the British Jewish community at Shanghai His Majesty's sincere thanks for their kind message which he much appreciates.

ISRAEL AS GOD'S CHOSEN PEOPLE.—
CHOSEN FOR WHAT?

We welcome once more a highly interesting contribution from the pen of Dr. ALEXANDER LYONS, *of Eight Avenue Temple (is there such a dearth of Jewish names for synagogues to be designated with?) of Brooklyn, N. Y. Dr.* LYONS *is a leader of thought and his positive outlook on Jewish subjects (although not largely shared by us) makes his contribution worthy of study and attention. Israel's Election was to 'initiate thy people into God's Chosen People.' This is the keynote of the article published in this page. Tracing this election, from* ABRAHAM *the Patriarch with his 'stirring impulse' to* MOSES *in whose consciousness 'it must undoubtedly have been fundamental and imperative' to the Prophets, culminating in* ISAIAH'S *vision of the Messianic Era,* DR. LYONS *ends up with a stirring call of duty which he addresses to pulpit and pew in modern Israel. Modern Israel, we have no hesitation in saying, must once more seek refuge in Religion. For as* EMERSON *so sagely remarked: "There is no morality without religion, and there is no religion without morality. Morality is religion in practice: religion is morality in principle'. This much and a little more is required of the* BEN BERITH, *and this muchand a little more he must do. 'Be ye holy, for the Lord Thy God is Holy.'* DR. LYON'S *message helps us to re-virify this longing for religion by simply pointing out the cause why Jews are pre-eminently the custodians of the Book, a priestly nation, yea, the chosen of God who preached to Humanity the gospel of Universal Brotherhood. Our readers would do well to pay a tribute to* DR. LYON'S *sincerity and positive spiritual outlook by perusing his instructive contribution.*

DR. ALEX. LYONS.

CORRESPONDENCE

GREETINGS FROM THE SWISS CONSUL GENERAL

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I thank you for your letter of July 4, as well as for the copy of ISRAEL'S MESSENGER which you were so good as to send me. The sentiments expressed by your valuable publication towards Switzerland are greatly appreciated by me as well as by the Swiss people in general.—I have the honour to be, Dear Sir, yours obediently,

F. W. ZUBER.
Acting Consul General.

SHANGHAI, July 9, 1929. 95 Bubbling Well Rd.

FROM MR. H. BURKHARDT

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am in receipt of a copy of ISRAEL'S MESSENGER of to-day's date, which you so kindly sent to me and wish to express to you my heartiest thanks for the kind words you always publish in your esteemed journal concerning the Swiss Nation.—Sincerely yours,

H. BURKHARDT.

SHANGHAI, 5th July, 1929. 26A *Canton Road.*

FROM EDITOR DAINOW

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have just perused your Silver Jubilee Number and must congratulate you most heartily upon same. It is full of interesting matter and some splendid messages. Here's wishing you long life to ISRAEL'S MESSENGER.—With Zion's greetings.—Yours faithfully.

D. DAINOW,
Editor, THE ZIONIST RECORD.

JOHANNESBURG, May 23rd, 1929.

FROM MR. LOUIS MINSKY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I was very pleased to receive your jubilee number of ISRAEL'S MESSENGER and join with the numerous well-wishers in complimenting you on nurturing such a splendid publication in such a remote centre.—Sincerely yours,

LOUIS MINSKY.

BROOKLYN, May 29, 1929. *176 Hancock Street.*

FROM REV. I. W. SLOTKI, M.A.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I desire to thank you for your very kind thought in sending me your semi-jubilee number, and to express my hearty congratulations and best wishes on the occasion of your *hag hazi hayobel.* Your great work *b'ad amenu, arzainu* and *Torathainu* among *ahainu harehokim-hakerobim* must be appreciated by all who care for the future of Judaism and who believe in the eternity of Israel.

May I send you a small token of deep appreciation my book on Jewish Education in Manchester and Salford, recently published, which you might be willing to take note in the *Mebasser Yisrael.* With renewed thanks and regards.—Yours sincerely,

I. W. SLOTKI.

MANCHESTER, 30 May, 1929.—3, Bellot st. Cheetham.

From Rev. Dr. ALEXANDER LYONS, Ph. D.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—My hearty appreciation for your fine treatment of my contribution to your splendid Jubilee Number. The publication was greatly admired by others as by myself. I am sending another article just prepared that you may use. With good wishes, Fraternally,

ALEXANDER LYONS,

BROOKLYN, June 6, 1929. 8th *Avenue Temple.*

FROM MR. ELLIS A. ABRAHAM

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am receiving ISRAEL'S MESSENGER very regularly and am overtaken with joy to receive the good news about Jewry in China. The journal is wonderfully edited by you and leaves nothing to be desired. It is a magnificent production emanating from the Far East and radiating rays of hope to all and sundry.

ELLIS A. ABRAHAM.

JERUSALEM, 12th June, 1929. *New Beth Israel.*

FROM DR. S. BRAUNFELD

Editor, ISRAEL'S MESSENGER.

DEAR SIR—I am obliged to you for the extraordinary pleasure you have given me in sending me your esteemed journal. The fact that there are Jews in far-off China having great institutions and owning a newspaper of the type of ISRAEL'S MESSENGER, came as a real surprise to me. I asked you to send me a copy of your journal and by chance it happened that it was the semi-Jubilee edition, This has given me a chance to see how Jews had developed in the Far East, and how far they had made history. From the great mass of congratulations received by you, I also came to know how far your journal circulates and what influence it is wielding in the Jewish world. I beg to send you, dear Mr. Editor, my best wishes on the happy celebration of your twenty-five milestones. I know how difficult it is to publish a Jewish newspaper and to maintain it for a quarter of a century!—With Zion's greetings.

S. BRAUNFELD.

VIENNA, 24 June, 1929, XVIII, Hildebrangasse 22-8.

FROM RABBI S. A. GOLDSTEIN

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Kindly allow me to offer you my best wishes and hearty felicitations upon the celebration of your semi-jubilee. I always read and re-read ISRAEL'S MESSENGER which you are good enough to send me with profound interest. Its designation is a happy one. The reader has to recognize its contents as educative and inspiring and of great literary excellence. As an exponent of Traditional Judaism, the Judaism that has stood the acid test of the ages, its messages are a clear clarion call to loyalty to the Old Paths we have followed so lovingly, while its advocacy of the National Movement which for world Jewry more than words, however eloquent and appealing, can express, is logical and clear-cut, and, at the same time attractive and encouraging. You are to be congratulated on having in your community such earnest and gifted writers. What appeals to me in the Editorial articles are their Jewishness. ISRAEL'S MESSENGER is indeed a publication of outstanding merit from every point of view. May it live on and on as an influence for good among its readers.—Yours sincerely,

S. A. GOLDSTEIN.

Minister, AUCKLAND HEBREW CONGREGATION.

AUCKLAND, New Zealand, June 10, 1929.

FROM JUDGE ABRAM I. ELKUS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—At last we have returned from our trip around the world. We stayed awhile in California, as Mrs. ELKUS had never been there before. I have written to SIR ELLY KADOORIE thanking him for his courtesy shown me on my visit to Shanghai. Allow me to thank you for your kindness to me when I was in Shanghai. All over the world I have been treated by kindness and courtesy but never more so than in Shanghai and I appreciate it very much indeed. I read your paper ISRAEL'S MESSENGER, the jubilee number, and I congratulate you. I read it with pleasure and profit and I wish you much success in your newspaper work in future. Cordially yours,—

ABRAM I. ELKUS.

NEW YORK, June 27, 1929. 165 *Broadway, Room* 2,200.

FROM MR. A. M. ABRAHAMS, President South African Zionist Federation

Editor,—THE CHINA PRESS.

DEAR SIR,—Permit me to congratulate you on your admirable twenty-fifth anniversary Number. It is on my conscience that my pre-occupations prevented my writing to you at the time. Nevertheless, I hope you will forgive me and accept my belated tribute to your wonderful genius and ability in running a paper of such a high literary and general standard and thus tending and keeping alive the little Jewish flock in far-away China. I read ISRAEL'S MESSENGER with interest and I always regard you as a living witness to the great influence which can be exercised by one individual. It is my earnest hope that you may be long spared to hold aloft the torch of Judaism and its inseparable concomitant Zionism so that these twin lights may continue to shine upon and illumine the dark places in your part of the world. With kind regards and Zion's greetings.—Yours sincerely,

A. M. ABRAHAMS, *President,*
SOUTH AFRICAN ZIONIST FEDERATION.

JOHANNESBURG, 18 June, 1929. *32, Saunders st. Yeoville.*

THE LATE MR. LEONE A. LEVY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Having been out of town for a few weeks, I was dumbfounded upon my return to read in ISRAEL'S MESSENGER of May 15, of the death of my friend the late Mr. LEONE A. LEVY. The deceased wrote me a few weeks ago that he was leaving for San Francisco on June 1st, and would arrive here on June 23rd, and asked me to meet him on his arrival. During his visit here last year, I was with him daily and he spent all his time with me and he was delighted on going to the Soccer Games to see my team play as he knew all the boys from Shanghai. The late Mr. LEVY was a great lover of his people and was proud of the good name which every Jew carried with him. He was fond of contributing to deserving cases and insisted in giving contributions on condition that his name should not be divulged: there are scores of cases of which those who are on the committee here are aware of his private benefactions. He was a real Jew at heart and his revered memory will linger long among those who knew him for his intrinisic worth.

ALEXANDER B. BARISH,

SAN FRANCISCO, June 15, 1929. 121 *Haight Street.*

EINSTEIN CELEBRATION

The EARL of BALFOUR has sent through the Jewish National Fund for Great Britain and Ireland the following message to the great Einstein Celebration which took place recently at the Metropolitan Opera House, New York:—

"I congratulate the organisers of the Einstein Celebration upon the honour they are conferring on this great investigator. He has profoundly modified scientific conceptions of the material universe, and his name will be remembered through the ages as among the greatest of those who have sought pure knowledge for its own sake, and have found it."

SOCIAL AND PERSONAL

MRS. E. E. ELLIS,

who is spending her summer vacation in Europe. Mrs. ELLIS, wife of Mr. E. E. ELLIS left for Switzerland last month where she will remain for some time. She hopes to visit France and Italy and return to Shanghai before the end of this year.

Mrs. AUBREY HILLALY and children are summering at Tsingtao.

Miss SEEMA LEVY is spending a brief vacation at Tsingtao.

We are in receipt of a card from Mr. DAVID BENJAMIN from Berlin under date of June 19, saying, "Have been ten days here after a tiring trip over the Siberian route. Berlin is a lovely city and we are having a glorious weather. Met Mr. G. M. BOYES from Shanghai here."

Mrs. J. B. KATZ and her son Morris, left Shanghoi on the 5th ultimo travelling on the *President Pierce* to America, where her son goes to continue his education.

The Jewish Educational Aid Society acknowledges with thanks the receipt of the sum of M$799.51, being 40 per cent. of the net proceeds from the 1928 Hanuccah Ball, donated by the Zionist Association "Kadimah."

Mr. and Mrs. DAVID ABRAHAM announce the birth of a son.

Mr. M. J. Nathan has left for Dairen to spend his summer vacation.

Mr. and Mrs. EDWARD NISSIM and family ore summering at Tsingtao.

The engagement of Miss SOPHIE HARDOON, daughter of Mr. and Mrs. A. HARDOON to Mr. A. E. SOLOMON, second son of Mr. and Mrs. E. SOLOMON has been announced.

Mr. and Mrs. MAX FRIEDMAN of 8 Ferry Road are summering at Tsingtao.

MR. RAMSAY MACDONALD,

England's new premier, who is widely known as an ardent exponent of political Zionism.

Mr. and Mrs. R. Z. LEVI returned to Shanghai last month from Los Angeles.

Miss MOZELLE LEVY is returning to Shanghai this week from her vacation at Weihaiwei.

THE LATE MR. I. E. SARGON.

Additional details of the life of the late Mr. ISAAC E. SARGON of Bombay have reached us. The deceased was one of the founders and the first President of the Bombay Zionist Association and Patron of the Jewish Friendly Society, the first benevolent institution of its kind in Bombay which he had helped to found. He took keen interest in the Bene-Israelite Community for whom he had a great regard and though the local Community would not recognize their right to be inculded in the Minyan, he championed their cause and as far back as 1911, wrote to the Haham Dr. MOSES GASTER as regard his opinion of this much mooted question which was causing so much heart burning locally. Dr. GASTER replied in his characteristic strain, ". . . . "I know the Benai-Israelite very well, and I know they are very religious and good Jews. I have often taken up their cause and I have personally declared them to be identical with the rest of the House of Israel." This opinion confirmed the deceased in his views and he continued to champion their cause and he had the satisfaction of seeing his hopes and wishes as regards the Bene-Israel fulfilled and its members called to the Sepher and included in the Minyan.

MR. BERNARD S. DEUTSCH,

the newly elected president of the American Jewish Congress, who has taken over the reins of that organization as the successor to Dr. STEPHEN S. WISE, is one of New York's foremost legal luminaries. He is the first Jew to have been honoured with the election to the presidency of one of the major bar associations.

Mrs. J. SPUNT and children are spending their holiday this summer at Tsingtao.

Mr. and Mrs. ALBERTO COHEN and children left for San Francisco last month for a short vacation. They hope to return to Shanghai in the fall.

Mr. I. A. LEVIS and his daughter are leaving for Jerusalem on the 6th instant via Suez. They will stay in Eres Yisrael for three months before returning to Shanghai.

On the 15th ultimo, Miss GERGEE GAZAL, daughter of Mr. and Mrs. SAUL GAZAL, was united in holy wedlock to Mr. R. J. MOALEM, eldest son of Mr. and Mrs. J. J. MOALEM at the Ohel Moshe Synagogue, Rabbi M. Z. ASHKENAZI officiating. The reception was held at No. 8 Chusan Road, the residence of Rabbi and Mrs. ASHKENAZI where the happy married couple were congratulated by their friends and well-wishers.

The Shanghai Hebrew Relief and Jewish Women's Benevolent Societies have issued a statement according to which the Purim Ball given in March last yielded a nett income of $6,169.46.

Miss EVA LIPKOVSKY returned to Shanghai last month, after a long stay in Belgium and France. Miss EVA is daughter of Mr. and Mrs. M. LIPKOVSKY.

Mr. H. H. BERNSTEIN, representing Messrs ORENSTEIN & KOPPEL, Berlin, has arrived in Shanghai from Japan and expects to stay here temporarily. Mr. BERNSTEIN has been for many years stationed in Bombay in the interest of his firm. While in Berlin he took an active interest in the Zionist Organization of which he is still a member. Mr. BERNSTEIN is staying at the International Country Club, 135 Route de Zikawei.

NO APPETITE TODAY?

Your need is Pinkettes, the dainty little liver and intestinal regulators. Just a tiny does tonight and you'll feel ready for a fine big breakfast in the morning! Gently yet efficiently Pinkettes clear the system of accumulated poisonous waste, thus aiding digestion, easing the liver, and banishing the causes of biliousness, sick headaches, nausea, flatulence, coated tongue, offensive breath.

Of chemists, or post free, 60 cents per vial, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

THE LATE DR. THEODOR HERZL: HIS LIFE, WORK AND INFLUENCE*

BY N. E. B. EZRA

The twenty-fifth anniversary of the death of Dr. THEODOR HERZL, founder and leader of the Zionist Movement (now recognized by the League of Nations as the main instrument to upbuild Palestine with Great Britain as the Mandatory Power), will be solemnly observed to-day by Jews in every part of the globe. The sixteenth Zionist Congress will be opened this afternoon in the beautiful city of Zurich, in the presence of delegates from all parts of the world to deliberate upon the various phases of Jewish problems, when Dr. CH. WEIZMANN, Mr. NAHUM SOKOLOW *et al.* will pay homage to the memory of Dr. HERZL for his unique genius in organizing and knitting together into a harmonious whole world-Jewries who had been exiled from their homeland for well-nigh nineteen centuries, and preparing the ground for their re-entry among the family of nations. The late Zionist leader was an obscure individual when he first made his bow in 1897, before his people and sounded the clarion-call to them. He was impelled to found the Zionist Movement when the DREYFUS case in France which agitated the whole world was at its height, and which proved actually a turning point in his life. He saw for the first time the plight of the Jews in various countries growing worse and worse every year, owing to their homelessness and their sheer helplessness to stem the tide of anti-Semitism. He realised that the only panacea for Jewish ills would be to create a Jewish State in Palestine and to stir up the national consciousness of the Jewish people throughout the world. HERZL was looked upon as a visionary and a dreamer. He was not listened to with sympathy and attention when he first unfolded his plan: his idea was scouted and ridiculed by those who stood high in the Jewish leadership of the world. But that did not deter him from going ahead. He knew well both from ancient and modern history, that every prophet with a new message had to contend with opposition and ridicule. He was therefore wholly undaunted. He possessed great calm of mind and forcefulness. His was not a case dissimilar to other men of genius who left their mark upon the sands of time. One illustration should be sufficient. When GARIBALDI was raising an army in the service of VICTOR EMANUEL, he called the youth of Naples and said to them in so many words, "I have nothing to offer you but rags and suffering and hard labour, but let any man who loves his country, rise and follow me." The youth of Italy arose and effected the unification of the Italian states. Not unlike GARIBALDI, HERZL presented a similar case when he appeared on the scene fired with enthusiasm for Zion. "For Zion's sake I shall not be silent," was his clarion-call to the youth of Ancient Judea, and the call was heeded and responded to by the masses, although ignored by the classes. His popularity as a leader was greatly in evidence when he convened the first Jewish Parliament in the historic city of Basle, Switzerland, since the Jewish national *debacle* nineteen centuries ago, and especially when he visited Russia and addressed his oppressed brethren in that country. Working like a Trojan, travelling from country to country, interviewing the Turkish Sultan, visiting the German KAISER, calling upon the Chancelleries of Europe, founding banks and institutions, negotiating with Great Britain for a piece of territory in East Africa as an autonomous Jewish settlement, Dr. HERZL after a brief span of seven years of useful work had closed his eyes forever, amid the great sorrow and homage of mankind. His unexpected death left a gap but it proved a temporary gap. His mantle had rested safely upon his people whom he loved and nursed in the hope of winning their manumission. HERZL had great confidence in Great Britain. His prophetic eye foresaw the day when the latter would play a great role in bringing about the emancipation of Jewry from the yoke of their oppressors. The two main Jewish national institutions founded by him, namely, the Jewish Colonial Trust, and the Jewish National Fund were registered in London as British corporations. He had unbounded faith in England to understand the Jewish national aspirations and help them realise their age-long ideals. Speaking at the fourth Zionist Congress in London in 1900, he uttered the following prophetic words:—

"England—mighty England, free England—with its world-embracing outlook, will understand us and our aspirations. With England as a starting point we may be sure that the Zionist idea will soar further and higher than ever before."

Subsequent events proved that HERZL had not calculated wrongly. To-day Great Britain is a partner with the Jewish people, as LORD BALFOUR so well said, a few years ago, in aiding them to upbuild their ancient country. It has been well said that Palestine as a Jewish country will become a choice gem in the Imperial crown of the British Empire The future is pregnant with possibilities. A new centre of civilization is forging ahead to-day, and will, in course of time, develop and blossom before the gaze of the world. HERZL had a remarkable genius in predicting events which were later corroborated by facts. For instance, he foresaw the purchase of Haifa Bay (which took place this year) and predicted the time when this piece of territory of strategic importance would become Jewish property. He referred to it in his famous book *Altneuland*. A man of vision as he was, he did not purchase immortality with money, nor gain his undying influence by meretricious fame nor through bubbles of glory. CARLYLE said, "No worth, known or unknown, can die even on this earth." A weak man in the position of HERZL would have quailed and fled, but HERZL sailed on and on, despite the opposition and antagonism which at one time threatened to wreck his plans and paralyze his endeavours. That the circle in which he moved is the better, the richer, the more sweet because of his having lived and achieved, no one will gainsay. It is such men of good faith and wide vision, of the kindly hand and loving heart, that makes our planet a useful abode for men and women, and our belief in human nature more profound and enduring. As a result of HERZL's brief devotion to his people, he succeeded in bringing together men of learning and ability to work unceasingly towards his cherished goal. An uncrowned king: he had secured immortality and "lives forever crowned for the empire of a deathless destiny."

*This article was written specially for the "Shanghai Sunday Times" of July 28, 1929, and published on that date.

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MEMORIAL SERVICE FOR Dr. HERZL

Under the auspices of the "Kadimah" a memorial service for the late Dr. HERZL was held on Sunday, the 28th ultimo, at the Ohel Moshe Synagogue. There was a fair attendance. During the day the Boy Scouts and the Girls' Guides were active in selling Zionist flags visiting every Jewish home in the Settlement and receiving the attention which they rightly deserved. A fairly good sum has been raised. We hope to publish a detailed account in our next issue.

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"ISRAEL'S MESSENGER'S" ANNUAL APPEAL FOR TREES

This is the period of the year when Jewish Nationalists are active in raising funds for trees in Eres Yisrael and indulging in what is now better known as 'innocent recreation.' It is a pastime indeed to pass round the hat and ask a friend, be he a Zionist or a non-Zionist, to contribute for trees and more trees in the ancient land of Judea. This is a fine practice which we are anxious to perpetuate every year, just because it affords us a great pleasure to seek some kind of recreation during the summer months, and play a little role in joining the army of the builders of Zion. Our response for funds is growing slowly but surely. The pity is that a number of prospective donors are on their summer vacation and the progress must necessarily be slow. We are, however, keeping the list open till December next, and hope to raise a fat sum this year in order to support a great cause which is gaining in popularity everywhere. We are in receipt of the Vol. VI, No. 4, "Our Fund" which is issued by the Keren Kayemeth Leisrael, Jerusalem, and are filled with wonder to observe the great activity prevailing in all countries for the support of the Fund. We cull the following interesting item which is headed "A Donation After Death," showing to what extent our people are prepared to go in order to link their body and soul to the soil of Ancient Judea:—

"An unusual proposal has been made by a co-worker in Maehrisch-Ostrau. He proposes that instead of leaving money for imposing monuments in a cemetery, Zionists undertake to employ only a simple tombstone and devote the difference in cost to the Keren Kayemeth which should provide in such cases a special tablet to be affixed to the stone indicating the deceased's action. The sums of money spent on grandiose monuments, he regards as superfluous, and if his proposal was generally adopted, a large sum might gradually flow into the coffers of the Jewish National Fund."

(We commend earnestly the foregoing to the attention of our readers. It should serve to awaken the indifferents from their slumber and impel them to realise the gravity of the task which Kol Yisrael are undertaking to-day in the upbuilding of Eres Yisrael. "Ah, to build, to build! that is the noblest art of all the arts," exclaimed LONGFELLOW. What an opportunity! We are Zion builders to-day and here is our real challenge to the world. Let us, therefore, join the great army of halussim. He is a halus, even in China or Casablanca, who offers his moral and financial support to our sacred cause. The *zechuth of binyan shel Eres Yisrael* will be credited to the whole of *Kenesseth Yisrael*. Not a part thereof but the whole thereof should be linked in the universal chorus of praise. The conquest of the ancient soil is no less a virtue than the conquest of Israel's soul. It is indeed a privilege to work for both. Our second list of donors is published herewith. The third will appear in our next. May we ask for a substantial response from our readers? What of those of the outports who would like to contribute? We extend them a hearty invitation to join the army of builders:—

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DEATH OF MRS. S. S. SOMEKH

The news of the death of Mrs. S. S. SOMEKH which took place in London (according to cable advice) on the 25th ultimo, came as a great shock to the community, by whom the deceased was held in high esteem and respect. Mrs. SOMEKH was not in good health when she left Shanghai for Europe in April last year. Her passing away at the age of 58 will be widely mourned in Shanghai and elsewhere. MRS. SOMEKH arrived here 28 years ago from Bombay, and lived together with her husband until her departure for England last year. The deceased was an ideal woman, filled with love and devotion to her religion. She was a scrupulous observant of the rituals and seldom failed to attend the Sabbath morning service at the Ohel Rachel. She was happy in her faith, in the love of her devotion to it, and wore the crown of contentment as befits a true mother in Israel. Her death removes a fine figure from Judaism, an *Esheth Hayil* in the real sense of the word. Her sun has gone down while it was yet day. Her loss is irreparable. She is survived by her husband, and a sister Mrs. FLORA SASSOON in London, and a brother in Shanghai, Mr. D. E. J. ABRAHAM, with all of whom deep sympathy is felt in their great loss.

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JUDAISM, ISLAM AND MESSIANISM, X. By S. S. LEVY

And thou, son of Adam, take thee one tree, and write upon it, "For Judah;" then take another tree and write upon it, "For Joseph" (of Nazareth?.).....and join them for thee one to another into one tree, and they shall become one in thine hand." (Ezekiel XXXVII-16) (according to the Hebrew version).

"I shall be as dew—unto the (hunted) Jew.
He shall blossom as a Flower—Rooted in my Rock of Power." (*Hosea XIV-5*).

"To Thee whose temple is all space
Whose foot stool, earth sea skies,
One chorus let all beings raise,
Nature's incence rise." *(Pope's Universal Prayer)*

"Ache of birth, ache of the helpless days
Ache of hot youth and man's prime
Ache of old age and choking death
These fill up your piteous time."
(LIGHT OF ASIA)

There is no religion higher than the Truth. There is no worship higher than the service of Humanity. Temporal wealth and power is much—*very* much. Yet it is not *everything—by a long way*. The steel blade and cannon mouth are mighty. Mightier are Justice and Truth—*All mighty*. The Creator of this world and life has, reserved, a higher world and more perfect life—infinitely higher. There the tables are turned—*frightfully turned* (Luke XVI—19-31). The choice between the "Richman and Lazarus" is thine —*freely thine*. Man was not created for the Law. The Will of God and His Wisdom were revealed for man—the happy son of Adam, on whose first birthday, God's greatest angels danced round his throne, chanting a hymn, a fragment of which, is the eighth Psalm. Adam is the all-pervading mind or intelligence. His consort is the "Mother of Life"—Hawah (Eve). "Thou hast put all under his feet!" —the feet of this uniquely single universal man (other creatures were created in multitudes). The Torah! (Bible!) Lay down that glass of champaigne and take up the Book and propose the perfect "Health (holiness) wealth, bliss, immortality and prosperity of the company! Now let us visit God's "Lazarus" toiling for earning the "bosom of father—ABRAHAM" in the Ghettos at the stake, in the Inquisition, and exile from Spain to face pogroms and ritual blood calumnies on the Devil's Island and elsewhere.—"I have seen through this people and behold what a stiffnecked race he is." (God can never choose blindly). "Leave me alone," God added. MOSES took the hint at once and prayed for them. This stiff-willed race was trained to know, understand and believe that

(1) God was of the purest Oneness and Indivisibility, unattached and unapproachable.

(2) He can create by simply saying—"Let there be!"

(3) He can manifest in any form He desires, tho' He is formless. (His Name of "Ehieh asher Ehieh" is **wrongly translated** as "I am that I am." It should be—**"I can become whatsoever I wish to become or manifest).**

(4) He can create angels for His messengers.

(5) And form human beings as his prophets before conception or birth (Jeremiah 1-5).

(6) He can mould a figure of clay and breathe His Life into it to make it a living and intelligent human being (e.g. Adam).

(7) Omnipresent, He can easily control inspire and guide whomsoever He chooses.

(8) God and Man bear far closer relationship than that of father and son respectively. (Is He not thy Father, Maker and Architect?" Deut XXXII-6).

(9) Woman, derived from and born of man, shares the same relationship—she is God's absolute daughter.

(10) God and Nature are averse to incestuous unions.

Result.—Israel's God can never share and enter into blood relationship with any human being.

Consequently.—Matt. 1-18-25, is "Tares" in the "Wheat of the Householder" of his nation and religion. No Jew can accept it to save his life, yea, his very soul!

TWO MAIN OBJECTS

The bomb or thunder-bolt, that demolishes it, is the mistranslated and illogically applied quotation wrenched from the context of ISAIAH VII-14 to uphold and support it. The fact is that the New Testament is most poorly historical. In reality it is a *scheme* having two main objects in view, namely:

1.—To suit the taste and facilitate the conversion of the heathens at all costs. (The immaculate conception is one of such instances).

2.—To adapt the life of its hero to correspond to the life and character of the Messiah as predicted by the prophets etc., and twist all predictions and supposed prediction to suit the life and actions of Jesus—as the Messiah, for the conversion of Israel.

The Romans having accepted and the Jews having rejected it, the character of the former was white-washed as clean as possible, while that of the latter was calumnated, maligned and painted as black as possible to justify fiendish persecutions and effect compulsary conversion. With the Romans it succeeded. With the Jews it dismally failed. The missionary creeds attach importance and credit to the numbers of adherents. God and Israel, to Truth. Alas! how glorious and wonderful would it have been if the manifestions at JESUS' death were true! How loud history would have been in recording them! How many Jews would have remained unconverted, if only at seeing the dead returning to life and leaving their graves! But the Romans required a deified Jesus and a family of gods and it had to be provided. The Jews needed a Messiah saviour and he was *created* for them. To steer between the two somehow, the Trinity was proclaimed a Unity (for Israel) and a family group (for the Romans). If you ask how can thrice one result in one or one plus two equal one, you are solemnly silenced with the magical word of "Mystery." Now you know the mystery. Mystery miracles, magic! These are the crown, sceptre and throne and army and navy of religion in general and Christianity in particular (See JOHN XXI-25). JESUS swallows God and proclaims the "Father" to be with-in him. Paul swallows JESUS and announces the Christ to be within him and so succeeds. JESUS' life and teachings are before us. We listen to PAUL and find that JESUS is no more within him than the grandmother of Little Red Riding Hoods was within the disguise assumed by the wolf. The wolf devours the grandmother (Jesusism) but fails to devour Little Red Riding Hood (Israel). PAUL'S vision, not being prophetic, does not extend beyond the "enmeshed" and coffined catterpillar. He dismally fails to see the glorious butterfly and its wonderful life issuing from it. And that makes all the difference in the world! "But" retorts Christianity, "never mind the means. Look at the *RESULTS*." "And that is?" queries Judaism with a half mournful half amused smile. "Why," proudly replies Christianity, "this bewildering ocean, Christendom, that is flooding the world and which before long shall swallow and digest a too obstinate Old Witch on top of it!" "Foolish child, you will find that same Witch a nut too hard to crack, believe me—But what is a Christian?" "Why, you foolish thing, one who follows Jesus the Christ etc."—"Now listen to my definition:

1. He is a man who believes in and worships the God of Israel.

2. He is man who believes in and reverences all the books of the Old Testament.

3. He is a man who loves in and reverences his earthly life and lives it as best he can.

4. He is a man who loves and reverences his parents wife and children and other bloodties.

5. He is a man who loves in and reverences society, civilization and progress.

6. He is a man who loves in and reverences his nation and risks his life for his country."

"Well?" "Just this namely, he is no more a follower of JESUS and his teachings than the eagle is a peacock. He is 97 per cent. a *JEW!* And as to swallowing and digesting the old witch, it is true that little JONAH is now swallowed up by the silly whale in the stormy ocean; but does the story say that he was digested and failed to save the Nineveh of paganism? Alas, when wilt thou become wise! "Now listen to more of the 'Gospel Truth."

Choose a well built magnetic eloquent young man of thirty, brimful with ambition. Advertise him broadcast among the lower and illiterate classes as (1) worker of miracles, (2) instant healer of all kinds of classes (3) able to cure the obsessed by casting out legions of devils (4) baptise wicked sinners into sublime saints (5) raise the dead (6) offer thrones and mansions to his followers eternal damnation in an everlasting hell to those who do not believe in him and lastly (7) let it be secretly whispered that he is really the saviour and redeemer of his country and people from the most cruel and crushing yoke of Roman tyranny. Then let him go about proclaiming: Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart.... ..I am the Light of the World.....I am the resurrection and life; he that believeth in me though he were dead, yet shall live .....I am the good shepherd; the good shepherd giveth his life for the sheep. I was not sent (for the wolves of Esau) but for the stray sheep of Israel. *Cast not your pearls before the swine* and so on and so forth.'..... By the same principle that BUDDHA won over to himself one third of the human race, JESUS won over the other third. This principle is earnest sympathy. If the former had a Heavenly Father to offer and a Heaven and Hell to compel with, the latter would have arrived to find not a single man waiting for him. Love, sympathy, brotherhood, unity are the greatest of real magical or spiritual Powers. This is the Adam of the Bible. The sympathy of BUDDHA is perfect because it is non-sectarian and unselfish—*Universal*. Outside of Man there was no God for him. This is the real meaning of comprehend, O Israel, the Lord our God is One. When man shall attain to this Divine Oneness, he will comprehend the fact that MOSES, BUDDHA, JESUS and himself are not four but *One* by The All-One. Here is a triunity higher and more tremendous than that of Christianity to say nothing of its *self-evidence*. Christians only, regard JESUS as the "Light of the World" and BUDDHA as the "Light of Asia." The latter stands unique in history—the despair of approach. The aim of the former was political and of a most dangerous nature. The clear headed leaders saw in him a sort of Quixotic dreamer open-

ing the door for an impending horrible pogrom. He failed to reassure them by a "miracle" or even by such signs as those of a JOAN of Arc. The crisis arrived when he was obliged to enter Jerusalem as the Messiah-King at a time when the city was fully garrisoned on both sides—Romans and Jews. The politically responsible leaders found themselves driven to the alternative of either sacrificing one life to save thousands of peaceful families or sacrificing those innocent families and that life in addition. They could not hesitate or lose time and the disaster of the most fatal crucifixion eventuated. JESUS is a Rabbi. He ranks below the psalmist and still lower than the prophet, far lower than the Messiah and infinitely below a Divine Being. The preachers in parables and proverbs etc. in Israel are like the sand on the sea-shore. Hundreds of them travel about and preach even in these days.

In the times of JESUS people used to sit on the floor and eat with their hands in the absence of table, linen, spoons, forks, knives, China-plates etc. The Pharisees made the washing of the hands before and after meals a religious duty, which no preaching rabbi should neglect. It is observed even now. What sanitary board or physician can object to it? The tiger, wolf and hyena owe much of their constitutions and natures to their food. They are different from the sheep, the cow and the deer. The vulture is not a dove for the same reason. If the diet of all the nations could be restricted to that of the Brahmins of India, the League of nations would probably be dispensed with. That certain foods can poison the body and corrupt the mind and the soul seems quite possible. Unclean animals can defile and make the soul detestable to God, says the Torah. Consequently *"what enters man may defile his very soul."* When MOSES could not wean his people from the "flesh-pots" he chose the minimum of evil by prescribing animals gentle, healthy and cleanly, killed humanely and purified from their blood. The deepest spiritual wisdom is in the Decalogue. Adultery is one of the most enormous crimes attached to a *married woman*. We regret, we are not able to explain here its psychological disastrous consequences and would only suggest that it is the first and originol of all sins and crimes. The story of JESUS' dealing with it aims at (1) making it a universal rather than the rare exception in Israel (!) and (2) that it was a light little offence. From the day on which this was published how many thousands of chaste homes were wrecked on its rock! To this is added the difficulty of divorce. Is every married couple joined by God? Yet he says he did not come to destroy but to fulfil! But how much of the New Testament is JESUS'? And who were its writers? *Jews?* The pulpit of the church is loud in preaching—Truth, Justice, Mercy, Love, Forgiveness, Charity and all the spiritual principles of Judaism. The streets are rivers of blood the precious blood of all the personages of the Bible, the blood of a million Jesuses. A million Marys are most horribly outraged by men who have mothers, sisters, daughters, and wives. Millions of children are kidnapped and wrenched from their mother's breasts and homes to be baptised. Homes, synagogues and schools are ransacked and demolished by Christian hands. The writer knew a few who began life most happily; but who on reading and seeing these things have become worse than atheists—believers in the Devil and died agnostics! Associated with the name of Jesus what horrors hirs the Christian made impossible? *Today* it is not hopeless for him to retrieve. Before the throne is the altar of Israel's martyrdom. It is surrounded by such Archangels in mourning as truth, justice, peace, love. Forgiveness ..the spirits of Jews and Christian go there to kneel down and shed tears of two very different kinds. Thirty years of the life of JESUS are suppressed with the exception of one incident wherein he is represented as bewildering the sages of Israel with his boyish yet superior wisdom! Why? Because no god should sit at the feet of teachers to learn. Did BUDDHA do so? The antagonism and hostility between JESUS and the Elders of his race that were "in the seat of MOSES" has as little foundation in historical truth as the sympathy and defence of him by the cruel savage Pilate and his wife. *Purified of pagan element and restored to her original nature Christianity shall fuse Judaism and Islam into one creed and the arms of Rabbi Yeshua ben Yoseph that now form unbridgable gulfs will embrace them and heathendom into the Religion of Truth, Justice, Peace and Harmony for Divine Humanity.* Then the "aches" and "burdens" of BUDDHA and JESUS would be relieved and lightened by Adonai, Ameth, Adam (God, Truth, Humanity). *Amen!*

A FAREWELL NOTE!

We lay down our pen and retire from these Essays through old age and infirmity, and because of the appearance of one whose most rightful province it is to adjust matters in this direction harmoniously. He is THE REV. AIME PALLIERE, Author of "The Unknown Sanctuary," who first entered the Synagogue at Lyons, in an hour in which Israel was at the zenith of spirituality and best prepared for the arrival of the Messiah, to be caught up by the Holy Spirit. His master, Rabbi ELIJAH BENAMOZEGH, suggests the idea of "John the Baptist," while PERE HYACINTH reminds one of "Peter".....A tremendous spiritual wave is approaching the Synagogue, Church and Mosque, all three of which we salute with:—

"Holy! Holy! Holy is the Lord of Hosts, Whose Glory fills the world!"

"Be ye holy, for I, the Lord your God, am (not a Jew, a Muslim or a Christian, but) Holy."

"Let them make a sanctuary for Me and I shall dwell in their midst."

The onus of the salvation of the whole human race rests upon the shoulders of *Messianic-Israel* (Christendom). The heavenly lark of the "sermon on the mount" objects to being called "Lord! Lord!" or even "good" for reasons given by himself. To adore a person only to outrage his spiritual faith and teachings amounts to embracing him only to stab his heart. Christianity must return to her pure and holy origin, namely, *Messianism.*

Oh! the peace of harmony; the strength of unity; the purity and health of holiness; the sublime majesty of Divinity! . . . . "Love Love, hate Hate, scorn Scorn" for "God is Love" and "Ye are children of the Lord your God."

H—oliness
—umanity
—armony
—onesty
—onour
—appiness
—ealth !

[THE END]

SHANGHAI GENTILES OF THE CATHOLIC COMMUNITY VISIT NEW JUDEA

Visits to the Land of Israel are nowadays not confined exclusively to Jews alone. Our neighbours who hear so much of Jewish activities and progress often display unusual interest and abundant desire to see in their own eyes the rapid transformation of the deserts and rocky mountains into habitable places that are now taking place in New Judea. Of late two well-known members of the local Catholic community left for a tour in Europe and as they decided to visit Eres Yisrael, they carried with them a letter of introduction from the local Zionist Association to Dr. HANS KOHN, who is an active official of the Keren Hayesod in Jerusalem. The Catholics referred to above were, Mr. and Mrs. MAYNARDO RANGEL, of 300 Scott Road, Shanghai. (Mrs. RANGEL, by the way, was a teacher in the local Jewish School for well-nigh twenty years). When in Jerusalem in June last, they called at the office of the Keren Hayesod and had a pleasant interview with Dr. KOHN. The latter accompanied them to the Workers' Convalescent Home at Motzah and to Kiryath Anawim. They were intensely interested, and said they could never have believed it to be humanly possible to make of Palestine once more a land flowing with milk and honey. But it certainly looked they were, as though the Jews had set their hearts on making it so, and that they were succeeding. They asked for some literature and eagerly read up all that was given them. From Kiryath Anawim they went to Emek and Haifa to take boat for Europe. So pleased were Mr. and Mrs. RANGEL with all that they have seen that Mr. RANGEL had felt impelled to address a letter of thanks and appreciation to Dr. KOHN, prior to his departure from the Holy Land. The text of the letter in question runs thus:—

"JERUSALEM, 31st May, 1929.

"DEAR DR. KOHN,—I beg to acknowledge with many thanks your very kind letter of this date, enclosing a letter of introduction to Jewish Colonies. I will do all I can to avail of this opportunity to see as much as I can and I am extremely glad to be able to tell you, that what I have seen, has already impressed me immensely, since it is quite evident that only with a very good organization could such order and progress be obtained within so short a time and under most difficult conditions. Please send me some more illustrated propaganda material direct to Shanghai, Post Office Box No. 798 where I expect to be at the end of December. I am very honoured with your Office to be in contact with myself, believe me Dr. KOHN, if at any time I could be of any little use to you or to the Cause which you have so much at heart, I shall always be at your service.

"My wife joins me in thanking you for your good wishes and also in wishing you all happiness and success.

"M. RANGEL."

(Continued from Page 25)

£93,000, making a total debt reduction of over £237,000. This reduction means the achievement of a sound financial policy of the Zionist Executive. The Executive also succeeded in clearing off the whole of its indebtedness in the way of salaries to officials and teachers, which salaries at the time of the Executive assuming office had been five months in arrears. Undoubtedly this has helped to raise the credit of the Zionist Executive in Palestine and to improve the general economic position.

HANS KOHN.

NOTES FROM ERES YISRAEL

JERUSALEM, June, 1929.

It is a happy sign that the first council of the Jewish Agency will meet at a time when the economic position of the Jewish Homeland is steadily improving. Had the extension of the Jewish Agency taken place two years ago it would have happened at a moment of the greatest social and economic depression in Palestine. Now, fortunately, things have entirely changed. The most hopeful outward symbol of this change is the resumption of the immigration of Halusim. The fifth Aliyah has set in. Two years ago the unemployment figure stood at 8000. In April, 1929, with the aid of the Keren Hayesod, constructive works were initiated that did away with the need for unemployment relief. Agriculture, both in the Keren Hayesod settlements in the Emek and in the plantation areas in the coastal zones has taken a very favourable turn. But for a failure of crops in the Eastern Emek and the Jordan Valley last year, the state of agriculture would have been more favourable still. This year's harvest promises to be good. Industry has become stabilised and has captured new markets for itself. Everywheree there are increasing signs of a turning of the tide. The need of additional Jewish workers is beginning to make itself felt. All in all, therefore, the conditions for the fifth Aliyah are given.

IMMIGRATION CERTIFICATES

In August, 1928, the Palestine Zionist Executive made application for a thousand immigration certificates for the first half year of 1928|29, 600 of which weere granted. During that period-October 1928 to April 1929—770 new immigrants entered the country on the workers' certifictaes of the Palestine Zionist Executive. Now, an additional 2957 certificates have been applied for the second half of 5689, which were to be divided up between 2257 men and 600 immigrants. In making their application the Palestine Zionist Executive was in a position, to point out to the Government that the number of unemployed in Palestine at the end of March 1929, was not above 866. In the past half year no fewer than 1445 of the Jewish workers found permanent work. For the next six months, the Executive was able to enumerate a series of building works that would be undertaken both on public and private contract, and which would call for a number of Jewish workers. No fewer than 240 skilled workers will be wanted in industrial plants in Tel-Abib and Haifa, 95 of this number being required by the textile trade. Agriculture will be requiring another 400 Jewish workers, 100 of whom will be wanted for work on the 1000 dunam orange land which Lord Melchett proposes putting under cultivation during the present year. Of the certificatese applied for the Government has granted 2400 viz: 1500 for male immigrants (unskilled and farm labour) between the ages of 18 and 35, 600 women and girls of from 18 to 35, 300 skilled workers (male) over 18. Male immigrants may be accomplished by their wifes and children under 18. The 1500 certificates for men include those needed for political refugees from Russia as well as those for the working classes who having entered Palestine as tourists and during the half year under consideration apply for permission to remain permanently in the country, obtain such permission on the strength of a guarantee given on their behalf by the Palestine Zionist Executive.

THE NEW ALIYAH

The first arrivals of the new Aliyah will be coming into the country during June. The Palestine Zionist Executive is now faced by the difficulty of there being no budgetary provision for such immigration. In the minimum budget set up for the current year £10,655 were allocated to purposes of immigration. This sum just sufficed to meet the expenditure connected with the 770 immigrants who came into the country during the first half of the year. Thus, the immigration budget is exhausted. But £20,000 are urgently needed by the Palestine Zionist Executive to finance new immigration. These £20,000 will have to be raised by the Keren Hayesod workers and sympathisers over and above the regular budget for the current year. To ensure strict adherence to the financial policy of the Palestine Zionist Executive, it is absolutely essential that the minimum Budget as voted for this year be raised to the last penny. But apart from this budget there are the £20,000 needed to finance new immigration. Those Zionists and friends of the Keren Hayesod who in the present situation are prepared to give a contribution in addition to their regular Keren Hayesod contribution will have the satisfaction of knowing that they are thereby making it possible for the fifth Aliyah to set in, and that this Aliyah will mark the beginning of a new era in Zionist colonisation, a consideration the more important at this juncture when Jewry the world over, through the Jewish Agency, is about to participate in the upbuilding of the Jewish home in Palestine. Not less happy than this sign of a steady and general progress in the country is the improvement in the financial situation of the Palestine Zionist Executive which was accomplished during the last two years. Mr. Harry Sacher, member of the Zionist Executive gave an account of the financial policy of the Zionist Executive at a meeting of journalists which was arranged by the Keren Hayesod and which was opened by a brilliant and inspiring address of Mr. Leib Jaffe calling for an increased activity for the Keren Hayesod which alone will enable the Jewish Agency to carry out a big constructive program. Mr. Sacher made it clear that the first task of the Executive after the Zionist Congress will be the consolidation of the existing Keren Hayesod settlements and the wiping out of the still existing debt of the Zionist Executive and the Keren Hayesod. The present Zionist Executive has made a great stride forward in that direction. When the present Executive took office, in October, 1927, the combined debt of the Palestine Zionist Executive and the Keren Hayesod was approximately £400,000. One of the first tasks of the Executive was to reduce this debt. It is estimated that the figures of the 30th September, 1929 will be £255,000. This means a reduction of the debt by over £145,000. The debt reduction would have been much larger but for the fact that the revenue of the Keren Hayesod in the period 1928-29 will be below the Estimates. But for the failures in revenue the debt over the two years would have been reduced by another

(Continued on Page 24)

"YOUR URGENT NEED IS A GOOD TONIC Take Dr. Williams' Pink Pills!"

Thousands of physicians know from experience gained in the coursee of their daily professional duties that in cases where the patient's need is tonic treatment nothing better exists than Dr. Williams' Pink Pills for Pale People. For forty years these Pills, originally the discovery and favourite prescription of an eminent medical man, an M.D. of Edinburgh University, Scotland, have held foremost place among the world's most famous restorative medicines.

The reason for the permanent and ever growing popularity of Dr. Williams' Pink Pills is this: they contain a number of ingredients every one of which is highly beneficial to the human organism, and one so especially important that, according to the highest medical authority, it is indispensable to life. It is the absence of this last mentioned constituent from their blood that causes so many people to suffer from anaemia and nervous disorders, and others to easily fall victim to rheumatism, influenza and maladies symptomatic of lowered vitality.

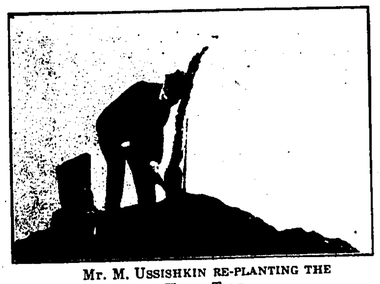
Equally good for men as for women, Dr. Williams' Pink Pills rapidly build up the blood and nerves, repair the ravages of malaria and other wasting diseases, restore health, strength and vital force. All chemists sell them, or post free, $1.50 per bottle, $8 for 6 bottles, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

LETTER FROM ERES YISRAEL

JERUSALEM, May, 1929.

THE RE-PLANTING OF HERZL'S TREE

On the occasion of the festival of lag B'omer two ceremonies took place in the village of Motza near Jerusalem, which, different though they were in character, had



Mr. M. USSISHKIN RE-PLANTING THE HERZL TREE.

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HERZL'S TREE

The guests then proceeded to the spot where could be seen the remnant of Herzl's tree. The stump projects about two feet above the ground, the width about eight inches. To prevent further deterioration it has been supported by a ring of cement. The circumstances of its attempted destruction were recalled by some of those present. It occurred shortly after the anti-Zionist persecution initiated by Jamal Pasha when Zionists were threatened with death for using Zionist stamps. The news of the felling of the tree made a sombre impression upon the entire Yishub to whom it was a symbol. A few feet distant was the palm planted by David Wolffsohn, the faithful friend of Herzl, whose large branches seemed to extend towards the orphaned relic a protecting gesture. Mr. Ussishkin, the President of the Jewish National Fund said: "Thirty one years ago, on the 2nd November, (after-wards the date of the historic Balfour Declaration) two men met in Jerusalem. One was Wilhelm II the mighty Emperor of a mighty nation; the other tall and of eastern appearance, was a Jew, the leader of a scattered people. Thus met the representative of a people of conquerers with the representative of a people of wanderors. And Herzl, the Jew with no worldly possession at his command, dared to solicit from the proud kind his assistance to rehabilitation the children of Israel in their own home. Caesar and spiritual leader faced one another. And the answer was a refusal. Broken in spirit Herzl returned from the Imperial tent fain to flee from Palestine. On his way back to Jaffa he turned aside at Motza a tree, that tree which later anti-Zionist forces hacked down hoping thereby to kill the Jewish renascence. Thirty-one years have passed. Let us compare the scene to-day. Whilhelm the former mighty ruler is humiliated—even his own people forgetting him, and the world has passed him by—while the humble Herzl—who had beseeched the Kaiser—his name not only lives but is accorded increasing honour not only among Israel but also by the nations of the world. The great sun has set and the young moon is rising. Spiritual strength has triumphed over brute forces, and now, three decades later, we have taken the opportunity of re-planting Herzl's tree which now need fear no harm having adequate protection. Herzl strove for the revival of his people. He formulated his object in the phrase—The Jewish State, and no oter phrase can equally meet our desires. But that is the outward form. There are many States to-day, but we do not dream of ever matching them. Germany, too, was a State whose fate we do not envy. What of the content of that external form of a Jewish State? Herzl, too, furnished the answer. It was he himself who said that ours must be not only a new Society, but a better one. And that was the true reply. Not better materially for we could not hope to rival the great powers of to-day; not in schslarship, although the Hebrew University would undoubtedly be one of the chief centres of world culture. These values belong also to other peoples. But Jewry has its own treasure which shall constitute the content of our Society, and that is he practical ideal of Social Justice. Throughout our history as a Nation, from the Pentateuch to the later prophets, this message has been conveyed by Israel that the great gap between rich and poor must disappear. Herzl was opposed heart and soul to that injustice, and it is righteousness and equity which we must inscribe upon our banner—the banner of the Jewish State."

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PALESTINE'S ECONOMIC CRISIS OVER

(TRANSOCEAN-KUO MIN)

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Empress of France	Sept. 28	—	Oct. 1	Oct. 3	Oct. 12
Empress of Russia	Oct. 12	Oct. 13	Oct. 15	Oct. 17	Oct. 26

SOUTHBOUND	Shanghai Leave	Hongkong Arrive	Hongkong Leave	Manila Arrive
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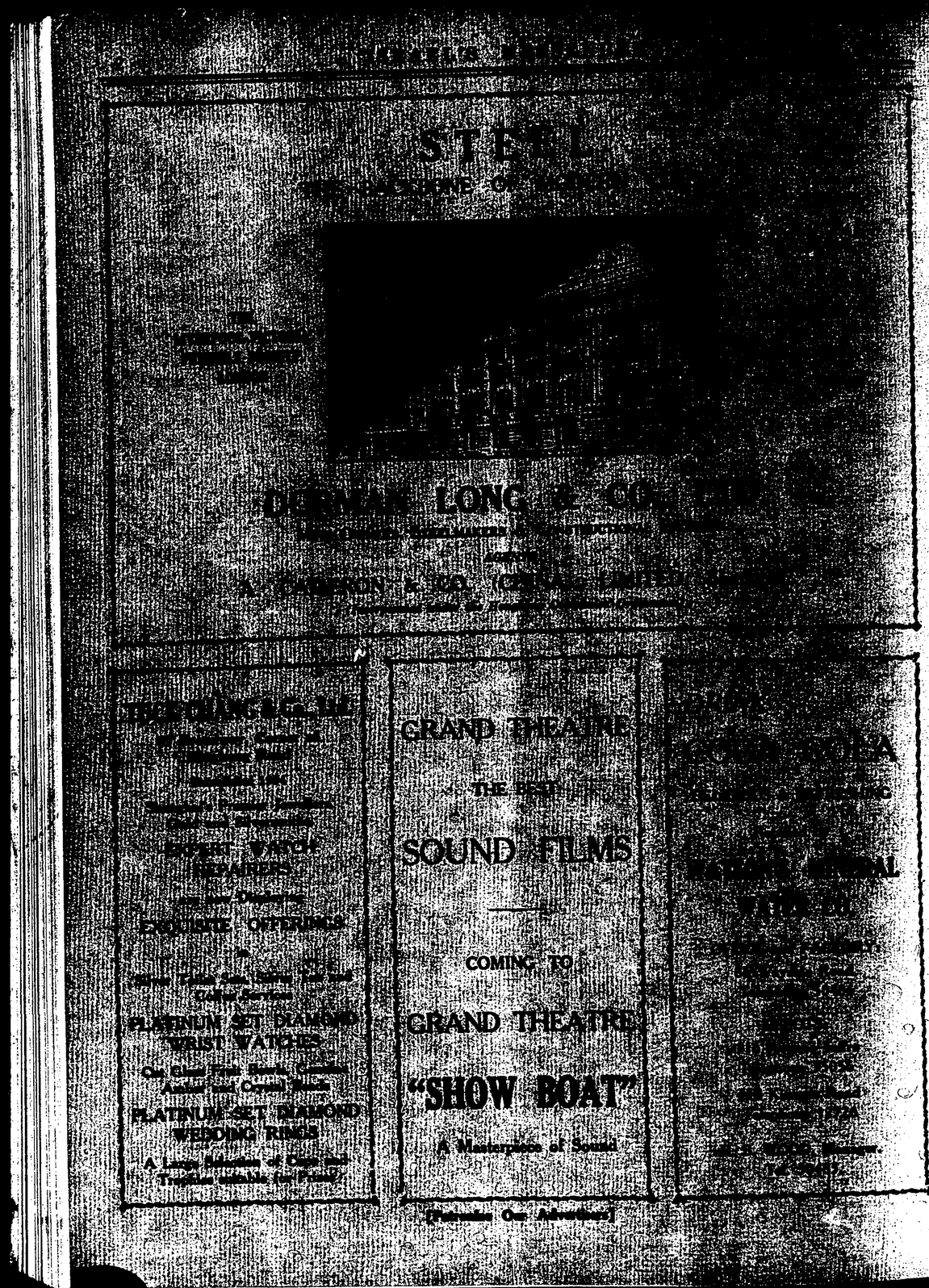

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1929-5689

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> "Take up any map of the world, put your finger on those lands where the freest nations dwell; where civilization has touched its highest point; where culture and art have reached their noblest development; and without one solitary exception you will find them to be lands in which this book is read and loved. You may reverse the process. Take those lands where darkness still reigns; whose peoples are ignorant and debased; whose civilization is at its lowest level; where liberty is hardly known; and you will find either no Bible there, or, if it be there, it is unhonoured and unread. For eighteen centuries, civilization and the Bible have gone hand in hand together, and it is its voice which has given 'light to them that sit in darkness' and 'has proclaimed liberty to the broken hearted.' Thus the Bible leads forward in grand procession the foremost nations of the world, and the voice of liberty in its pages is free and clear as the wind among the mountain pines, when pity wakes in the devout and meditative spirit, rejoicing to bear its share of the noble burden of the human race."

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"In like manner the Jews, persecuted through the centuries from Cesar to Czar, when given a chance, to soar to artistic heights that often make them the wonder of the ages. This is particularly true of the Jew in music. When his finer sensibilities are developed, when his keen intellect is trained, when his genius is freed he becomes a virtuoso or a composer in the high sense of the world. The cruel pogroms of Russia *have been but a whip to the race*. Instead of exterminating it, the lives that have been sacrificed, have driven others on to triumph. All honour to those who have succeeded so wonderfully. It is right that they should be richly rewarded—who give the world so much.

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trembling from the shambles of Kishineff and Odessa who outstripped all other students. It was the race dammed up by years and years of persecutions that triumphed. That is the great point. Hold back a brilliant, able, strong man, and the day will come when he will run far beyond his fellows.

"In American musical art the Jew has made a splendid edifice for himself. Many of the unpleasant attributes that have been attributed to his race by scoffers have been conspicuous by their absence. He has, in many cases known to us, helped Gentile genius with free tuition and has done it in such a quiet way that very few have ever heard about it. He has contributed splendidly to the American war funds, and has supported the flag with his blood and valor as well as his gold. Once emancipated from the chains of European tyranny and permitted to develop his God-given talents under new and liberal conditions, he does not stand apart from our national ideals, as some so stupidly believe, but becomes American in the true sense of the word. At this Christmas time, when the world bows to the wondrous light of Bethlehem let us not forget that the child cradled in a manger, who came to save the world, was born of the tribe of Israel."

PENTATEUCH AND HAFTARAHS, Vol. I. Genesis. 1

Edited by the Chief Rabbi of the British Empire.

Time was (we have a vivid recollection of it) when the cry of the higher critics was heard in all lands. Our enemies were furiously mad with joy. They declared unequivocally that Israel's Torah had been dethroned and superseded by higher (?) criticism. Such men as EMIL HIRSCH, KAUFMAN KOHLER, JOSEPH KRAUSKOPF, *et al.* had joined the crowd and thundered from their pulpits belittling the Torah and reducing its authority to zero. The voice of ROBERT INGERSOLL was hailed as the voice from Heaven who came to dethrone MOSES, the Prophets, the Psalmists and the Sages of Israel. Many had succumbed to it. Many had followed even blindly the so-called new deliverer. A new generation which knew not ISAAC M. WISE had been born and reared in America. KOHLER, HIRSCH, MONTEFIORE, MORGENSTERN, KRAUSKOPF and others, have seized the rather rusty weapon, preaching the new gospel and upholding the new *berith* which Israel had never known since the revelation on Mount Sinai. Every vestige of reverence for the Torah had been trampled upon, removed and uprooted. Nothing was sacred to them. The College which was founded in Cincinnati by ISAAC M. WISE as the basis of Torah *min hashamayim* stood no more for that banner. It stood for the school of higher criticism in which the new *mis*-leader had revelled to his hearts' content. KOHLER, the scoffer, had raged and foamed from his puplit in the heyday of his youth and sneeringly asked, "Must we still be cowed down by fear of the thunders of Sinai?" ISAAC M. WISE was thus instantly dethroned and relegated to the background. KOHLER, the scoffer, (in Hebrew parlance, *Koffer ba'ikkar*), was raised to the highest pedestal in the College, taking complete control of it. Preaching sedition to *Torath Moshe* and raising the banner of disloyalty to Judaism, became the hobby of this youthful zealot. No more did he say, "Thus saith the Lord," but "Thus saith the Higher Criticism." What more stronger weapon than this was needed to dethrone the spiritual life of Israel and hurl him back to the camp of INGERSOLL! For almost one generation the reign of KOHLER and his satellites had held sway in Cincinnati and Chicago, where the Torah was actully removed from Sanctum Sanctorum. To-day a reaction has set in. The leaders of Orthodoxy are waking up to restore the purity of the oil in Israel's sacred sanctuary and driving away the *nebi'ey ha sheker* from the camp. We have before us a sumptuous book just off from the Oxford Press, entitled "Pentateuch and Haftarahs," edited by the VERY REV. DR. JOSEPH H. HERTZ, Chief Rabbi of the British Empire, giving Jewish and even non-Jewish commentaries of the first volume of Genesis, which we are convinced will fill a great gap and restore the sanctity of the Book in the Jewish homes and Synagogues. In the past, too many sacriligious hands had indulged in Biblical criticism, but none attempted as the present author to expound the sacred chapters of the book from a thoroughly Jewish point of view and remove all obstacles from the way of modern interpretations. The first volume (Genesis) gives promise of a further supply of Jewish ammunitions to follow from the erudite pen of the CHIEF RABBI who has rendered, we have no hesitataion in saying, a great service in placing before every student of the Bible a powerful weapon with which to resist the inroads of the higher critics. We congratulate the CHIEF RABBI and all those who have collaborated with him, in producing a work of inestimable value to the world, which is as eager to-day to listen to the Word of God as in the days of Amos, the God-inspired shepherd of Tekoah, twenty-six hundred years ago. It will be our privilege to review the new book of Dr. HERTZ in our future issues, taking some of the chapters with the commentaries in rotation and expressing our humble opinions on the views propounded therein. For the present we extend to "Pentateuch and Haftarahs" (Genesis) a hearty welcome to our sanctum and suggest to our readers to order it from the Oxford University Press, Amen House, E.C. 4, London, the cost of which is 7/6 net. India Paper 15/-, bound in leather 21/-.

From what we have seen and read of the book, we haye gathered enough to declare it a work of literary value, the outstanding nature of which will remain good for ages to come. The saying that "There is nothing so imperishable as a book" must have been said of the Book of Books, whose influence radiates to this day as the "lighthouse erected in the great sea of time."

[To be continued]

Judge Wm. LEWIS on Israel's NATIONAL DUTY

When the Great War during 1914-1918 was at its height, there was a great call for national endeavours to co-operate closely in order to meet the emergency and drive away the enemy. Every nation that was involved had to watch closely her interest and see that her subjects were not misusing their wealth, brain and energy to the disadvantage of the country to which they belonged. There was nothing extraordinary in this. The law of self-preservation demands it. Every nation must be on the *qui vive* in a national emergency. The case of New Judea and the Judeans assumes somewhat a different aspect when compared with those of other nations. We have yet no country of our own in the legitimate sense of the word (although World Jewry look upon *Eres Yisrael* as their true Motherland ever since the downfall of the Jewish State), nor a government of our own to demand faithful attention and co-operation from the rank and file in Jewry to the pressing problems which beset us. Every student of Jewish contemporary history knows well that Judea is passing to-day through an ordeal the like of which has not been witnessed ever since our national *debacle*, nineteen centuries ago. To-day, Judea is confronted with the great task of "building the old wastes, raising up the former desolations, repairing the waste cities, the desolations of many generations." (ISAIAH, 61:4). And yet what do we find? Quite a large and important section of our people in blissful ignorance of their duties and responsibilities and wholly indifferent to the fate of their people and their ancient Fatherland. At the American Zionist Convention held at Detroit in July last, Judge WM. LEWIS, of Philadelphia, had scored such types of indifferent Jews who expend large sums of money in philanthropic gifts to other interests than their own.

> "How often," said JUDGE LEWIS, "we read in the press of substantial sums, often running into the millions, which wealthy American Jews give to various causes, whether it be to the establishment of schools of aeronautics, the relief of famine-stricken in China, the building of university dormitories, or the establishment of municipal museums. It is true that these objects are in most cases worthy, but that does not absolve these Jews from giving to a cause which should be closest to their hearts; that of the building up in Palestine of a national centre which will make possible the development of a great Jewish civilization which will benefit all of mankind. It is a poor commentary on the wealth of some American Jews, and on their quality as Jews that they should find the opportunity to give to every cause except one that is pre-eminently Jewish."

We are in full accord with the views so eloquently expressed by JUDGE LEWIS. There is a time to speak and a time to keep silent. We believe this is the time to speak. Not only Jews in America are to be scored but Jews in all lands, some of whom present a sorry spectacle of apathy and indifference, when Judea is passing to-day through a great crisis. It is a national endeavour to raise funds to re-build our ancient homeland, and the duty is incumbent upon us to face the situation and to quit ourselves like men. This is indeed a fateful hour and we must unite our forces and seize the opportunity. To some an hour more or less may not mean much, but it meant everything to LORD NELSON, the British Admiral. Addressing a number of young men, he said:—"When work is to be done, don't wait till the appointed minute, be a quarter of an hour beforehand. I owe everything in the world to being always a quarter of an hour beforehand." How much an hour or two would have been to NAPOLEON, when on the evening before the battle of Waterloo, as the light was fading away, he pointed toward the setting sun, and said, "What would I not give to be this day possessed of the power of JOSHUA, and enabled to retard thy march for two hours." A moment is not much, no, not till it is gone, and we can no more recall it. New Judea is passing to-day through such travails and we must warn our people that the slightest neglect on their part would cause the wheel of our progress and civilization to go backward tremendously. We must avoid pitfalls and disasters. Let us always be "quarter of an hour beforehand." Let no enemy lull us to sleep. We cannot escape destiny. The whole world is watching our national renaissance and look to us to make good. We should make good. The warning of JUDGE LEWIS should sink deep in to our hearts, and cause multitudes of our people to wake up from their slumber and remember what GEORGE ELIOT said, "Our deeds determine us, as much as we determine our deeds."

Labour GOVERNMENT & JEWISH NATIONALISM

The coming into power of the British Labour Party in May last, bids fair to inaugurate a new era for progress insofar as the upbuilding of the Jewish Homeland is concerned. It was an open secret that the late Conservative Party was in no way inclined to aid materially the Zionist strivings in Eres Yisrael, and consequently very little progress was noted during the last four years. The advent of the second Labour Government affords an opportunity to test its strength and sympathy for the rapid construction of New Judea, judging from the tone of a brilliant contribution made recently by Lt. COMMANDER THE HON. J. M. KENWORTHY, R.N., M.P., in the American Jewish Press. COMR. KENWORTHY, a leading member of the Labour Party, is widely known as the champion of Jewish Palestine and associated with him is that doughty exponent of Jewish Nationalism, the RT. HON. JOSIAH C. WEDGWOOD, D.S.O., M.P. In the contribution referred to above, COMR. KENWORTHY makes it abundantly clear that the late government under the Conservatives did not lend a real helping hand to the Jews in their strivings to unbuild their homeland. "The Die Hard section of the Conservatives," says COMR. KENWORTHY, "has been anti-Semitic for many generations. They it was, who in the past opposed all measures in England, for Jewish emancipation, the admission of Jews to Parliament and to full rights of citizenship." COMR. KENWORTHY knows whereof he speaks. He volunteers his services readily and finds a unique chance to succour effectively the Jewish National Movement, now that the second Labour Government has come into power once again. He looks hopefully forward to secure for the Jews those rights in their homeland to which they are entitled and for which they had been longing, yearning and praying, ever since their national *debacle*, two thousand years ago. COMR. KENWORTHY in his contribution pledges the Labour Government to fulfil many outstanding obligations to which the Jews were promised in the past but were never fulfilled. He concedes their rights to build their country and develop it into a Jewish Commonwealth. He minces no words. He stands for political Zionism and points the way to the Labour Government as how to make good the long deferred hope of the Jewish nation. We would be content for the present to give a few salient passages from his article, so that our readers may know what the Zionist Movement has in store from the Labour Government in the near future. Says COMR. KENWORTHY:—

> One of the early results of the change of regime at Westminster will be a more sympathetic attitude towards questions of taxation, land tenure, land settlement, the employment of Jewish workmen and the encouragement of suitable emigrants from the depressed Jewish populations 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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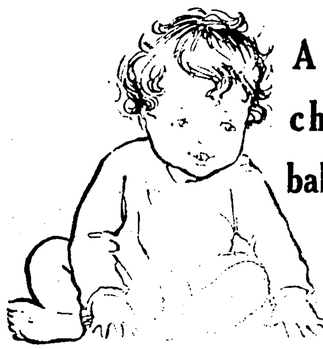

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Eastern Europe into Palestine. It will be impossible, or at any rate difficult, with a Labour Government in office in London, for a repetition of such episodes as those that occurred at the Wailing Wall during the celebration of the Day of Atonement when Arab Police were allowed to drive away the worshippers, remove their temporary shrines, and insult Jewish ecclesiastical officials on this most sacred of days in the Jewish religious year. If any such episodes as these recur, those responsible will be brought to book. And we may expect a more vigorous policy in making available the former Turkish Crown Lands or close settlement by the Jewish Haluzim. Indeed, the policy of the Labour Government towards the mandated areas will be one of vigorous progress, material development and sympathy. And of these mandated territories Palestine will not benefit least from the Labour Party's victories at the polls in May 30th last.

It must be remembered here that the voice of COMR. KENWORTHY can go a long way. The Labour Government is not inimical to Jewish national aspirations: on the contrary, it is favourably disposed to the realization of the Zionist ideals and ready to assist the Jews in every conceivable way in their desire to reach their goal. The whole tenor of COMR. KENWORTHY'S contribution is to assure and re-assure the Jewish nation in their hopes of the future. This recalls to mind what MACAULAY said, "To give to the human mind a direction which it shall retain for ages is the rare prerogative of a few imperial spirits." We are glad to observe the friendly disposition of the Labour Party towards Zionism. The timely message of COMR. KENWORTHY will be read with vivid interest and pleasure by world Jewry and stimulate renewed zeal for the speedy upbuilding of New Judea. For several centuries Israel had been the shuttle cock among the nations of the earth. Driven from country to country they were oppressed and persecuted beyond measures. Millions had succumbed to the evil forces that were arrayed against them and millions went to their early graves. Well may Israel echo the words of CARLYLE, "To have neither superior, nor inferior, nor equal, united manlike to you; without father, without child, without brother,—man knows no sadder destiny." It is to avert further this "sad destiny" that Israel must secure 'political alliance' *pace* Dr. H. G. ENELOW, and re-enter the family of nations. This is the end of the chapter—*sof dabar*—and we are glad to note that the truth of it is dawning and penetrating strongly around every corner of the Jewish globe.

ZIONISM AND THE SYNAGOGUE

The above is a fruitful theme for discourse both from pulpits and platforms. Few fail to realise what a great reservoir the Zionist ideal had been for the Synagogues and *vice versa*. For several centuries, in fact ever since our national *debacle*, the two went hand in hand to preserve the Jewish nation intact from the attacks of their enemies, both within and without. Not until a century ago, the protogonists of "Reform" Judaism thought fit to dismantle the spiritual ramparts of Israel and haul down the Jewish national flag in order to bring about a thorough assimilation of Jewry in the so-called emancipated countries. For a little while things went on well with them, but the movement for the destruction of the Jewish nation was halted by the advent of THEO. HERZL who had struck a fatal blow on the man-made theology of "Liberal" Judaism. Our attention has been drawn to a paper on "Zionism and the Synagogue" which was read at the second annual convention of the Australian Zionist Federation, Sydney, by Rev. NATHAN LEVINE of Brisbane, and published *in extenso* in the *Australian Jewish Chronicle*. The subject is ably handled by the eminent Minister whose activity in the Antipodes for Jewish national revival is worthy of commendation. It is refreshing to turn to the subject after the deluge of fire with which we were subjected in the past, accusing Zionism of being an exponent of irreligiousness and atheism by some misguided critics with axes to grind. Happily, we see to-day a reaction by men who had clung loyally to Israel's past. Mr. LEVINE occupies an orthodox pulpit and understands his theme well. He is not likely to be led by false enthusiasm and preach pseudo-Zionism or pseudo-Judaism. LEVINE is a graduate of the Jews' College, London, a stronghold of orthodoxy. He has given the subject referred to above, his best thought and calm judgment. He tells us that "Zionism is the right of the people of the Book to live again in the history of the Book in the land where that history was first lived." This is a lucid characterization which should clarify the atmosphere for all who seek the exact relation of Zionism and the Synagogue. REV. LEVINE goes a step further and asks:—

> Where, then, is the Synagogue in Zionism? With the call of Zionism hundreds of thousands of Jews throughout the world felt that they would be better Jews and better men, were we Jews to have our place, in the sun and the power to develop the Jewish spirit in the home of our ancestors. There is no doubt that Zionism has given to a great many the possibility of reviving their memory as Jews, and making them live again as proud members of our race. The Synagogue has taken its part in sending out Zion's clarion call a "tekio Geduolo," which has been heard by our scattered and wandering people. To-day especially, when every bit of human energy is needed to steer Israel safely out of the storm of the Galuth into the harbour of the promised land, it is difficult to imagine how anyone can dissociate the Synagogue from Zionism. Yet, of course, there are those who say, "Why? Why strive?" "Why sacrifice" Israel has existed so many centuries we will still exist. If we are to be saved we shall be saved. This is no time to ask who are the right people to take up Zionism. Nobody can monopolise this agency. It is everyone's business. Never before was our furture at stake as it is to-day. Our ship is tossed literally between life and death. And every Jew must make himself a pilot and help with all his strength, with all his power, to steer our people to safety. A Jew dare not say, "I am safe here, my future is assured, let those whose lives are threatened work to save themselves." Such an attitude is criminal for we are responsible for our people's fate. The Jew who at this critical time in our people's history refuses to heed the call of Palestine, who closes his ear to the bitter cry of our brethren, across the sea, I say that Jew is not only holding aloof in our people's great hour of need, but he is actually helping to bring destruction upon our brethren. We must all, every one of us, begin to steer, to direct, to act prudently, and above all to open our eyes and look at the new life which surrounds us at the new age in which we live.
>
> We are glad that such healthy idealism is being voiced from a country which once threatened to drag Jewry into the abyss of despair and extinction. "Our ship is tossed literally between life and death," says LEVINE. And it is really so. Jewry was or is to a great extent to this day up to "her neck." The *galuth hammar* had broken down and shattered all her nerves and there was but one way out, conversion or assimilation. One was *nebela* and the other *terefa*. Israel resisted, the Bible resisted, the Synagogue resisted, and the ancient Suddur stood as a witness to the invinciblity of Israel. As LEVINE truly says, "The people of Israel and the Torah of Israel are unthinkable without the land of Israel. As long as the Synagogue continues to occupy the place in the lives of the Jews which it does to-day as in the past, so long shall we be immune from assimilation." What a fine robust message! Here is another gem from LEVINE:—
>
> "The Synagogue through Zionism will have the glorious power of preventing a terrible tragedy to a great and ancient people. That tragedy is the loss of our own sacred language. Is it not a tragedy to see a language held sacred by all the world, the language in which Israel's greatest and best thoughts have been deposited doomed to oblivion and forced out gradually from the Synagogue. The descendants of those who revealed revelation to the world to-day know little of its literature, are little familiar with real Jewish thought, and are utterly wanting in sympathy with it. Zionism can bring back to the Synagogue many of our wandering sisters and brothers through pride of history and through pride of race, which is just being awakened in the hearts of those to whom the message of Zionism is brought. Zionism will bring back to the Synagogue at the very moment, when it would seem it was about to depart. Zionism will bring back to the Synagogue our sacred language. That last fact alone should be sufficient surely to bind together Zionism and the Synagogue.

Space does not permit us to give further extracts from the brilliant paper read by REV. LEVINE, but suffice it to say that he has struck a note of true optimism and brought Australian Jewry a step nearer to Shechinah Such fealty to an ancient ideal is worthy of praise when we see here and there aggressive campaigns being conducted to seduce the House of Israel from her national moorings.

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> The Synagogue and Zionism thus closely allied can and should become a mighty force in this present wonderful age of the re-birth of our nation. On such a foundation we can be certain of eternal security and strength. When we take the law from the ark we pray that the father of mercies may do good in his favour unto Zion and build the walls of Jerusalem. The way before us is clear pointing to the ideal of Zion, which is to help with our own hands in rebuilding Jerusalem. The road is rugged, but the soil is only dry to the lean soul. Zeal for Zion, can make the wilderness like Eden and the desert like the Garden of the Lord.

It is said that "The fate of empires depends upon the education of youth." In a like manner, we would say that the "fate of the Jewish nation depends upon the way in which the Rabbinate and the laity would lead their flock." We would conclude with the words of DRYDEN:—

> "The fates but only spin the coarser clue;
> The finest of the wool is left for you."

"Spiritual ZIONISM", "Spiritual POWER", "Spiritual SOIL", "Spiritual SPIRIT," "Spiritual AUTHORITY", "Spiritual PALESTINE" OF "Spiritual HERZL".

We have on our exchange list a very fine progressive publication, *The B'nai B'rith Magazine* (The National Jewish Monthly) published in Chicago, and edited by ALFRED M. COHEN and ALFRED SEGAL. *The Magazine* upholds the lofty idea of Jewish brotherhood and defends the noble principles of Judaism from the onslaughts of its critics and foes. *The Magazine* serves a very useful purpose in fighting the anti-Semites and unmasking their plots: it contains instructive articles, stories, news and views of Jewish events everywhere. *The B'nai B'rith Magazine* is the official organ of all the Jewish Lodges in the United States and beyond; it has no political views (Jewish or non-Jewish) to advocate: its mission is to seek the peace of Israel and to unify and re-vivify the Jewish communities. *The B'nai B'rith Magazine* is in short a neutral journal, follows the lines of least resistance, offers no help to those who seek to divide Jewry into many camps and throws no oil on perturbed waters. Such a journal lives up to its title and sails every month under sunshine and ideal weather. We are led to make these observations because our esteemed contemporary in its July issue, endeavours to seek a policy of conciliation between the Zionists and the non-Zionists and consoles the two forces in their aims to contribute a share of their solution to the vexed Jewish problems. The manner in which our valued contemporary tries to patch up the differences appears to us not one which should pass unnoticed. We shall help *The B'nai B'rith Magazine* to see itself through the Zionist angle as well. Writing on "Another HERZL Anniversary," our contemporary says:—

> They observe this month the anniversary of Theodor Herzl's death, and 25 years after it is seen that there is no fulfillment of his dream of a Jewish political state, but something better. For more desirable than Jewish political power, is the power of Jewish farmers wresting a living from an unwilling soil, the power of the Jewish spirit tearing itself out of ghettoes to build a new life, the power of Jewish idealism raising institutions of culture even before the Jew has erected comfortable shelters for himself. These are the powers that have been seen in Palestine, far surpassing the doubtful comfort of Jewish political power. The Jew coming to Palestine with the authority of his ideals and the authority of his unconquerable spirit is far more beautiful than the Jew with the dominion of political authority. The 25th year since Herzl's death sees non-Zionists joining with Zionists for the furtherance of the power of the Jewish spirit which in the eyes of most men has come to be esteemed as the only authority to be cultivated in Palestine.
>
> We are impressed with the fairmindedness of the Editors of *The B'nai B'rith Magazine*. We appreciate and respect their motives. We do not suspect them. But we do hope that they will put themselves in our position and see through our angle as well. Let us hark back to the time of the Pilgrim Fathers. Let us visualize that we are contemporary of GEORGE WASHINGTON who is laying the foundation of the American Republic not as a "spiritual power," or a "spiritual soil," or a "spiritual spirit" of a "spiritual authority" but with his head in the clouds and his feet firmly planted on the earth. What would the Editors of *The B'nai B'rith Magazine* do, if we suggested to WASHINGTON in their own words, paraphrasing them thus?"—
>
> "Far more desirable than American political power, is the power of American farmers wresting a living from an unwilling soil, the power of the American spirit tearing itself out of ghettoes to build a new life, the power of American idealism raising institutions of culture even before the American has erected comfortable shelters for himself. These are the powers that have been seen in America, far surpassing the doubtful comfort of American political power. The American coming to America with the authority of his ideals and the authority of his unconquerable spirit is far more beautiful than the American with the dominion of political authority."

We hope that the genial Editors of *The B'nai B'rith Magazine* will catch the analogy well, and judge for themselves whether they are justified in trying to lull the Jewish people with rusty ideas, long found to be unserviceable and ineffective to cure the ills from which we have been suffering ever since our national *debacle*, nineteen centuries ago. We believe it is time to bestir ourselves a little bit and drop the spirit of tremor, with which we have become obsessed whenever political Zionism is discussed and its merits criticized. In the last edition of ISRAEL'S MESSENGER, we took issue with Dr. H. G. ENELOW, for his counsel to us to shun "political alliances" with the nations of the earth. The way he spoke and the manner in which he delivered his oration, led us to believe as if the cause of the downfall of the Jewish State, nineteen centuries ago, was due to Israel's 'political alliance' with the Romans! As if we Jews had suffered oppression and persecution in all lands for two thousand years for no other cause than having made "politicl alliances" with our neighbours! We ask in all earnestness how long is this spirit of timidity going to rule in our midst? But we must not despair. Two thousand years of homelessness have taught us to cringe before our oppressors and persecutors, and it took a HERZL to arouse in us the spirit of MORDECAI HAYEHOODI, and to teach us how to cure the evils from which we have suffered and are still suffering. A thinker said, "Those who are quite satisfied sit still and do nothing; those who are not quite satisfied are the sole benefactors of he world." The spirit of discontent is abroad and Israel will yet reach his goal in spite of the rusty weapons used to lull his conscience on the eve of his great victory!

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EDITORIAL NOTES & COMMENTS

IT PAYS.

The Talmud says, "Honour will flee from the man who hunts after it. It will pursue the man who flees from it." Here is something that is worth dilating upon. We should see great honour pursuing those who show less importance to it instead of hunting after it. If we want honour to pursue us we should attach less importance to it. Many worthwhile causes would suffer less, if due regard were shown to this wise injunction. It is worth studying it a little carefully. It pays in the long run.

A CATHOLIC THOUGHT

"Righteousness, righteousness shall thou follow." (Deut. XVI. 20). The meaning of the double exhortation, says the Talmud, is: "towards the Jew and towards Gentile alike." A catholic thought which is refreshing in these days when the world is just beginning to tolerate the peoples of the earth. Our Sages were certainly ahead of their time; they knew the utility of brotherly relations between men of different creed, race or colour.

THE AGE OF TOLERATION

"Love him who shows thee thy faults more than him who only praises thee." If this Talmudic injunction were to be obeyed we would have more cause to love those whom we actually hate instead of frowning upon them. We have yet to travel far before we begin to realise the truthfulness of the wise dictum of our Sages who pleaded for toleration in an age when intolerance was the order of the day.

THE JEWISH NATIONAL AGENCY—VIEWS OF BIALIK

Mr. CH N. BIALIK, who was invited to attend the recent Zionist Congress and to speak at the opening session, has replied to Dr. WEIZMANN that his state of health will unfortunately prevent him from accepting the invitation, as he has been ordered by his medical advisers to proceed to a sanatorium for treatment. In the course of his letter he writes:—

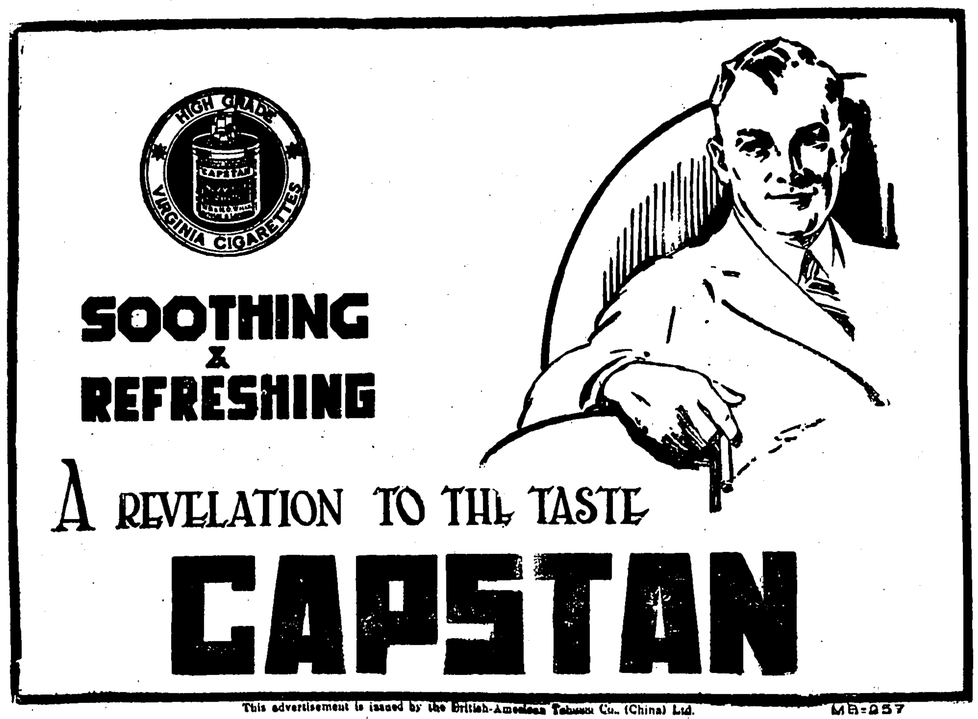
"I need not assure you that my thoughts will be with you during the Congress, and I shall bless your work from afar. I am well aware of the thorns in your path: may God grant you strength to attain its end in peace and honour. The day of the extension of the Jewish Agency will be for me a day of festivity. By making us Zionists fifty in the Agency, you are automatically doubling our number by fifty new Zionists, and are thus also doubling our strength. May God also increase your strength, and make our borders wider and wider until the day when the name of Zionist and the name of Jew will be synonymous."

THE YOUNG JUDEANS—OUR NEW ASSETS.

The sight of young boys and girls dressed in their official costumes visiting the Jewish homes in Shanghai on the day of HERZL'S twenty-fifth YAHRZEIT, was not one the significance of which we would wish to underrate. The alacrity with which members of the Boy Scouts and the Girls' Guide responded to the call is in itself worthy of comment. Our young men have shown marked ability to relieve their elders from the burden which they have been carrying on for many years. They have displayed much enthusiasm in grasping the significance of the duty entrusted to them to work for Eres Yisrael and their spirit is buoyant. "The youth of the soul is everlasting, and eternity is youth." A good start has been made and we hail it with satisfaction. It has certainly been a training ground for our young men to initiate themselves in our national endeavours to end our homelessness, and no stone must be left unturned to exploit their services for our national cause. We hope to see a repetition of it during Hanuccah Festival, when the spirit to remember Zion is at its height and the urge to make further sacrifices for the cause is irrestistible. Onward and forward Young Judeans!

DR. WEIZMANN'S Memo. To The LEAGUE OF NATIONS.

We are in receipt of a copy of a Memorandum on the development of the Jewish National Home, 1928, submitted by DR. CHAIM WEIZMANN, President of the World Zionist Organization, to the Secretary-General of the League of Nations for the information of the Permanent Mandates Commission, both in English and French. The Memorandum covers a wide range of activities in Eres Yisrael and should be read and studied by all those who are interested in the development of a new centre of civilization in a country which was made holy and memorable by Jewish lawgivers, prophets, sages and seers. The Memorandum in question is an impressive document which should dispel all forebodings regarding the future of the Jewish Homeland, and silence the critics with their taunts and jibes



directed against the leaders of he movement. The fact that the latter could in the face of unjust hostility and ridicule hold the fort so admirably speaks volumes for the energy and determination of Jewry to weather all storms in their desire to reach the goal. DR. WEIZMANN is entitled to hearty commendation. "The man who in wavering times is inclined to be wavering only increases the evil, and spreads it wider and wider; but the man of firm decision fashions the universe," says GOETHE. DR. WEIZMANN has proved himself a great leader in the army of Israel, and his Memorandum to the League of Nations, showing the actual turnover of business transacted in Eres Yisrael last year, entitles him to praise from *Kol Yisrael*. It is, we believe, such a leader of "firm decision" who "will fashion the universe" and win for New Judea a seat on the Council of the League of Nations.

THE FRUIT OF THE JEWISH NATIONAL AGENCY

How times change! It is said that time in its whirligig brings round many revenges. Our attention has been drawn to a remarkable speech delivered by Dr. JULIAN MORGENSTERN, President of the Hebrew Union College at the recent Zionist Convention held in Detroit, in the course of which he actually vindicated the martyred students who suffered at the hands of his predecessor in office for espousing Zionism in the College. What a change! The College which was once the hot-bed of anti-Zionism is to-day showing a friendly disposition to the Zionist movement and conferring degrees of honour on the Chief Executive of the Jewish National Movement! We congratulate the College! BLAKE said, "The man who never alters his opinion is like standing water, and breeds reptiles of the mind." Dr. MORGENSTERN has shown that he does not wish to stand still but flow like a river all round. Listen to this entertaining address delivered by him at the Convention, referred to above:—

"It is my strong conviction that Zionists and non-Zionists, or even anti-Zionists, have in general not been nearly as far apart in the past as they have themselves actually imagined. The seeming differences between them dealt far more with varying uses and interpretations of terminology and extreme theoretical positions in their philosophies of Judaism. Much bitterness was manifested and much enthusiasm and energy wasted in warm, sometimes fervid, debating over the question of 'nationalism,' 'homeland' and the like when the two groups defined these terms differently and consequently had no actual basis for debates. Recent developments have changed matters completely. The issue has ceased completely to be theoretical. It has become intensely practical, and practical in such a manner that it requires the devotion, the resources and the labors of united Israel. To achieve this end we have composed and are composing our differences. I believe that we all understand and agree that whatever the political outcome of the situation is, and the program for Palestine, it will be worked out in time, and in the main not by us here in America nor any other outside lands but by those Jews resident in Palestine itself. The present need is to bring to and establish firmly in Palestine as many Jews loyal and fit as possible, to establish them there securely and set their feet surely upon the forward path of economic cultural achievement and progress."

The New Thought of the *gerim* to the Zionist fold is not unacceptable to official Zionism. (We welcome this tendemcy to meet us half way, which is a sign of progress, anyhow. We shall miss the opposition party in future. In the United States we seldom hear of a discordant note any more. For the last four months we have been receiving *The American Hebrew* (which was once noted for its hostile attitude towards Jewish Nationalism) and to our surprise we find not a single comment which may be considered as hostile to the Zionist ideal. The same may be said of *The American Israelite*. With these two national weeklies having been won ever, or rather silenced, the unity in the movement will not longer be delayed. We have waited long for this day. We worked for it and fought for it. "To know how to wait is the great secret of success."

MR. LOUIS LIPSKY'S NOTE OF OPTIMISM

A fine tone of optimism was struck by Mr. LOUIS LIPSKY in his message to the American Zionist Convention which was sent to it from his sick-bed in Jerusalem in July last. Mr. LIPSKY is head of American Zionism and his views are often listened to with attention by the public. We agree with Mr. LIPSKY that the extension of the Jewish National Agency will bring a source of strength to the movement. At any rate, it will neither hurt nor destroy the holiness of the ideal which remains the beacon-light of Jewry in the Diaspora. Our greatest need to-day is to increase our man-power in *Eres Yisrael*. This is our paramount duty; the rest is secondary. Let us unite together for the fulfillment of an elevating ideal. The note of optimism struck by Mr. LIPSKY is fully warranted and we commend him for it. We give herewith an extract therefrom. Says he:—

"The way has been prepared for a union of all Jewish elements in the building of the national home," said Mr. Lipsky. "It will not be denied that what has been accomplished in Palestine and the beneficient influence Zionist education has had upon Jewish life in Galuth have finally awakened the conscience of the whole house of Israel to its duty toward the national home. We look forward to their entering during this Summer the house we have built as partners in the great enterprise. There will in all likelihood be differences of opinion, but just as Zionist differences have always been ironed out in the council chamber and unity has been preserved through the give and take of discussion, so it may be anticipated that with good-will and mutual confidence the extended Jewish Agency will become an instrument not only of large visioned constructive work in Palestine, but also for strengthening the bonds of unity and peace among all elements of the Jewish people. The Zionist cause has everything to gain and nothing to lose by the contemplated partnership. It is our aim to redeem Israel and Zion, to rebuild not only the land of Israel but also the house of Israel, in order to explain and justify the historic persistence of the chosen people and to make them once more the bringers of light and guidance to the peoples of earth. The achievement of Jewish unity with regard to Palestine will doubtless require a thorough reconsideration of our methods of Zionist propaganda. It is plain, however, that we should not be diverted to the intellectual pleasures of controversy. Our interest lies in winning for our ideals and principles, as they express themselves in works, the understanding and cordial support of Jews who are not in agreement with us. There are Zionists who fear that the new policy will somehow undermine the authority of the Zionist Organization. This fear is based upon the notion that the Zionist Organization is to cease to function as the corporate expression of Zionist aims and that the extended Jewish Agency is to take its place. This is an unfounded fear. The Zionist Organization remains the agency that carries the Zionist ideal. It is the guardian of Jewish national interests; its powers are derived from no external authority, but only from its own inner will to act. A sharing of responsibility does not alter its status. If anything, the acquisition of partners, who are potentially capable of strengthening our position in Palestine will give added prestige and influence to the Zionist Organization, both in Palestine and in Galuth."

We welcome this pronouncement by Mr. LIPSKY which should silence all the croakers. We are seriously concerned to-day with the problem of upbuilding our national homeland, and there is no reason to go through life with lachrymose face and wailing voice. There is no cause for wailing. There is cause for doubling and trebling our activities and safeguarding the essentials of Zionism. To point out the dark spots and dilate upon certain differences of opinions is hardly likely to bring us any good results. Our problem is a national one and it must be faced nationalistically. It depends how we think and how we weigh the pros and cons. RUSKIN says truly, "One of the worst diseases to which the human creature is liable is its disease of thinking. If it would only just look at a thing instead of thinking what it must be like, or do a thing instead of thinking it cannot be done, we should all get on far better." Here is food for thought and we hope it will be pondered upon by every thinker in the rank of Israel.

"The VOICE Of The TURTLE Is HEARD In OUR LAND'

After a long silence *The American Hebrew* (which is now on our exchange list) has given its views on the Jewish National Agency. After referring to the thirty-second annual convention of the Zionist Organization in America held in Detroit in July last, and adopting the Agency proposal, our contemporary concludes an editorial thusly:—

"The beginning of Palestine's economic development, too long and too unhappily delayed, seems to be at hand under proper and concerted auspices."

[*Continued on page 10.*]

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[*Continued from page 9.*]

We shall not mar the occasion by offering any criticism nor dwell on what had actually passed in the minds of Dr. ISAAC LANDMAN when he penned the last sentence. We are reminded of the Song of Songs chapter 2. verse 12:—

"The flowers appear on the earth;
The time of singing is come,
And the voice of the turtle is heard in our land."

Let us hope for the best. *Yismah Yisrael be'mattenath helko!*

JEWS IN SOVIET RUSSIA

Dr. BARNET BRICKNER of Cleveland was outspoken in his denunciation of Soviet Russia in his address at the American Zionist Convention in July last. He had unmasked the vagaries of the Communists and the sinister designs of this barbaric country which is aiming to destroy religion—the basis of our modern civilization. There can be no question that barbaric Russia is riding for a fall and her tottering regime is not likely to last very long. Russia had sown the wind and is now reaping the whirlwind. In the past, as is now, she is as arrogant and unrepentant of her misdeeds as she can possibly be. Dr. BRICKNER'S charges against Soviet Russia's designs follow:—

"I conferred with three of the leading government officials of Soviet Russia and asked them why they are following a policy which has aroused the resentment of Jews throughout the world, and each of them said that it is the ambition of the Yevesecksia of Russia that the Jewish people in that country shall be assimilated first, and that their identity as Jews shall be lost. The present policy in Russia with regard to the Jews is a very deliberate one, not merely to destroy every vestige of Jewishness in Russian Jewish life, but it is the desire of these Communists to destroy the most self-conscious element of Russian Jewry—the Zionists."

Jewry must reckon upon the new menace and prepare herself for the worst. Three million Jews in barbaric Russia are waiting for their doom from which there can be no escape, if the present madness of the lawless *regime* were allowed to go unchallenged. Here is a new *hurban* looming before our eyes which is bound to cause wailing and lamentation *b'arey Yehooda wuh hussoth Yerushalayim!* Verily, "a ruinous and ruining world!"

"MORE THEOLOGICAL THAN LOGICAL."

Our readers who have followed our candid criticism of the review of a booklet by Dr. CLAUDE MONTEFIORE for several months in ISRAEL'S MESSENGER, and which was brought to a close in our last issue, will be interested in reading an extract from the London correspondent of *The Zionist Record* (a weekly journal published in Johannesburg), anent Dr. MONTEFIORE. The correspondent in question throws a lurid light on the man who is characterised as "being more theological than logical." This is not an unreasonable verdict of the man who is obsessed with the fear of *Ma Yohru Hagoyim*, instead of *Ma Yomar Yisrael!* Dr. MONTEFIORE poses to-day as an authority on matters Jewish and regards himself as a leader (we would be justified in saying *mis*-leader) to dictate to *Kol Yisrael*, thanks to the platform accorded him by the League of British Jews! We are pleased to observe that some publicists are breaking their silence and beginning to realise the need of exposing that "disrupter in Anglo-Jewry" *Veney Kol Yisrael*. It has been well said that.

"Glories, like glow-worms, afar off shine bright,
But, looked to near, have neither heat nor light."

Twenty-one years ago, Dr. MONTEFIORE was less daring and aggressive: in those days Anglo-Jewry had a SAMUEL MONTAGU (*alaw hashalom*) to combat the modernist tooth and nail. Be that as it may, we must continue to "watch our sires' bequests and leave our standard never." Orthodoxy must wake up to combat the spirit of unrest that is prevailing in the camp and drive away the *nebVey haba'al* and purify the sacred sanctuary. The extract referred to above, follows:—

"With the talk of Palestine and Zionism overshadowing almost all other topics in Jewish life, Mr. CLAUDE MONTEFIORE'S periodical outburst against Zionism seems a little silly. He is very much disturbed by the progress of Zionism, because it somehow does not fit in with his theological dogmas. Being more theological than logical he clings to his old formula that Judaism is nothing more than a religion, hence Zionism, which aims at nationalism; is prohibitive. In the old days, he and his likes used to say it was impossible. Now, he simply says "No." Anglo-Jewry has decided to join in the work of upbuilding Palestine. But he, standing for the old formula, declared at a meeting of the League of British Jews (formed originally after the war to combat Zionism) that, as long as Zionism means nationalism, he will oppose it. Thirteen people were present at the meeting of this high-sounding, but rather ridiculous body, and Mr.) MONTEFIORE—a very dear man, when not on the subject of theology and Zionism—voiced their negative attitude. In days gone by his utterances might have annoyed us. To-day we can afford to smile. All the more so because Mr. CLAUDE MONTEFIORE, in the role of spokesman of the Jewish religion, is almost blasphemy considering that he has undermined traditional Judaism."

A VOICE FROM INDIA

We would draw the attention of our readers to a moving wail from India from Mr. I. A. ISAAC, who writes on the lack of educational facilities for the children of the Jewish faith. Mr. ISAAC has long been known as a tireless worker in the field of Jewish education and Jewish spiritual progress in India. His pen has been constantly busy in criticizing those who are high in communal leadership for neglecting to provide proper mediums with which our young boys and girls may find a chance to climb up the ladder of knowledge in their future struggle for their daily bread and butter. It is palpably evident that we still have unenlightened forces who refuse to budge on inch from their antiquated methods of solving our educational problems. We believe they are the ones who have eyes but do not see: have ears but do not hear. They are in short a burden on the tree of Judaism and a liability to *Kol Yisrael*. It is time to raise a protest against their leadership and demand a re-trial of the case in which the rising generation is interested. We fail to see why the latter should be driven to non-Jewish colleges in order to gain that which they are seeking for. It is no solution, as Mr. ISAAC suggests, to endow existing non-Jewish seats of learning in order that our youths may enter them freely for their tuitions. To impress the minds of the latter in their precocious age, with non-Jewish environments is a dangerous (not to say poisonous) policy which must be resisted with full force. What sort of a *kahal* we would have if our young men (the future mainstay of Judaism) instead of imbibing Jewishness and leaning on the tree of Jewish life, are driven *nolens volens* to lean on broken cisterns? Can we expect them to love their Judaism and remain loyal to it, when they remember how they were driven upon the arms of those who were alien to their faith, and who had given them a chance of their life when they were struggling in vain to arouse the consciousness of the leaders in their own community? Oh no, this is a dangerous idea, which Mr. ISAAC must have formulated in his desperate desire to secure a solution of the pressing problem to which he draws attention and with which we are in deep sympathy. We must insist that our leaders should come out with a sane policy and demand that they behave as men who are loyal to the spirit of Judaism, and ready to rear a generation of Jewish Jews. Failing this, we would urge upon Mr. ISSAC to organize a movement for arousing public opinion and agitate until he secures a majority in his side. The need of education is vital to-day and we must co-operate together in this great task. "The thing that matters most, both for happiness and duty," says J. MORLEY, "is that we should strive

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habitually to live with wise thoughts and right feelings." That is the feeling which should animate us to-day and we would like to see it gaining headway in all the lands of exile which our scattered people inhabit to-day.

THE J.D.C. AND JEWS IN SOVIET RUSSIA

The movement to settle down Jews in Crimea has been vigorously pushed forward by the Joint Distribution Committee. Deaf to all entreaties to abandon the project, the latter persisted in pouring out their millions in a country where the Jew is hated and disliked by the powers-that-be. The J. D. C. consists of some wealthy Jews in America who have not yet learned to depreciate the Galuth-life of Israel, but to appreciate it and perpetuate it as their creed in life. We are led to make some observations on the subject, because our attention has been drawn to the vicious atempt on the part of the Communists in Russia to strangle Judaism and to interfere with all methods of imparting religious education to the Jewish children in Soviet Russia. It is conceeded that a few years hence the Jews in the latter country will no longer be an asset to us: they will fast recede from Jewish life and become totally assimilated and lost forever. In view of this terrible situation, it is refreshing to note that the recent Zionist Convention in America took steps to bring to the notice of the world the hard plight of the Jews in Soviet Russia, and to secure the intervention of the American Government on their behalf. The South African Zionist Federation has equally been moved to arouse the world's attention to the grave situation affecting the three million Jews in Soviet Russia. A series of charges were laid at the latter's door by the Federation, which will be worth while quoting here. Referring to the persecution of Zionists and Zionism in Russia, we are told:—

"The years following the Balfour declaration witnessed a remarkable intensification of the sentiment for the upbuilding of Palestine as the Jewish National Home. The Jewish masses, and more especially the Jewish youth, throughout the world, including Russia concentrated their thoughts and energies upon this aim and highest hopes were aroused in the hearts of world Jewry, including Russian Jewry, that the Jewish National aspiration in Palestine would reach complete realization. The result was that the Russian Soviet authorities saw in the Zionist effort danger to their anti-nationalist ideals and in order to counteract the Jewish nationalistic tendency, especially among the youth, that movement for the settlement of Jews on the land in Russia was initiated. That this was the underlying motive there cannot be better evidence than the following statement made in July, 1926, by Kalinin, president of the Russian Soviets in the course of an article published in the official organ "Izvostya": "There is at present a tendency among Jews to settle in Palestine and we do not desire that the Jewish masses should leave us in order to become the slaves of British and Jewish capital. For this reason upon representations and the request of Jewish Communists, we are trying to settle them in our own country." That Soviet Russia hates and wars upon the Jewish national spirit is indeed fully known, and if any further testimony is needed, it is afforded by the throttling in Russia of Hebrew and Hebrew culture, the suppression of Zionist work, the persecution and imprisonment, torture and banishment of Zionists. These are facts well known to every Jew. They are going on and are reported every day. They called forth weighty vehement and unanimous protest at the last Zionist congress in 1927. The position in this regard has not improved since then. Indeed, according to overwhelming evidence, it has become worse. And in spite of all this, Jewish protagonists of the Russian colonization movement in their appeals and propaganda hold it forth as a Jewish national movement, capable not merely of improving the material position of a number of Russian Jews, but of solving the Jewish problem in its national aspect. In all these circumstances the South African Zionist Federation felt in duty bound to express itself in principle opposed to a movement whose primary aim is to paralyze world Jewry's effort for Palestine, whilst its Russian sponsors are endeavoring to achieve the spiritual annihilation of millions of our brethren in Russia.

. . . . . .

Here is a situation which is enough to try Jewry's soul. Jews in Soviet Russia are doomed to extinction and the J. D. C. is aiding and abetting the movement. It is a sorry spectacle to see an influential body of Jews in America not able to realise the great harm they are doing in perpetuating the galuth-life of their brethren in a country which is a hell to them, and from which it would be difficult to extricate them any more. "To sigh, yet not recede; to grieve, yet not repent" would appear to be the attitude of the J. D. C. Alas!

DEATH OF A LEADER OF I.O.B.B.

BORIS D. BOGEN, late Managing Editor of the *B'nai B'rith Magazine* and Secretary of the Independent Order of B'nai B'rith, is no more. He passed away suddenly at his home in Arcadia, California, near Los Angeles on June 29. Great is the loss of Jewry and greater still is the gap which he had left behind. BOGEN was a good Jew. He possessed a great heart—*leb tob*—and he worked hard for the weal and glory of Israel. Last year he was in close touch with us. He wrote several letters urging upon us the necessity of founding a branch of the Independent Order of B'nai B'rith in Shanghai. In his letters to Mr. I. COVIT, he made flattering remarks about ISRAEL'S MESSENGER and its Editor, and expressed the hope that the influence of the latter would be mobilised for the future activities of the I. O. B. B. in Shanghai. At the express request of Mr. COVIT we did not correspond with the late Dr. BOGEN direct on the subject, although—well, we must not digress but leave for another occasion to tell the little history of the I. O. B. B. in Shanghai. The late Dr. BOGEN was a great champion of Israel's cause. In his message to us on the celebration of our Silver Jubilee, he was ot his best. Therein he gave vent to his feelings and wrote calmly, "China seems to us quite removed in distance and reading your Magazine our hearts can throb with co-religionists in the distant land." Here was the spirit of a great soul. Here was the spirit of one who understood the ideal of Israel's brotherhood which is one of the cardinal principles of the I.O.B.B. The members of the Shanghai Branch of the I.O.B.B. will have yet to learn of this spirit of real brotherhood before they can be proud of having their names engraved on the Charter, and we hope to see some real progress made in the not distant future. The death of BORIS D. BOGEN removes a great pillar from the I.O.B.B. and there will be many who will mourn for him. A mighty oak has fallen. His good name will remain with us and be reflected throughout the ages to come. Peace to his ashes and glory to his memory!

THE GUARDIAN

Our readers will doubtless notice for the first time in several years an absence of comments of the 'Weekly Sheet' and its Editor Mr. L. MAGNUS, M.A. This is due to the fact that the latter is beginning to realize his mistake and diverting his talents to some other subjects in a fruitful field. We are pleased to take note of this, for we have undertaken to silence this critic and demonstrate to him the erroneousness of his policy. We were all along conducting our campaign against him in a spirit of conciliation and our success may be attributed to the fact that *Kol Mahaloketh Vshem Shamayim sofa tithkayem*, to quote the famous dictum of our Sages. Meanwhile, we are on the *qui vive* still, and promise our readers to defend our national honour to the bitter end.

TRIBUTE FROM FAR-OFF SOUTH AFRICA

The Zionist Record, a splendid weekly journal published in Johannesburg, pays a little tribute to ISRAEL'S MESSENGER on the celebration of its silver jubilee in its issue of July 5, just to hand. (We are impressed with the fact that our friends and well-wishers are growing everyhere: they are drawn to us because they understand the song we are singing and the music we are playing. Such friends who come to us unsolicited are worth a great deal. We value their friendship and courtship. We know they will stay for ever with us, both in good weather and in bad weather. The Editor of the *Zionist Record*, Mr. DAVID DAINOW affords a fine type of such a friend. He sees the

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value of a journal which stands for principles through thick and thin. His views are, therefore, to us an indication that our policy is appreciated and not frowned upon by those who have lived long in the profession and studied well the art of journalism. "He that believeth shall not make haste." EDITOR DAINOW is entitled to our thanks for his kind sentiments which we very much appreciate. His tribute runs thus:—

We have received a copy of the 25th anniversary number of ISRAEL'S MESSENGER—the Jewish monthly newspaper published in Shanghai, China. The issue is of extreme interest and contains messages from leading Jewish personalities the world over. The editor, Mr. N. E. B. EZRA, represents a vigorous type of national Jew, by keeping alight the Zionist flame in a place so far away from the centres of Jewish inspiration. To gather together so many contributions in one issue is an indication of his vitality. Were it not for its editor's enthusiasm, ISRAEL'S MESSENGER could not have continued to grow. To-day this journal is recognised throughout the world as one of the most fearless exponents of Traditional Judaism and Jewish Nationalism.

A CRISIS IN BAGDAD JEWRY

A distressing tale reaches us from Bagdad, the home of *Talmud Babli*. Elsewhere in this issue, we give a graphic description of certain episodes in the life of Bagdad Jewry which we are sure will arouse keen sympathy for the latter all over the world. It is sad to reflect that one who had been delegated to serve a large community should run amuck and inflict hardships upon his own flock and thus play the role of a *Moser!* Bagdad Jewry must have undergone trying times under the *regime* of SASSOON KHEDOURY, about whom a correspondent writes in no glowing terms. The story is a sad one. It is most outrageous and finds little or no parallel in our history However, there is an ancient parable that describes this condition. It runs thus: "The wood remonstrated with the iron and said, 'Why do you cry so loud when you are struck? When I am struck, I hardly utter any but a very low sound'. 'Your case is different than mine', replied the iron. 'When you are struck by an axe, for instance, you are struck by that which is not of your own kind. But when I am struck by the hammer, I am struck by my own kind—hence my piercing cry'." Well may Bagdad Jewry complain of her 'Chief'. Her 'piercing cry' was not heard by the world until the mischief made had gone too far, but, nevertheless, we congratulate our sister community for resisting successfully the unscrupulous conduct of one who should have been a tower of strength to the *kahal* and not a *Moser!* It but illustrates what ISAIAH said, "Thy destroyers and they that made thee waste shall go forth from thee." And when we reflect what QOHELETH said, "There is nothing new under the sun," we should be consoled, or half-consoled, or as the Rabbis say, *Hassee nehama!*

DR. SUN YAT-SEN'S EPISTLE INVITING THE JEWS TO JOIN "THE FAMILY OF NATIONS" DEPOSITED IN THE HEBREW UNIVERSITY.

INTERESTING LETTER FROM THE LIBRARIAN.

The historic letter from DR. SUN YAT-SEN which was addressed to the Editor of ISRAEL'S MESSENGER in April, 1920, (a facsimile of which was published in the June issue of ISRAEL'S MESSENGER) has been forwarded by us to the Hebrew University in Jerusalem, to be deposited in the archives among other notable collections of documents by those who had left their impress upon the sands of time. It cannot be gainsaid that the views of the late Chinese Party Leader created much enthusiasm in Jewish circles, since it is the first document of its kind on record from a noted Chinese leader of thought expressing appreciation of Jewish contributions to civilization and their right to "deserve an honourable place in the family of nations." Obviously there is no other record of Chinese declarations of any kind considering that there had been Jewish settlements in China, in Kaifengfu and elsewhere many centuries ago, and which must have been subject to some kind of proclamations by Chinese Emperors and statesmen in China. China, it must be remembered, had shown great hospitality to the Jews in her territory which can be traced since the second exile of our people after the conquest of Jerusalem by TITUS. There are obviously no cases of persecution or oppression on record which could stain her escutcheon. It is, therefore, a great pity that there is no record of any documents by the Chinese government officials in connection with the settlement of the Jews in China, several centuries ago. The past has not preserved anything for posterity, and we must be content with modern declarations from China's chosen to pass on to ages yet unborn and which should knit closer the two historic nations. In depositing the epistle of the late DR. SUN in the Jewish National University, we believe we have given it the right place of honour. Dr. HUGO BERGMANN in his letter which we publish below rightly says, "We will treasure this letter as a valuable and important document. . . ." This is as it should be. The value of such relics has ever been preserved by us from hoary antiquity. The pages of our history give a record of our victories and our disasters: our gains and our losses: our rise and our fall without minimizing them in the least. We have had many ups and downs in our careers until to this day we struggle against odds to preserve our identity and the purity of our race. We also had our friends and detractors. GOETHE, the German philosopher-poet once said of us, "The Israelitish people never was good for much, as its own leaders, judges, rulers, prophets have a thousand times reproachfully declared; it possesses few virtues, and most of the faults of other nations; but for cohesion, steadfastness, valour, and when all this would not serve, in obstinate toughness, it was no match." Yes, Israel was characterized as *Am Keshe Oref*, "a stiff-necked race." It has yet to play a great role. The "political alliance" which Israel is seeking to-day with the Powers will go a long way to establish a proper equilibrium, and give added strength and vigor to the role to which Israel is divinely delegated. Asiatic countries have not been slow in giving recognition to Israel's right to re-possess his national homeland and re-people it as by right and not by sufferance. The future is not without its compensation. As CARLYLE said, "The future epic of the world rests not with those near dead, but with those that are alive, and those that are coming into life." The revival of Jewish national aspirations is a sign of the times. And now let us give prominence to the letter of Dr. BERGMANN, referred to above. It runs thus:—

"DEAR MR. EZRA:—It is with great pleasure that we acknowledge the receipt of the original of Dr. SUN YAT-SEN'S letter to you of the 24th of April, 1920.

"It is gratifying to feel that the man whom the Chinese people revered as one of their greatest man, had such a high opinion of the Jews and the Zionist movement.

"We will treasure this letter as a valuable and important document and will keep it in our files together with letters of great statesmen of our times, which are already in the possession of our Library.

"Thanking you again for giving us the privilege of possessing this letter, I am, Yours sincerely,

"DR. HUGO BERGMANN,
"Director.

"JERUSALEM, 3rd July, 1929.
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A CRISIS IN BAGDAD JEWRY: BETRAYAL OF CONFIDENCE BY "CHIEF RABBI"

The Jewish Community of Baghdad, the largest Sephardic Community in the East, with its 90,000 members is still to be counted among the orthodox Jewish Communities. Until the British occupation very few members of the Jewish Community had an inclination to seek public posts, and, even those who assumed government positions were strict observants of the Jewish laws traditions, especially, the Sabbath. But with the advance of the British troops to the country, the conditions of the Jews have utterly changed. Several Jewish youths have sought employment, overlooking their religious duties but, thanks to the sagacity and farsightedness of the leaders of the Community, harmony between the old and the young generations was maintained and thus a division in the camp has been avoided.

A MISGUIDED MAN

The spiritual leaders were enjoying an unparalleled influence in the Community which caused some of the aristocrats to bear a grudge against them, and attack them with all the weapons at their hands. First of all the aristocrats began their oppression through the atheist SASSOON MURAD, who volunteered himself to wage war against any person whose religious activities would carry weight in the Community. The mischievous leader found a fertile field in the Alliance School, built by the late ALBERT D. SASSOON, where the Alliancists have tried since their advent in England to abolish anything Jewish, under the false plea of protecting the interests of Jews and Judaism. He started a Synagogue in the premises of the said School where he nominated himself as superintendent or warden, and there he began to conduct his anti-religious campaign among the Synagogue-goers. Anything Jewish was a vile object of derision to him and to his followers. He insulted our prophets on several occasions from the pulpit on which he used to stand on the days of Rosh-Hashana and Yom Kippur, and the people attending used to pass on those things with a smile. He would have swept away a powerful body of orthodox Jews, had not the Council of Rabbis prevented him from expounding his anti-religious ideas; and this inhibition was done in accordance with the authorities invested in the Rabbinical Council. But Mr. SASSOON MURAD'S courage did not fail; he continued his compaign through some way or other, though secretly, until he regained his battlefield with the assumption of the present acting "Chief Rabbi," SASSOON KHEDOURY who supported Mr. MURAD heart and soul.

Just a few lines to inform your readers who is this "Chief Rabbi." He is a man of 45, whose life shows no record of usefulness to the community to which he belongs, hailing from a family which had never distinguished itself in things Jewish. He was elected by the Lay Council against the will of the Rabbinical Body. The acting "Chief Rabbi," though he took an oath to protect the Jewish Religion and safeguard the sacred traditions, he had perjured his oath by smoothing the road to the anti-religious leader referred to above. The first step taken by him was to attack the Rabbinical Body in order to please the latter. No evil means were spared to extinguish the religious life of the Community. Threats of death, attempt on the life of the Rabbis and their supporters were the chief and principal plans devised by the "Chief Rabbi." With a little difficulty he succeeded in compelling the President of the Beth Din to tender his resignation; then followed the retirement of the remaining members, and, consequently, the "Chief Rabbi" took the work of the Beth Din in his hands in order to manipulate the cases according to his wishes.

A POLICY OF DESTRUCTION

The second step he took is to abolish the charitable society of "Hebra Kadisha" whose aim is to help the poor and destitute in paying them their last respect, thus preventing the monopoly of this profession. The "Chief Rabbi" at the instance of his friend MURAD has approached the Government on several occations to suppress this institution, but thanks to the efforts displayed by a party of communal workers, the Ministry of the Interior rejected his illegal demand. He then organised a gang of Mosserim like the anti-religious SASSOON MURAD, and began to oppress the Rabbinical Body by threats of destitution and deprivement of their pay if they dare to disregard his orders. But such a state of things could not go on any longer. The situation grew from bad to worse and after all a remedy was sought.

DISMISSAL OF "CHIEF RABBI" DECIDED UPON

On the 28th April last, the spiritual leaders with the Rabbinical Council and the heads of the Yeshiboth assembled in response to the insistant demand of the community, and after lengthy deliberations they passed a resolution whereby the President of Beth Din was asked to request the acting "Chief Rabbi" to withdraw from his post, in view of his acts which were contrary to religion and to conscience. But the acting "'Chief Rabbi" did not obey and refused to retire, alleging that he was nominated by a Royal Decree. Thereupon, another meeting was held and a decision was passed unanimously to denounce the "Chief Rabbi" and deprive him of his title altogether. In view of this, he started to excite the Government against the Rabbis and their supporters. He approached the Ministry of Interior and informed the Government that the Rabbis of Baghdad were strong supporters of Zionism aiming to destroy the Mohammedans and that the Zionist Representative at Baghdad is collecting yearly one million Rupees for Palestine in order to impoverish the Iraq Kingdom! Futhermore, he brought to the Ministry, a Jewish National Fund Box in support to his allegations. But this misguided "Chief Rabbi" evidently forgot all the appeals which he had made before to the Jewish public to contribute to this Fund, and forgot his photo which he took out with the Mizrahi Delegation three years age. All these facts were revealed to the Government, but still, he tried to gain some Officials on his side through other means by spending large sums of money from the Community's funds which are at his disposal. He tried to gain the Director of the Police on his side who began to inflict upon the supporters of the Rabbis, any charges he would think fit; consequently his intentions are seconded by the Police, and at the end you find innocent Jews put in prison with their families weeping outside the Courts without any relief.

A PUBLIC-SPIRITED LEADER

A young Jewish advocate, and editor of a weekly paper, stood for the defence of ten Jews who were detained in prison on a false charge made by the acting "Chief Rabbi," some of whom were acquitted and others fined. All this was not sufficient to appease the misguided "Chief Rabbi." He charged the acting President of the Beth-Din for insulting him. I may add that the acting "Chief Rabbi" used to give sermons in the synagogue every Saturday. He soon felt that his audience began to dwindle down. Then he prepared a plan to catch anyone who is supposed to be against him. He advertised in all the Synagogues that he will give a special sermon on a special Sabbath. Here were some curious people who went to hear him. On going to the Synagogue the few supporters of the Chief Rabbi stood at the door and charged anyone they desired with organising a Zionist demonstration to attack the "Chief Rabbi."

A GRAVE SITUATION

The situation of the Jews at Baghdad is regarded as very serious owing to the help extended to the acting "Chief Rabbi" by some Government quarters, and unless the British Government interferes, there is fear of endangering the whole of the Jewish Communities in Iraq, through the instigations of the "Chief Rabbi" in making Zionism a scapegoat. Many Jews were attacked by the Mohammedans in the villages and several of them in the Baghdad City, and accused of being Zionists. Until recently, the "Chief Rabbi" has issued a manifesto to the Arab Government Departments declaring therein that he is a devoted Arab, loyal to the King and that the Jews of Baghdad together with the Rabbis are staunch supporters of Zionism; and their chief aim is to Zionise him and overthrow the Arab Government and consequently the Rabbis are conducting a campaign, virtually, against the Arab Government and not against him. Nobody knows what the Arab Government would do, and there is a strong fear of things becoming more serious should the British Government stand aloof. Applications were made by the Rabbis to the Chief Rabbi of Jerusalem, and a few days ago a summon was sent to the acting "Chief Rabbi," of Baghdad to attend the Beth-Din at Jerusalem to defend himself in the case brought against him by the Baghdad Rabbis. What did he do? He went straight away to the Arab Prime Minister, and compelled the teachers of the Communal Schools to wire a protest against the Chief Rabbi of Jerusalem. Then he drafted and wired several other telegrams where he alleged that other institutions of the Community were protesting. But in reality nobody was protesting except himself and his handful of supporters. The Jewish public are panic-stricken by the satanic acts of this modern "Haman" whose high handed actions had thrown the community into a state of excitement. Who would lend a helping hand to the innocent Jews of Baghdad? The British Government are bound by their Mandatory obligations to protect the minority rights. And one wonders why silence is kept by the competent official quarters, when thousands of human lives are at stake!

BEN-GABIROL.

BAGDAD, 10th July, 1929.

[*We refer to the above in our Editorial Notes elsewhere in this issue. The latest advice to hand says that the "Chief Rabbi" has been dismissed and deprived of his title.*]

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BROTHER GREEN IN A REMINISCENT MOOD

ISRAEL'S MESSENGER *continues to receive congratulations on the celebration of its Silver Jubilee from its friends and well-wishers abroad. Our simha is apparently going to extend for a whole year, not unlike the hathan kol shenatho! The greetings received from Mr.* BEN GREEN, *Editor of The Jewish Times, a monthly journal published in Wellington, is a striking testimony of the affection and esteem in which* ISRAEL'S MESSENGER *is held by its readers. This testimony is a revelation to us. We see in it a growing army of friends who appreciate the spirit which animates us in maintaining the policy of our journal. We see in it something of which we were hardly able of realizing until our Silver Jubilee brought us in close touch with realities.* BROTHER GREEN *reminds us of a little incident in the life of* ISRAEL'S MESSENER. *He draws our attention to the encouragement given him in our issue of August* 1st, 1924, *when he issued his S.O.S. Editorial. If by doing so, we were helpful to him, as he avers, we are not going to deny him the right of assessing the value of the support to which he refers..* BROTHER GREEN *appeared to us from the very outset, a live wire in his community, a youthful zealot who is eager to uphold the noble principles of Judaism and Zionism, a man of grit and unquenchable enthusiasm for the cause. The Jewish Times brings us to-day a message of hope and optimism from New Zealand and we value it among our exchanges. In our issue of August* 1st, 1924, *we said of* BROTHER GREEN, *"We need the Jewish Times and men of the type of* MR. GREEN. *For the services of such will ever remain green in our memories, notwithstanding our failure to appreciate their worth and value." We have no reason to say less to-day when Mr.* GREEN *had weathered the storm and continues to wield his trenchant pen for Judaism and Zionism. His message to us follows:—*

DEAR MR. EZRA,—I am happy to convey to you my rather belated greetings on the celebration of your Silver Jubilee, the special edition of which is a delight to the eye. Of criticism I have none to offer. At times one may agree with your editorial views, and at other times one may disagree, but at all times one must admire your outspoken fearlessness, your transcendent sincerity and above all the glowing Jewish Spirit that permeates your journal. May I recall an example of this latter characteristic? Some five years ago, in a far-off corner of the world a tiny Jewish paper was making a gallant struggle for existence. Its editor and proprietor was a youth of 17, perhaps the world's youngest newspaper editor. He had put his small available capital into the paper to keep it afloat, and had come to the end of his resources. Almost in despair he issued an Editorial S.O.S. to his readers. Just when things seemed darkest there came a message of sympathy and encouragement from a big brother across the seas. The Editor of ISRAEL'S MESSENGER had read the S.O.S. Editorial; the struggles of his far-off contemporary aroused his sympathy, and in a leading article in ISRAEL'S MESSENGER he sent a message of hope and encouragement. The Jews of New Zealand eventually rallied to the support of their only Jewish paper, and *The Jewish Times* has since floated in comparatively smooth waters, but the friendly message across the seas coming at a time when encouragement was sorely needed, did far more to strengthen and invigorate the young editor than all the material support that was subsequently manifested locally. You will therefore realize how grateful I am to have an opportunity, even after a lapse of five years, of expressing my gratitude to ISRAEL'S MESSENGER and to its worthy Editor, and of adding my humble tribute to the shower of encomiums that reached you from the leaders of Jewry in all parts of the world. May the next quarter century see ISRAEL'S MESSENGER go from strength to strength, and may its Editor live long to carry on his valuable work on behalf of Traditional Judaism and Jewish Nationalism. I am, with Fraternal Jewish Greetings, Sincerely yours,

BEN GREEN, *Editor,*
The Jewish Times.

WELLINGTON, N. Z. July, 22, 1929.

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JEWS NUMEROUS IN SOVIET OFFICES?

FIGURES REFUTE STATEMENT

We cull the following from *The Indiana Jewish Chronicle, Indianapolis*:—

MOSCOW, July 17 (J.T.A.).—Only six per cent of those holding higher government offices in Soviet Russia are Jews, according to a survey made by the representative here of the *Jewish Telegraphic Agency*. The survey was undertaken following charges made in some circles that "the Jews have captured the entire power and are controlling Russia's fate." Of a total of 417 high officials, only twenty-seven are Jews. The average percentage of Jewish students in the schools is 13 per cent. In the technical schools 18 per cent are Jewish, medical, 15 per cent; art, 21 per cent; economics, 18 per cent, and pedagogy,

SIR HERBERT SAMUEL TO RULE PALESTINE AGAIN

(Transocean Kuomin Wireless)

Jerusalem, August 26.—A sensation has been caused here by reports from London stating that British Premier MacDonald has summoned to London Sir Herbert Samuel, the former British High Commissioner for Palestine. Sir Herbert Samuel is at present staying at Prague. It is believed that the Premier has offered Sir Herbert his former post in Palestine, the present High Commissioner being held responsible by the leading Jewish quarters for the present state of affairs by encouraging Arab immigration. According to reports from Jaffa, the situation there is considered to be extremely precarious as the Arabs are concentrating at this place apparently for an attack on the Zionist settlement which is the largest in Palestine.

OURSELVES

This issue of ISRAEL'S MESSENGER went to Press on the 28th ultimo. It is issued a week earlier in order to enable us to prepare our New Year Number, which will come out on the 4th proximo.

(Continued from page 23)

Jerusalem, August 25.—Riots are reported to have occurred at Tel Abib, near Jaffa, as the result of which one person was killed and 13 injured. The Arab attacks have also spread to the Valley of Jesreel. The Jewish colony at Beisan, on the route of the Acre-Damascus, Railway, has been completely destroyed, one Jew being killed and 21 others injured.—Reuter.

London, August 25.—A communique issued by the Colonial Office today states that the number of casualties as the result of the disturbances in Palestine is at present unknown. When order has been restored, the communique adds, the Government of Palestine will be prepared to receive communal deputations. A company of the Trans-Jordan Frontier Force has arrived at Allenby Bridge to prevent a possible contingent of trans-Jordan Arabs coming to Jerusalem.—Reuter.

New York, August 25.—Stirred by recent troubles in Palestine in connection with the "wailing wall" of Jerusalem, which have spread into extensive rioting, Congressman Emmanuel Celler of New York requested Col. Henry L. Stimson, Secretary of State, to-day to send an American cruiser to protect Americans in Palestine. He also urged that the State Department make the strongest representations to Great Britain for the protection of American citizens.—United Press.—N. C. D. N. Special Service.

H. M. KING GEORGE AND THE BRITISH JEWISH COMMUNITY OF SHANGHAI

The local British Jewish community headed by Mr. D. E. J. ABRAHAM, President of the Beth-Aharon Synagogue, has tendered its homage and congratulations to HIS MAJESTY KING GEORGE on his recovery from illness through the local British-Consul General, Mr. C. F. GARSTIN, who conveyed the sentiments of the community by cable. Mr. GARSTIN was asked to return thanks to Mr. ABRAHAM on behalf of HIS MAJESTY, and this he did by addressing him the following letter, which we are sure will be read with vivid interest by our readers:—

"BRITISH CONSULATE GENERAL.
"SHANGHAI, 18th July, 1929.

"SIR,—I am in receipt of a despatch from HIS MAJESTY'S Principal Secretary of State for Foreign Affairs informing me that your telegram conveying the congratulations of the British Jewish Community at Shanghai on the occasion of His Majesty's birthday was duly laid before THE KING.

"The Secretary of State has received THE KING'S Commands to request me to express to the members of the British Jewish Community at Shanghai HIS MAJESTY'S sincere thanks for their kind message which he much appreciates, and I trust therefore that you will be so good as to bring this expression of HIS MAJESTY'S thanks to the notice of your community. I am, Sir, Your obedient servant,

"C. F. GARSTIN.
"Consul-General."

"D. E. J. ABRAHAM, Esq.
"Shanghai."

EVENTS IN NEW JUDEA

[FROM THE JEWISH ADVOCATE, BOSTON]

TEL-ABIB, July 11 (JTA)—Fifty Jewish immigrants from Yemen were permitted to enter Palestine on the new immigration schedule. The majority of the arrivals paid their travelling expenses and the required entry head tax.

JERUSALEM (JTA)—Actual work on the Dead Sea Concession will be begun November 1. This statement was made by Engineer MOSES NOVOMEJSKY, who is here to make a survey of the Dead Sea region. Mr. NOVOMEJSKY stated that unskilled labour will be recruited from native workers entirely.

Jerusalem, July 11, (JTA)—LORD MELCHETT and his brother, Robert Mond, are planning to establish a Chair of Chemistry at the Hebrew University in memory of their father, LUDWIG, it is learned here. The Imperial Chemical Industries, Lord MELCHETT'S company, has since last May maintained an assistant in the Laboratory for Applied Chemistry in the Hebrew University, defraying the expenses for materials and services.

JERUSALEM, July 18 (JTA)—Forty-nine more books were published in Palestine in 1928 than in 1927 as shown by statistics issued by the Education Department of the Government. It is interesing to note that of the 417 books published this year, 375 are in Hebrew, 18 in Arabic, 13 in English, 15 in Yiddish, eight in German, eight in Armenian, and one each in French, Italian and Russian. There were 54 periodicals, an increase of 10 over the previous year—most of them in Hebrew, of course.

STRAINED RELATIONS BETWEEN JEWS AND ARABS

The cables from Jerusalem flashed by Reuter, which we publish below, indicate a crisis between the Jews and Arabs, which must be deplored by all right-minded people. Nothing can be gained by a resort to arms and the conflict will simply widen the gulf and cause much heartburnings. We cannot overlook the fact that certain hotheaded Arab leaders are doing their best to create dissensions and ill-feelings, just in order to undermine Zionist strivings and create nervousness in the minds of the public regarding the upbuilding of the Jewish Homeland. The fact that nine Jews and seven Arabs were killed and a total of 107 wounded, indicate the seriousness of the situation, which we hope will be mastered by the Government and the culprits be brought to book. Now that the situation had grown tense, we hope steps will be taken to impress upon the recalcitrant Arab leaders with axes to grind, that the BALFOUR Declaration and the Palestine Mandate will on no account be disregarded, but carried out to the letter in order that the homeless Jew may have the real home of the past restored to him once and for all. The Arab leaders should have enough sense to understand that Jewish Nationalism has come to stay and that it is too late to agitate against it. Jews everywhere will watch the present tense situation in their Homeland with serious interest and we hope that the World Zionist Organization, which is interested in the political situation in Eres Yisrael, will leave no stone unturned in demanding adequate protection of Jewish lives and property in the Jewish Homeland. The telegrams referred to above follow:—

Jerusalem, Aug. 23.

The strained relations between the Arabs and the Jews arising from the recent incidents at the so-called wailing wall, where the Jews worship, have resulted in two hours fighting in the streets. Nine Jews and six Arabs were killed and a total of 107 wounded. All shops closed and the whole police force were called out to put an end to the disturbance. Armoured cars are now patrolling the streets.—Reuter.

BRITISH FORCE FOR PALESTINE

Malta, Aug. 24.

There are strong rumours here that the warships Barham and Courageous and two light cruisers have been ordered to proceed to Palestine immediately in connection with the rioting which broke out in Jerusalem yesterday.—Reuter.

Alexandria, Aug. 24.

It is understood here that a battalion of troops is being dispatched to Jerusalem.—Reuter.

London, Aug. 24.

The Admiralty announces that the warships Sussex and Barham are leaving Malta for Palestine to-day at the request of the High Commissioner in Palestine.—Reuter.

MARTIAL LAW DECLARED

Jerusalem, Aug. 24.

Martial-law has been proclaimed here. Nobody is allowed in the streets after six o'clock in the evening, while all outward telegrams are subject to censorship.—Reuter.

Jerusalem, Aug. 25.

The death roll of Jews, who have been killed or have died of wounds, is now 21, including a family of six slaughtered at Motza. Seven more Arabs have been killed. A German Christian named Neumann has been seriously wounded. The Government of Palestine is supplying arms to all British subjects. All shops remain closed. Remote Jewish quarters were attacked last night, including the famous Dilkin orphanage. The assaults, however, were repelled. It is learned that Arabs from Hebron and Nablus are coming to Jerusalem to help the local Moslems.—Reuter.

[Continued on page 23.]

OUR BOOKSHELF

A SURVEY: Concerning The Rabbi—The Center—The Congregation and The Community. By Dr. H. P. BOOKSTABER. *Published by The* BLOCH PUBLISHING *Co., New York. Price 25 cents.*

The subject discussed in the booklet under the above caption was the theme presented by Dr. H. P. BOOKSTABER at the Central Conference of American Rabbis held in 1925. The paper is divided into five sections dealing with the place and function of the Temple Center in Communal Life. 'What is a Temple Center?' The author defines it as follows:—

"A temple center is a self-governing group of young men and women members of the Temple. This group, together with a given personnel and equipment, offers a programme of activities that will supplement the general spiritual policy and educational welfare of the Temple organizations. Membership to the Temple Center is open to all Jews of the community."

The subject is further developed from different angles of view, and in the end of the brochure a questionnaire is given which was filled in by different Rabbis expressing their individual opinions. The booklet before us merits attention from Jews the world over. The Synagogue question is a common problem to all the Jewish communities which must sooner or later be solved.

THE PROGRESS OF ZIONISM, By ISRAEL COHEN. *Published by the Central Office of the Zionist Organization, London. Price 3d.*

The above booklet is a timely contribution, containing facts and figures which should dispel all misgivings concerning the Jewish national movement. Mr. COHEN writes interestingly on the subject and the frank manner in which he analyses the situation should cause a wave of enthusiasm to prevail all round. Mr. COHEN writing under the caption, "Influence of the New Judea upon the Diaspora," makes the following striking observations:—

"In the face of countless forces of assimilation to which modern Jewry is increasingly exposed, nothing can save it from slow and sure dissolution but the spiritual invigoration that it can receive from a national settlement."

The foregoing expresses our own faith admirably as we have been advocating all along the same viewpoint which animates Mr. COHEN. His brochure is a timely contribution to a subject which is engaging the attention of Jewry everywhere, and we commend it heartily to all. A perusal of it should reward the reader with rich Jewish sentiments and give him a strong weapon with which to resist the pseudo-Zionists in our camp.

NEW YORK ZIONISTS PROTEST

New York, August 26.—Ten thousand Jews, including many white-bearded patriarchs, marched through the streets of New York to-day in protest against recent Arab attacks upon Jews in Palestine. Banners and slogans expressed bitterness against the fact that Great Britain had permitted such attacks to occur.—United Press.

DEATH OF MR. JACOB SPUNT

In the presence of a large gathering of mourners, personal friends and business acquaintances, the remains of the late Mr. JACOB SPUNT were laid to rest in the Baikal road cemetery on the 20th ultimo, the funeral services being conducted by Rabbi M. Z. ASHKENAZI. The sudden demise of Mr. SPUNT came as a great shock to the community death being due to a paralytic stroke. The deceased was a well-known member of the local stock-broking community, being a member of the New York Cotton Exchange. As a tribute to his memory the local Sharebrokers' Association suspended business for the whole day, whilst the Shanghai Stock Exchange closed during the afternoon on the day when the funeral was held. The chief mourners were his wife and family. The pall-bearers were Messrs M. SPEELMAN, Dr. O. FISCHER, V. GENSBURGER, E. GENSBURGER, S. GATTON, D. JUDAH, D. G. M. AROBOVSKY, V. HAIMOVITCH, D. HAIMOVITCH, and A. HILLALY.

Among the many beautiful floral tributes sent to the graveside were the following:—

Shanghai Sharebrokers' Association, Shanghai Stock Exchange, Robert Dollar Co, Ewo Cotton Mills Ltd., Lily and Victor, F. S. Elias, L. Elias, Mr. and Mrs. Jack Behar, Mr. and Mrs. M. Sternberg, Mr. and Mrs. R. J. McNicol, Mr. and Mrs. A. A. Ewing, Mr. and Mrs. Robert Buchan, Mr. and Mrs. T. O. Schmid, Mr. and Mrs. A. A. Brady, Mr. and Mrs. C. F. Helsiffer, Mr. and Mrs. E. S. Cunningham, Cotton Anti-Adulteration Assn., Virginia Smith Cowper, Mr. and Mrs. C. M. G. Burnie, Mr. and Mrs. C. H. Arnhold, Mr. Bernt O. F. Rein, Mr. A. W. Reynell, Mr. and Mrs. Richard Soriano, Ralph and Maria, Mr. and Mrs. J. J. Judah, Shanghai Football Club, Mr. and Mrs. O. G. Steen, Mr. and Mrs. Morris J. Hirshorn, Mr. and Mrs. N. W. Hickling, Mr. and Mrs. Douglas Fleming, Mr. Fred L. Robbins, Mr. and Mrs. M. Speelman, Mr. and Mrs. E. Sigaut, White and Co., Mr. and Mrs. Jack Levy, Mr. and Mrs. E. C. Troerup, Mr. and Mrs. S. H. Joseph, Public School for Boys, Mr. and Mrs. McKelvie, Theodore Sopher, Dr. and Mrs. O'Hara, Mrs. A. Mandel, Mr. and Mrs. F. F. Fairman, Mr. and Mrs. H. E. Arnhold, Mr. and Mrs. R. M. Austin, Mr. and Mrs. J. H. Dallas, Mr. and Mrs. J. J. P. Carst, Drs. N. L. and W. H. Downs, Mr. and Mrs. G. W. Sheppard Shanghai Amateur Billards Association, Mr. Gordon Morris, Mr. David Campbell, Oculist Institute Co., Ltd., Betty, Julius and Bessie, Lisa, Leo and Mary, Joe, Walter and George, Maurice and Dora, Father and Mother, Litman, Daisy, Emlie and Leslie, Verginia, Eveleyne, Eleonara and Albert, Mr. A. Cohen, office staff J. Spunt and Co., Whitney Irving Eisler, Yangtse Insurance Assn., Mr. and Mrs. A. V. White, Mr. and Mrs. H. O. White, Mr. and Mrs. H. S. Honisberg, Peter and Valerie Honisberg, Mr. and Mrs. Barnes Moss, Mr. and Mrs. Bress, J. D. Chelmis, Yang Zih-zee, Amahs. Ah San, Kwei Pao, Chan Sze and Cook.

A GREAT CAREER

The late Mr. SPUNT was 45 years old at the time of his death having been born in Conatantinople in 1884. When quite a youngster he came to China with his parents, later moving to Japan but returning to this country 30 years ago. Practically the whole of his life was spent among cotton and in the cotton trade. When only 24 years old he took over the old cotton firm of Bavier and Co. in partnership with Mr. A. B. ROSENFELD, forming then what is believed to be the first firm of cotton merchants in Shanghai. Though physically unable to take part in sports, he showed himself keenly interested in all forms of athletics and was often to be seen on the side-lines of a foot ball match, no matter how bad the weather, or in the bleachers at a baseball game, or at the ring-side in boxing contests. He also gave a number of trophies for competition among sportsmen. The late Mr. SPUNT travelled extensively, having visited Europe and America both on pleasure and business. He was lately very active in the re-organization of the Shanghai Sharebrokers' Association: it was mainly due to him that it flourished and came into prominence of late. He was known to be the largest operator, and his presence at the Association commanded great attention from his colleagues. He was highly esteemed by all who knew him for his amiable disposition and large-heartedness. His benefactions were widely known: his right hand seldom knew what his left hand was doing. His partners in business at one time were the late Mr. A. B. ROSENFELD (his brother-in-law), the late Mr. REUBEN SPUNT (his brother), and Mr. MAURICE SIMMONS (his brother-in-law), who is now in San Francisco, having retired from business over ten years ago. The late Mr. SPUNT returned to Shanghai on the 13th ultimo, from his vacation trip to San Francisco, his stay in California was suddenly terminated because he felt "homesick" and wanted to be back with his wife and children. His sudden death removes a popular figure from local business circles which will be felt for many years to some. He is survived by his wife and three sons, all residing in Shanghai; a sister, Mrs. MAURICE SIMMONS, of San Francisco, and several nephews and nieces. One nephew, Mr. JULIUS ROSENFELD, is a resident of Shanghai.

DONATIONS IN MR. SPUNT'S MEMORY

The Hon. Treasurer, Shanghai Jewish Communal Association, acknowledges with thanks the following donations in memory of the late Mr. Jack Spunt:—

Mr. & Mrs. J. M. Joseph	$20
Mr. & Mrs. R. M. Joseph	20
Mr. & Mrs. Ellis Joseph	20
Mr. & Mrs. A. M. Sopher	10
Mr. & Mrs. Ellis Hayim	25
Mr. & Mrs. A. E. Moses ..	25
Mr. & Mrs. M. E. Dangoor	10
Mr. & Mrs. V. D. Gensburger	50
Mr. & Mrs. Jack Behar	25
Mr. & Mrs. S. E. Levy	10
Mr. & Mrs. V. M. Haimovitch	25
Mr. & Mrs. J. A. Sudka ..	5
Mr. & Mrs. S. J. Levy	5
Mr. & Mrs. Douglas Fleming ..	20
Mr. & Mrs. Leo Saphiere ..	5
Mr. & Mrs. E. Benjamin	5
Mr. & Mrs. S. Gatton	10
Mr. & Mrs. D. J. David ..	10
Mr. & Mrs. A. Hillaly	10
Mr. S. M. Joseph	10
Mr. R. Julian	10
Mr. F. S. Elias	25
Mr. Eddie Elias	25
Mr. M. David	10
Mr. S. David	10
Mr. D. R. Judah	50
Mr. E. E. Shahmoon	50
Mr. E. Gensburger	25
Mr. E. H. Shibbeth	25
Mr. D. Raphael	5
Mr. E. A. Hillel	5
Mr. A. W. Reynell	25
Mr. Y. C. Chun	25
Mr. G. Raymond	5
Anonymous	5
Sympathizer	5

GIFT TO BOY SCOUTS

LONDON, Aug. 1.

Mr. MORTIMER L. SCHIFF, a partner of the famous New York banking house of KUHN LOEB & Co., to-day, at the Boys Scouts Jamboree, handed the Prince of Wales a cheque for £10,000 to establish a fund to promote international friendship among boys.—*Reuter.*

THE NEW HOSPITAL IN EMEK

SHANGHAI JEWRY'S CONTRIBUTION

We are pleased to announce that the erection of the hospital in Emek which was made possible by the Shanghai Jewish Community contributing £3,000.- to the Fund is nearing completion. The following letter addressed to Mr. CHARLES S. GUBBAY, who acted as Hon. Treasurer, from Mr. LEO HERMANN, Secretary to the Board of Keren Hayesod, Jerusalem, will be read with interest by those who are watching the reconstruction of our Homeland step by step"—

"JERUSALEM, July 3, 1929.

"DEAR MR. GUBBAY,—I regard it both a duty and a pleasure to inform you that the building of the hospital near Kfar Yeladim in the Emek Jezreel has so far progressed that on the strength of our agreement with the Kupath Holim (Workers' Sick Fund) we have just paid out the last instalment of the £3000. —from the Shanghai collection for the said building. With this amount and the last instalment to be contributed by the Hadassah Medical Organisation, the building will be completed.

"I am just on the point of leaving for Europe to attend the Zionist Congress and the first session of the Council of the Jewish Agency. I hope that the session will be a fruitful one and that it will serve to inspire the work all the world over for the upbuilding of our National Home. When I come back, one of the first things I shall try to do will be to visit Kfar Yeladim again to see the hospital which will be finished by then, and to send you another report together with photographs.

"LEO HERMANN."

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THE MARTYRDOM OF ISRAEL

A SERMON FOR THE MONTH

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.*

To-morrow's Haftarah following the reading of Parashath *Shoftim* deals with the consolation of Zion and the hopes appertaining to the future. The text cited above had been taken as a motto for ISRAEL'S MESSENGER for a quarter of a century, and should be quite familiar to our readers. It is to be regretted that the Fifth Book of MOSES is read at a time of the year when the Synagogues are sparsely attended, owing to the bulk of the seatholders being away on their vacation and do not return until Rosh Hashana, when practically the reading of the whole Book of Deuteronmy comes to an end. The farewell messages of the Lawgiver, the consolation of the Prophet of Consolation, following each Sedra of the week, form in themselves inspiring opportunities to indulge in hopes of the future and fortify oneself in the sublimity and the grandeur of the prophecies of Israel's master minds. Our text is a rousing call to the drooping spirit in Israel, to stand firm and not waver in the righteous ways of God. What a thrilling message in the dark days of our exile when life was a regular torture and the hands of the oppressors were heavy and defiant to the end! It is a message that resounded well within the four walls of the Synagogues, in the ears of the martyrs of Judaism who went to the scaffold with Shema Yisrael on their lips and the hope of the final restoration of Judea in their hearts! It is such assurances of tidings of happiness given by ISAIAH that fortified the Israelites in their martyrdoms and impelled them to defy their oppressors and persecutors. The martyrdoms of Israel offer no parallel in the history of mankind. Old and young, maidens and widows, stood steadfastly for their religion and refused to surrender to the evil forces around them. Joyfully and thankfully they laid down their lives for the Sanctification of the Name, and bowed to the inevitable. It was enough to impel one to exclaim with HOOD, "O God, that bread should be so dear, and flesh and blood so cheap!" This is the period of the year when Israel's national hope is sounded in the Synagogues. The Lawgiver in his farewell addresses refer to the stormy days that are to follow, while the Prophet of Consolation—ISAIAH—is emphatic in his assurances that the wrongs done to Israel will be vindicated and condemned and joy would be the portion of his lot in the days to come. This is as it should be. There can be no gains without pains. Israel's contributions to the civilization of the world were never denied by the world's historians. Other nations such as the Romans have been named "the people of the sword;" the Greeks, "the people of the palette and chisel"; the Jews, "the people of the Book." In other words the most important contributions made to civilization from hoary antiquity have been War, Art, Literature, and that Rome contributed the first, Greece the second, and Judea the last. It is this spirit of the Book which dominates the Jewish people to this day, which is responsible for holding the scale of optimism in Israel's breast; and if the world must be saved from its present soul-destroying civilization, it must return to give heed to the voices of the ancient prophets of Israel and retrieve from the errors into which it had fallen. It is in the seeking of an idea', in striving for noble ends, in the righteous pursuits of the religious goal that the world must find the truest joy. It is said that the man who lives without a purpose, lives as lives the brute beast. The man who lives with a noble purpose proclaims himself thereby a child of God. "Purpose directs energy, and purpose makes energy." It is up to us to form our own resolutions and abide by them. Israel has never wavered in his mission to reach the goal of his ambition. To this day he strives to hold his own in the face of hostility and ridicule, knowing full well that as RUSKIN said, "It is only by labour that thought can be made healthy, and only by thought that labour can be made happy." Israel is happy in his lot, despite the trials and sufferings he had undergone and the calumny of hatred heaped upon him by his detractors. ISAIAH stands as a witness that the expected Messenger will come to Israel in the end of days, who will publish peace, announce tidings of happiness, publish salvation and declare unto Zion thy God reigneth.

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And we have perfected a fleecy softness never known before, ending all chance of irritation—of chafing or binding.

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2—*Corners are rounded* and tapered; no evidence of sanitary protection under any gown;
3—*Deodorizes*—safely, thoroughly, by a new and exclusive patented process;
4—*Adjust it to your needs;* filler may be made thinner, or narrower as required; *and*
5—*It is easily disposed of;* no unpleasant laundry.

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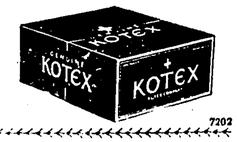

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THE AGUDATH ISRAEL AND ITS IDIOSYNCRASIES

By N. S. BURSTEIN, Cardiff, Wales.

In one of its Editorial Notes under the caption "Making Judaism safe for Orthodoxy," the *Jewish Exponent*, Philadelphia, May 3rd, 1929, begins by saying: "The Agudath Israel is an international organisation claiming to look after the interest of Orthodox Judaism throughout the world. *Its militancy has on a number of occasions more than irritated world Jewry. It has ever been a thorn in the side of the Zionists.* . ." (The italics are mine.) ". . . Occasionally its (Agudath's) interventions have assumed serious proportions. Thus, it has lodged complaints with the English Government and with the League of Nations every time its leaders were displeased with the efforts of the Zionists in the Holy Land. . ." And the Note winds up with the following reproachful words: ". . . Thus are they making Judaism safe for what they choose to call Orthodoxy."

I have before me a copy of *The London Jewish Bulletin* the Agudah's Monthly Message for April-May, 1929. And sad reading it makes! The recalcitrant spirit prevails in it throughout. A body like the Vaad Leumi is not Jewish enough and not to be trusted. Men like the Chief Rabbis KUK and MEIER are too tolerant and therefore not sufficiently pious for the Agudah. It boasts of the fact that the Agudah has consistently expressed its disability to join the Jewish Agency as long as that body was responsible for educational or other cultural work in Palestine. Like the inquisitors of old, they say that they only are to be entrusted with the educational culture and spiritual training of the Jewish youth in Palestine. And yet the Bulletin states with pride that when an Agudah delegation recently visited Dr. MIKLAS, the President of the Austrian Republic, he told them among other things that "in Austria, complete liberty of conscience was assured to every faith." Which is precisely what the Agudah denies to others. All my life I have tried with might and main to be a defender of Orthodoxy, but not of fanaticism or religious frenzy. There is nothing more detestable than the glib spouter on the eternal verities! As HUXLEY has said, in one of his letters: "I respect piety, but I have a profound prejudice against the efflorescent form of it. I never yet found in people thoroughly imbued with that pietism the same notions of honour and straight-forwardness that obtain among men of the world." No Jew, be he orthodox, reform, or even "liberal," will ever say a wrong word against a body of Jews who are earnestly endeavouring to plant purely religious belief in the hearts of our Jewish youth, provided of course, they do not employ the methods of a TORQUEMADA. The Lord said to ABRAHAM: "If I find in Sodom even only ten righteous men within the city, then I will spare all the place for their sakes." Does the pious Agudah consider this, or act up to it? I once heard a great Jewish preacher say that the greatness of piety does not lie in that it creates great and powerful deeds. On the contrary, the most powerful and great action is bound to lose its proper value and effect unless it reflects the piety and the God-fearing of its performance.—This is the teaching of the Torah. And does the Agudah observe this?

With all my heart, I agree that traditional Judaism must defend the *Shemang* with all its divine implications, nor can I, as a true Jew, dispute its primacy of place in the Jewish consciousness. But the true Jew must not forget for one moment that traditional Judaism upholds the Hatikwah with all its expressed hopes and aspirations. Traditional Judaism commands the Jew to long, strive and pray for an *Agudah Achath* —for "a single band, to do Thy will with a perfect heart," not in miserable divisions and factions. It is simply revolting to hear a *Hebrah* of Jews say, "Orthodoxy must remain in its complete spiritual independence for the sake of traditional Judaism," while, at the same time, on the principle that the end justifies the means, they are actually trying, by the most unfair, nay, ungodly—means, to hinder the building of the very citadel where the holy torah will at last be kept in safety! Return, O Agudah Israel, before thou hast fallen by the iniquity. If the Agudah wish to guard their sacred interest let them stay within. Let them join the Agency *b'leb shalem*. "No obstacles will be placed in the way of development of those cultural, religious or economic forces which the nationalists seek to develop in Palestine. There are sufficient guarantees in the present agreement (with the non-Zionists) against any attempt to destroy the Zionist platform, even if the present personnel should undergo a radical change in a very short time. The most important guarantee is the consciousness of the Jewish people that can be relied upon—not to do violence to ideals and principles that have taken root and become part of the great masses of Jewry." (*Jewish Exponent*, January, 4th, 1929). This is something to ponder over, for the Agudists as well as those earnest Zionists who are against the Agency extension. For years past, in season and out of season, my cry has always been—Get the people, and everything else will come as a matter of course. At the very outset of the Zionist movement, Dr. HERZL, of blessed memory, said: "I must first teach unconditional surrender, I have not learnt it yet myself .....But I am already on the road to improvement; first I shall learn self sacrifice, then teach it to others....." The so-called non-Zionists surrendered practically unconditionally and the Agudah must do likewise. To my mind, the Agency is more than a symbol of peace. It is, to use the words of our revered Chief Rabbi, Dr. HERTZ a unifier of all Jews in the re-establishment of a Jewish National Home in Palestine. "A Higher Hand had been rousing the sleepers." And who dares to put them to sleep again and spoil good hope?

Mr. ALEXANDER KRAUT, of the *Jewish Chronicle* Musical Festival, was reported in a Cardiff local paper to have said: "There have been few creative Jewish musicians since MENDELSSOHN. Why? The answer is simple.—Because the Jews have been cosmopolitan in music....." And Mr. KRAUT knocked the nail on the head when he said: "We (Jews) have suffered actuely from lack of national background, a hearth and home. Jewish composers have taken the idiom of the country they live in and it is not their true idiom at all. That is the trouble. Now we are out to remedy that ....." That is what the Zionists have always been yearning and striving for—the real Jewish idiom, the mode of expression peculiar to the Jewish soul. COL. JOSIAH WEDGWOOD once wrote to me in a letter (November 11th, 1917): "The Jews should be as proud of being Jews as Irish are of being Irish, whether they live in America or Australia. The greatest gift you can give to any race or individual is self-respect." We Zionists want free-born Jews, free to build our own lives, free to work out our own temporal happiness; free to worship God according to the honest belief of our own intelligence and the sincerity of our faith, and free to dispense a Jewish philosophy, a Jewish art and a Jewish science for the welfare, well-being and happiness of mankind. To achieve all this, the Zionists must have the help of all the Jews of the world. Now is the time for the Jews to understand each other better, and act as if the salvation of the world depended on them. "In returning comfort and rest, ye shall be saved; in quietness and confidence shall be your strength." (ISAIAH, XXXI, 15). *The* Agudath Israel must try to cure their present delirium, which has caused so much heartburn in the House of Israel. There was never a nation on the face of the earth that hungered and thirsted after righteousness and unity more than the Jewish nation. And now is the time for it to assert itself! The world is looking on and waiting. Our slogans must now be: "See that ye fall not out by the way," (Gen. XIV. 24) and "Let us rise and build" (NEHEMIAH II, 18). And God and mankind shall bless us and we shall be blessed.

TORTURING INDIGESTION

Made Wretched This Young Lady's Life Until On The Advice Of Her Mother She Tried

DR. WILLIAMS' PINK PILLS

Miss H. German, of 59 Church Road, Murston, Sittingbourne, England, states:—"A few months ago I became a victim of indigestion. I suffered such pain after eating that I dreaded the approach of meal times. My mother advised me to try Dr. Williams' Pink Pills, and then I gradually improved. The pills gave me a good appetite, and what was more important I suffered no ill-effects after ever so hearty a meal. Now all traces of indigestion have vanished."

It is a recognized medical fact that without good blood perfect digestion is impossible. To overcome indigestion, therefore, you must enrich your blood by taking Dr. Williams' Pink Pills. These Pills create new, rich blood, which soon restores the digestive organs to healthy activity, and in the same way they build up the nerves, overcome nervous disorders, correct anaemic conditions, give new health, strength and vitality to the whole system.

Of chemists everywhere, also post free, $1.50 per bottle, $8 for 6 bottles, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

CORRESPONDENCE

GREETINGS FROM CHIEF RABBI LANDAU.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have received here the June issue of your valuable journal which I always read with sincere appreciation. I do not exaggerate when I say that it reflects great credit on you and I hope your future work will be rewarded with greater success than heretofore. I intend staying in Switzerland till after the Zionist Congress. With many kind regards in which Mrs. LANDAU joins.—Very sincerely,

J. L. LANDAU.

ZURUCH, 9th JULY, 1929. *Grand Hotel National.*

THE JUDEAN CLUB IN CALCUTTA

Editor, ISRAEL'S MESSENGER.

DEAR SIR:—Since the advent of Miss R. LUDDY and her venture in starting a class for the study of Jewish History, there has been some stir in the dormant enthusiasm of the Jewish Community. Those who have experience of the past know that such ventures have a short span of life, notwithstanding I believe that it is better to make an attempt and fail than not to make an attempt at all. It seems that Miss LUDDY having imbibed western spirit of service is trying to put some life in the inert bones of the community, and if she succeeds it would be nothing short of a miracle. Several attempts were made from time to time to shake the lethargy of the community and rouse its members to their sense of responsibility but they all ended in a fiasco. The biggest attempt was made by Capt. HERBERT LOWEY M.A., during the great world war by capturing big guns of the community as his allies, but, unfortunately, he also failed utterly and gave it up as a bad job. It would take a long time to study the eastern mind to bring it to the western method of working. The reason is obvious. The West is altruistic while the East is egoistic. Of course my remarks refer to the Jewish community only. There were Jewish Debating Societies, Jewish Journals, Jewish Associations and attempts to federate Jewish Ladies League with the Council of Jewish Women of America, but more or less all of them shared the same fate for want of enthusiasm and support from the community. As to the present attempt, let us hope that it would be crowned with success. There was a bumper meeting at Lady EZRA'S residence last week. The genial and sympathetic lady gave an "At Home" where good many speeches were delivered and some hometruths were shot. Mr. SUSNIE JACOB, a young and enthusiastic member of the community, took the chair. Mr. E. S. MINGAIL, Bar-At-Law came out courageously and strongly and pointed out that unless the members of rank and position took interest and helped financially, the Club they were going to form would be short-lived. He advised the affluent members of the community to mix freely with the poorer members and exhorted some of them to part company with their snobbish habits if they wished the Club a success. Mr. J. S. DUKE also related his personal experience of so many years and the causes that led to their failure. There were other speakers too. After great deliberation a club was formed under the title of "The Judean Club" with the following aims and objects:—

1. To promote social and intellectual intercourse among its members.
2. To encourage the study of the language, literature and history of the Jewish people.
3. To cultivate reciprocal relation with kindred Associations or Institutions in India and abroad.
4. To perform all other acts as are incidental and conducive to the attainment of the above objects or any of them.

I. A. ISAACS.

BALUGAON (Puri) British India, 16th July 1929

EDUCATION OF JEWISH CHILDREN. —A WAIL FROM INDIA.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The education of Jewish children in Calcutta has been a conundrum to the community from ever so long. It appears to all practical purposes that to be born a Jew in this country is one's misfortune. Other communities have education funds to help their poor lads for their education, and to send the deserving ones to England for their training and polish to get the hall-mark, which is so essential in this country to hold a position of responsibility, but, unfortunately, no fund exists in the Jewish community with the result that helpless boys are left to their fate. We cannot say that we have not had our share of God's gold as any other small community—say, for instance, the American community which is doing such a lot for the education of their children. Their institutions and charitable funds speak volumes for them. I have no desire to accuse our wealthy members for being uncharitable. Far from it. But as the irony of fate would have it their mentality in the direction of philanthropy is of a very queer character. There are no organized charities in the community barring the Ladies' League, which has tremulant existence for want of genuine support from the community, whereas, money is lavishly given to the undeserving causes and fraudulent individuals from abroad like Hindu mendicants from Benares (a place of pilgrimage for the Hindus). A number of imposters from Jerusalem with black robes and attractive eastern head gears possessing flowing beards, in the garb of priests have walked away with a lot of money from the affluent members of the community, whereas, a Jewish lad in difficulty for want of funds for his education runs for succor to the Christian college authorities who, not knowing the mentality of the people, tell him that his community is rich enough to accommodate him, and the poor boy in his bewilderment looks heavenward for help knowing his community as he does! In truth, why should the Christian authorities fall upon Christian money when there are some wealthy members in the community? Seeing such a stagnating educational condition of the Jewish children, the writer once communicated with the late Dr. HERMAN ADLER, the then Chief Rabbi of England, who responded to the appeal in a similar strain:—"The Calcutta Jews are rich enough to look after their poor." We could see a great force in the argument of the Rabbi but, unfortunately, that kind of philosophy did not apply to the East. The learned Rabbi forgot for the time being the memorable words of Kipling that "East is East and West is West." The Indians have the satisfaction of educating their children in Indian schools and colleges, Europeans and Anglo-Indians have theirs educated in Christian schools and colleges, but the Jews have to wait and depend entirely on the mercy of non-Jewish charity. It is high time that those who believe in social justice and Jewish pride stirred themselves in the matter to remove this scandalous disability. To be candid, let me tell you that in spite of our disappointments these Christian brothers and Christian Fathers have been doing their part nobly in helping our children in the advancement of knowledge! But for their help, many would have been absolutely stranded. It would not be out of place to mention a single incident out of many in the experience of your correspondent to show the extraordinary idiosyncrasy of one of the multi-millionaires who made his fortune in this country. Your correspondent had once an occasion to plead on behalf of a bright and promising double orphan lad, for some pecuniary help for his higher education, accompanied by the principal of his college as a testimony of a deserving case when they were shocked beyond all expectations to hear from this magnate of colossal wealth that he did not belong to this country! No doubt he possessed a mansion in England, and as such he thought he was no more a citizen of India and, therefore, the people had no claim on his charity. Such is the misfortune of the community! We find most of our Calcutta boys have passed out from the St. JOSEPH'S and St. XAVIER'S colleges, and some of them are doing remarkably well in life, but, may I ask, if they ever think of their Alma Mater so that she may be encouraged to take other poor boys under her wing to nurture them morally, physically and intellectually? Jewish charity is traditional all over the world and let us not tarnish its good name. If we do not see our way to build a college for our boys and girls to give them education owing to the paucity of our number, the least we can do is to endow the existing Christian colleges where the Jewish children may be educated without any restrictions and where the deserving students may be eligible for scholarships as an encouragement to their studies, Yours faithfully.

I. A. ISAAC.

BALUGAON (Puri), India, *Tolstoi Cottage*, 7 July, 1929.

[We refer to the foregoing in our editorial page elsewhere in this issue.—*Editor*, ISRAEL'S MESSENGER.]

EINSTEIN TELLS HOW ZIONISM MEETS INTERNATIONALISM

How Dr. ALBERT EINSTEIN reconciles his Zionism with his internationalism is described in an interview granted to PHILIP A. Adler of Detroit, who cabled his interview to the *Detroit News* as follows:

"What do you think about the nationalistic tendencies which are now sweeping the world?"

"Nationalism is the curse of mankind," Dr. EINSTEIN replied.

"But you yourself are a nationalist?"

"Who, I?"

"Yes, you are a Zionist?"

"Ach, ja. But this is quite different. The nationalism of many a modern state stands for an extension of its power through territorial aggrandizement and through the subjectivity of smaller nationalities. Zionism is the opposition to that force. It is a defensive nationalism. I mean not only Zionism but all the movements for independence and self-determination by oppressed peoples.

"Let me illustrate. I am a pacifist. I am opposed to the use of force. But I know that some lawless elements will use force, so I, a pacifist, consent to arm certain people in order to oppose the lawlessness of others.

"Let me formulate it for you this way. Because of the nationalistic tendencies of the powers opposed to me I am compelled to adopt a protective nationalism."

SOCIAL AND PERSONAL

SIR PERCIVAL DAVID, who has been visiting Peking for some time past, has given $5,000 to the Palace Museum for repairing and reconditioning the pavilion behind the Ching Yung Kung, says the *North China Standard*. Repair work will be commenced at once and as soon as this is completed the pavilion will be used for the exhibition of the Sung and Ming ceramic wares, of which the museum has an extremely valuable collection. The building in which the collection is at present housed is not spacious enough, and the authorities of the museum hope that with the pavilion renovated, larger and better quarters will be available. Sir PERCIVAL is one of the outstanding foreign authorities on Chinese porcelain and other Chinese ceramics and has visited the museum several times during his recent stay. The authorities of the museum deeply appreciate his gift and believe that he also will give them his expert advice.

Dr. FREDERICK REISS who has been holidaying on the Continent is expected to arrive here on the 15th instant.

A card from Mr. DAVID BENJAMIN from Paris under date of 5th July, 1929, reads thus: —"Am here for a few days looking around, and returning to Freiburg to-morrow. My brother MAURICE left London on the 22nd June for Quebec en route to Vancouver and may from there return to Shanghai via Australia. I may visit Zurich at the end of the month while the Zionist Congress is in session."

Prof. TCHENG the Chinese Deputy to Asia Minor who left Shanghai in December last, was in Jerusalem in July last. He was given a great reception by the Zionist leaders. An invitation card printed in Hebrew and French announces a lecture to be given by PROF TCHENG on the "Renaissance of the Orient" on July 8, under the auspieces of the Keren Hayesod in the hall of the Jerusalem Club, Rue Ben Yehuda, Maison Auster.

It is expected that all the holiday-makers at Tsingtao will return to Shanghai this month. Quite a large number left this year for this popular summer resort.

Mr. I. A. LEVIS and his daughter RUTH sailed for Jerusalem aboard the *Fushimi Maru* on the 6th ultimo. They hope to return to Shanghai in January next. Visits to Eres Yisrael should become more frequent in future. Home is a sweet home and there can be no place like a real home. Israel's homeland is coming to the fore and we Jews must watch its growth with unbounded enthusiasm.

Miss VIOLET LEVY (danghter of Mr. and Mrs. S. S. LEVY) is leaving for 'Frisco to-morrow on the *Korea Maru*.

Mrs. S. J. SOLOMON and family have moved to No, 14 Young Allen Court, Quinsan Road.

Mr. S. M. REUBEN sailed for Sydney on the 13th ultimo on business.

Mr. JACK SPUNT has returned from his vacation trip to San Francisco.

Mr. and Mrs. NISSIM JEREMIAH and family sailed for San Franciaco last month, where they hope to make their home in future.

Mr. and Mrs. MAURICE BENJAMIN are returning to Shanghai next month from their long vacation which was spent in Europe and America. Mr. and Mrs. BENJAMIN after staying here for awhile will return to California which will be their home in future.

LORD ROTHSCHILD recently opened a Jewish Synagogue at Brent Green, Hendon, the consecration being performed by the Chief Rabbi, Dr. J. H. HERTZ. LORD ROTHCHILD said that he was opening a pioneer centre to advance Jewish interests in England, which had so kindly welcomed the Jews when other countries were still bitterly their enemies. He hoped one purpose of the Synagogue would be to help to diminish anti-Semitism, its many activities proving to the people around that the Jew was a good Hebrew. He mentioned anti-Semitism because during the past twenty years the Jewish people had been wrongly identified as foreigners and, as such, had been subjected to very disagreeable criticism, and it behoved them to prove that they were good English citizens and patriots.

Mr. ELLIS HAYIM and Mrs. HANNAH HAYIM left for England last month.

Mr. and Mrs. VICTOR LEVY are here from Singapore on vacation. They hope to remain until November next.

Miss HILDA SOLOMON and Miss MABEL SOLOMON (daughters of Mr. and Mrs. JOHN SOLOMON) are leaving for San Francisco to-morrow.

The Zionist Association "Kadimah" expresses its deepest gratitude to the Young Judeans for their energetic and successful deed in arranging a Flag Day on July 28, 1929, in memory of the late Dr. HERZL, and collecting a sum of $211.55 which they kindly handed over to the "Kadimah" for remittance to the National Fund in Jerusalem.

LETTER FROM ERES YISRAEL

JERUSALEM, July 1929.

REVIVING BIBLICAL TIMES

The festival of Shabuoth in that aspect from which it derives its second title of the Feast of Bikurim, first ripe fruits, is becoming increasingly popular in the agricultural Yishub. It has become an agricultural holiday which the children have made their own. It is observed in a manner which is feasible probably in Eres Israel alone of all countries. Centres are chosen such as Tel Abib for Judea, Nahalal for the Western Emek, and Gibath Hamoreh (the estate of Kfar Yeladim) for the Eastern Emek. To these centres come the children of the surrounding villages and settlements laden with their offerings for the Jewish National Fund. The farm carts are garlanded and festooned with flowers and leaves and piled high with the produce of the field. The children in festival attire accompany the waggons and also bear in their hands their own individual gifts whether of fruit or live-stock. The picture of a young girl carrying two doves or a stalwart youth holding gently a new born kid is inevitably reminiscent of Bible times when such offerings were brought to the Temple. Naturally the adult populace joins in the festivities. Speeches are delivered on the importance of this revived ceremony which has made Shabuoth so enthusiastically observed.

THE NEW HIGH COMMISSIONER

Not many attempts have been made to review the first period of Sir John Chancellor's office as High Commissioner on the occasion of his return to England on leave. This is probably due to the fact thaat the new High Commissioner has been exceedingly reserved and has for the time being permitted the Administration to proceed almost unchanged in character. It is thought that as a result of his discussions with the Colonial Office and in Gt. Britain, he may introduce a more individual note into the conduct of the Government of Palestine. The High Commissioner has not been so shy of the public as his predecessor but neither has he taken as many opportunities as Sir HERBERT SAMUEL did for coming into contact with the people.

KEREN KAYEMETH REPORT

The first report to the Zionist Congress to appear in Palestine is that of the Keren Kayemeth. It differs in appearance from the previous issues having on its cover a rather striking picture of Palestine's hills and valleys with the three great "Emeks" picked out: Emek Acre, Emek Jezreel and Emek Hasharon. The redemption of these three valleys was the theme of the concluding words of Mr. USSISHKIN'S wonderful address "The Call of the Land" which has proved so popular in print. The contents of the Report are also more than usually interesting. The Keren Kayemeth has never reported to Congress so big a stride in any biennial period. Not less than 82,285 dunams were acquired in the past two years, whereas the largest area acquired in any previous two years was 52,406 dunams. The National Fund is now closely approaching its 300,000 dunam mark. Even this figure is, of course, comparatively very small, but it is gratifying to note that most of this land is found in the better agricultural zones of the country. 237,000 dunams of the Jewish National Fund land are distributed among the coastal plain and the valleys of Acre-Haifa, Jezreel and the Jordan, while 46,000 dunams are in the hilly and sand dunes regions. This distribution corresponds with that of the whole land in Jewish possession, which though only 5.6 per cent. of the total area of Palestine, is 13.3 per cent. of the most fruitful regions.

E. M. EPSTEIN.

DEATH OF MR. BERNHARD BARON

LONDON, Aug. 1.

The millionaire tobacco magnate, Chairman of CARRERAS, Ltd., BERNHARD BARON died suudenly to-day at the age of 78 years. He was a Russian Jew and the son of very poor parents. Early in life he emigrated to America. Later he settled in England. After achieving success in business he frequently avowed his determination to die a poor man, and his charitable benefactions during recent years were enormous. They are estimated to have amounted to at least £2,000,000.—*Reuter.*

Death Duties to Amount to Two Millions

LONDON, Aug. 3.

The Treasury will get £2,000,000 as death duties from the estate of the late Mr. BERNHARD BARON, Chairman of Carreras, Limited, which, according to his solicitors, amounts to £5,000,000, £1,000,000 of which will go to charities, namely, one-fifth of the amount to Jewish charities and the other four-fifths to Christian and undenominational charities. The money will be distributed over twenty years by Marquis READING, one of the executors and trustees. Generous legacies have been left to his employees and servants. The will directs that a small Union Jack and the Stars and Stripes be placed with his ashes beside his wife's in an obelisk at the Liberal Jewish Synagogue in Willesden.—*Reuter.*

MATRIMONY

A well educated young lady, widow (in Hankow) would like to meet a middle aged refined man or widower with means with a view to matrimony. Photos exchanged and all correspondence will be strictly confidential. Please apply XYZ, c/o. ISRAEL'S MESSENGER.

"ISRAEL'S MESSENGER'S" ANNUAL APPEAL FOR TREES

The appeal for trees and more trees in the Land of Israel is world-wide. Those who understand its significance look upon it not as charity relieving the hunger and the maimed, but a call to DUTY. Those who do not understand its significance generally wind up their peroration that 'charity begins at home' and some such hackneyed phrases which carry us nowhere. We have made it abundantly clear in the past, and do so again this year that the invitation to plant trees in Eres Yisrael is a call to Jewry to conquer the soil and make it habitable for men. Planting trees in Eres Yisrael is a duty, *miswath hoba to Kol Yisrael*. Of late there has been a great rally for the cause. In the London *Times* of July 18, there appears a letter signed by LORD ALLENBY, LORD MELCHETT and SIR FRANCIS YOUNGHUSBAND, asking for contributions for the Men of the Trees Palestine Fund to encourage and assist afforestation work in Palestine. Continuing, the distinguished signatories add:—

"While freely acknowledging with appreciation and gratitude the work already accomplished and what is now in hand, no one viewing the miles of bare Judaean slopes looking eastward from Mount Scopus, to mention but a single well known spot near Jerusalem, can fail to admit that there is room for vast additional effort, with resulting advantages to the land. Besides those dwelling in this land of historic interest and future prospect, many others the world over have learned to love it and wish it well. Here is a worthy object which, apart from its beautifying effects, will greatly benefit the country, and while it is not suggested that anything should be proposed which would jeopardize the collection of funds for similar objects in Great Britain, it is hoped that many of those who are specially interested in the future of Palestine will be willing and anxious to subscribe to this fund."

Our own efforts in the above direction to swell the Fund have not been unproductive of good results. This is the fourth year in which ISRAEL'S MESSENGER is responsible for the local collection made for trees. In our third subscription list published below, we acknowledge one contribution from Manila and two from Casablanca. Mr. A. I. LAREDO, a leader of the Casablanca Jewish Community, who is here on a short business trip, writes us as follows:—

"I thank you for your kind invitation to contribute towards the Tree Fund in Eres Yisrael in memory of Dr. HERZL.

I had the pleasure in my first contact with Zionists in Shanghai at HERZL'S Memorial service to subscribe $6.-for the cause. However, this is not a reason why I should miss this opportunity of contributing again to the expansion of our forest. The tree amongst Jews has always been the symbol of life and the more we keep in mind such ideas as concern particularly our Tree Fund, the more we shall live the life of Israel and feel its spirit. Will you kindly put me down for two trees in the names of my sisters, LEDICIA LAREDO and GIMOL LAREDO. With the best wishes of a *Ma'arab* Jew to the Shanghai Zionists amongst whom you have kindly allowed my name to be honoured and figured on the auspicious occasion of swelling the fund for trees."

How world-wide is Jewish unity for the Zionist ideal! Here is a co-religionist from Casablanca who sings the same song of Israel's restoration and his rejuvenation in his own Motherland! It is indeed such sentiments of national re-union that preserved our nation intact in the Diaspora! Its intensification due to the wave of Jewish Nationalism in all lands, is a striking testimony of Israel's final redemption from the yoke of his oppressors and his chance of securing "an honourable place in the family of nations." The response to the appeal for trees in Eres Yisrael is Israel's answer to the world that he is ready to re-build his country, re-people it and make it once more a land flowing with milk and honey. Our third list of donors follows:—

Amount already acknowledged	$144.00
MISS GIMOL LAREDO	3.00
MISS GIMOL LAREDO	3.00
Mr. A. M. MUSRY (Manila)	7.43
Mrs. HABABA SALEM DAVID	12.00
Mr. W. RAWITZ	6.00
Mr. C. BRAHN	6.00
Mr. M. E. DANGOOR	3.00
Mr. J. S. ISAACS	3.00
	$187.43

"A Zionist" residing in England has endowed a Chair at the Hebrew University of Jerusalem to be called the "Chaim Weizmann Chair of International Peace." He has placed at the disposal of the Board of Governors of the University fifteen thousand £1 seven per cent. Cumulative Preference Shares in a certain public company. Dr. Weizmann, who was in Jerusalem when the gift was made, has cabled the following acceptance:—

"Jerusalem. Many thanks on behalf of University and my personal thanks also for your generous gift endowing shares. Consider it great honour your naming Chair my name. Accept deepest appreciation. Weizmann."

THE UNKNOWN SANCTUARY

The eighth series of our review of the above famous work will appear in our next issue.

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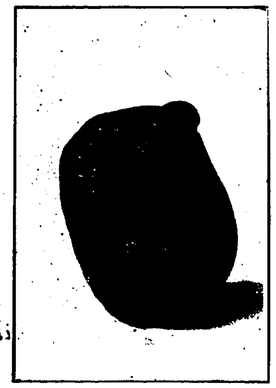

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STRAITS [illegible] WEEK [illegible]

FURTHER [illegible]

We [illegible] took [illegible] to [illegible] below. [illegible] the [illegible] operat[illegible] was [illegible] that [illegible] Zionist [illegible] meet [illegible] that [illegible] Arab [illegible] a [illegible] right [illegible] Wailing [illegible] have [illegible] Jewish [illegible] to [illegible] and [illegible] all [illegible] Rab[illegible] [illegible] [illegible] [

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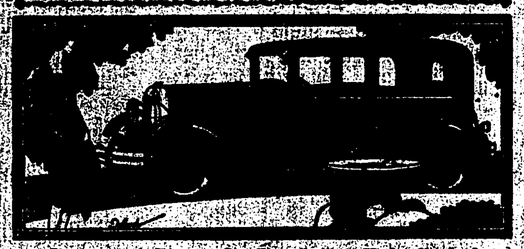

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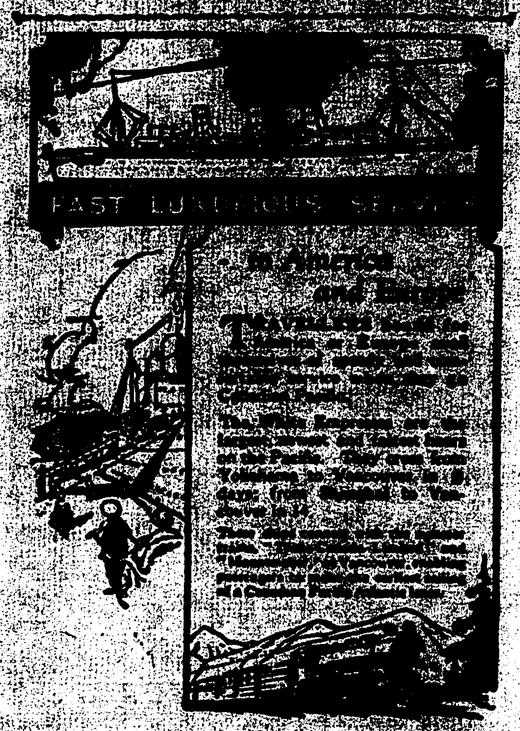

STEAMER	Shanghai Leave	Nagasaki Leave	Kobe Leave	Yokohama Leave	Victoria & Vancouver Arrive
Empress of Russia	Aug. 24	Aug. 28	Aug. 29	Aug. 30	Sept. 7
Empress of Asia	Sept. 7	Sept. 9	Sept. 10	Sept. 12	Sept. 21
Empress of France	Sept. 28	——	Oct. 2	Oct. 3	Oct. 12
Empress of Russia	Oct. 12	Oct. 14	Oct. 15	Oct. 17	Oct. 26
Empress of Asia	Nov. 2	Nov. 4	Nov. 5	Nov. 7	Nov. 16

SOUTHBOUND	Shanghai Leave	Hongkong Arrive	Hongkong Leave	Manila Arrive
Empress of Asia	Aug. 24	Aug. 26	Aug. 27	Aug. 29
Empress of France	Sept. 14	Sept. 16	Sept. 17	Sept. 19

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13th September, 1929
8th Elul, 5689

SHANGHAI, CHINA

猶太月報社

ESTABLISHED 1904
26th year of publication

How beautiful are upon the Mountains the feet of the MESSENGER of good tidings, that publisheth peace, that announceth tidings of happiness, that publisheth salvation, that saith unto ZION thy God reigneth—Isaiah, 52:7.

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JEWISH CALENDAR
1929-5689
Rosh Hashanah.....Sat., Oct. 5
Fast of Gedaliah...Mon., Oct. 7
Yom Kippur.....Mon., Oct. 14
1st Day Succoth.....Sat., Oct. 19
Shemini Atzereth...Sat., Oct. 26
Simhath Torah.....Sun., Oct. 27
*Rosh Hodesh Heshwan..... .....Mon., Nov. 4
Rosh Hodesh Kislev.....Tues., Dec. 3
1st Day Hanukah Fri., Dec. 27
Rosh Hodesh Tebeth.....Wed., Jan. 1
Fast of Tebeth.....Fri., Jan. 10
*Rosh Hodesh Adar.....Sat., Mar. 1
Fast of Esther Tdurs., Mar. 13
Purim.....Fri., Mar. 14

*Also observed the day previous as Rosh Hodesh.

מבשר ישראל

Israel's Messenger

The International Jewish Monthly

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

Established:	Discontinued since:	Revived
22nd April, 1904	4th February, 1910	27th October, 1918

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During the first week of every month.

A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

BALFOUR'S CONFIDENCE

THE EARL OF BALFOUR has again rendered an immortal service to New Judea. The cry of Zion in her travails has reached his ears and he, the man of vision, has again made his voice heard and listened to by the whole world. In a letter addressed to DR. CHAIM WEIZMANN, President of the Jewish National Agency, LORD BALFOUR said:—

"Events in Palestine move my disgust and indignation but do not shake my confidence in the general policy which you and your colleagues are pursuing successfully in Palestine under the mandated system, with all its inherent difficulties. The British Empire and all the Powers with which it has been closely associated have solemnly declared their intention of again rendering Palestine the national home of the Jewish people. Their policy harmonizes with the best opinion of Western civilization throughout the world. To its fulfilment is promised the support of the British Empire. That pledge has been given and you may depend upon it that it is not going to be withdrawn."

We believe no message could have been more simple, more lucid and more clear-cut than the one indited by the writer of the foregoing. That *per se* is a striking indication of what the Powers intend to do when they are met with a class of people who clamour for the rule of might over the rule of right. The threat has fallen flat. The stand taken by LORD BALFOUR, demonstrates in an unmistakable manner that the 'scrap of paper' which was written in English by him on behalf of the British Cabinet in 1917, could not be trampled upon with impunity. We have reason to believe that such a weighty pronouncement will go a long way to impress those who agitate unceasingly against the forward march of New Judea, and who, for resons of their own, hate to see her rising again Phoenix-like from her ashes. But we Jews have learnt a great deal from the University of Adversity. We can stand some bluff and intimidation. We know from experience that those who live on the sword and who wallow in it will in the end perish by the sword. We do not envy the President of the Arab Executive Council at Jerusalem when he cabled an overt threat to Mr. RAMSAY MACDONALD, the Premier of Great Britain, published elsewhere in this issue. We rather pity the Arabs for pinning their faith in the sword. Instead of calmly reasoning with the leaders of Jewry in Jerusalem and coming to an understanding with them, they find pleasure in looting and burning Jewish colonies, murdering innocent beings, attacking young and old and maiming them for life. What a glory! Ah, for a new Rassul Allah to visit this planet in order to lead the sons of Ishmael from the wrong course they are pursuing and the great outrage they are committing in the eyes of the world. But we Jews have faith in the triumph of our ideal. We were not permitted to outlive our oppressors in order to become canon-fodder to our Arab cousins. The freedom for which we are fighting will yet be ours one day. As GOETHE said, "Only he deserves freedom who has day by day to fight for it." For two millenia we struggled against odds. For two millenia we fought for our freedom and our liberty, and this will surely not be denied us now that the wave of Jewish Nationalism has penetrated from one end of the world to the other. We shall yet see the day when our Arab cousins will sit on the same table with us and worship in the same shrine with us, the God of Israel and the God of Mohammed. Greater than this joy we would not seek for, no matter how dark the cloud may be and how treacherous our foes may appear to-day.

REASON OR TREASON?

This extra edition of ISRAEL'S MESSENGER takes a serious note of the outrages committed upon our people in the Land of Israel by our Arab neighbours, using the Wailing Wall incident as a pretext to upset law and order. We sincerely hope that the Commission of Enquiry will probe the cause of the outbreak calmly and seriously and assess the crimes committed, compensate the victims and take adequate measures for the future. Jewry has a right to demand the preservation of law and order in the country which they are re-building in consonance with the principles of the BALFOUR Declaration and the Mandate. We are not going to dilate upon the lack of co-operation shown by the Palestine administration. We believe the Commission will handle that well and cover all the points involved. But we cannot help protesting in the name of humanity against the atrocities perpetrated by our Arab neighbours whose peace-loving disposition had been seriously compromised of late. It must be remembered that the cause of the conflict started since last year, it arose from the fact that the Jews were denied the right to worship at the Wailing Wall. During the Day of Atonement in October, 1928, there was trouble because of police interference with the Jewish worshippers, due to the instigation of the Arab leaders. Of all places on earth, the Wailing Wall is a sacred spot at which the Jews have a right to gather and to worship unmolested and undisturbed. It is a spot whose sacredness antedates both the birth of the founder of Islam and the rise of Christianity. It is the one monument of ancient Jewish national life which has come down through the ages. It has withstood the onslaughts of countless invaders. It has defeated ancient conquerors and it has defied medieval destroyers. The Jewish right to it can no more be disputed than its sacredness can be questioned. And what do the Jews of Jerusalem want with the Wailing Wall? Simply the right to pour out bitter hearts before it, the right to shed a few soulful, sorrowful tears. Is that too much? Certainly, this is a very harmless desire and should not be tampered with by the followers of Islam, unless they have some hidden motive with which to create trouble and disorder. That was the situation when the trouble started in October, 1928. Since then provocation after provocation was given. It is a long story which we are anxious to cut short. We know full well that no good is going to be served by wrangling, but it is to be hoped that the Mandatory Power will not let the matter slip out of her hand, and see that justice be meted out to us. We are not anxious to trample upon the rights of others. We are not anxious to provoke our Arab neighbours and create ill-will instead of goodwill. There is no earthly reason for it. We want our motives to be known and understood. We had remained long under suspicion, which we believe is the poison of true friendship. We must remove that "poison," for nothing can be gained by misrepresentations. The attempt to terrorize us because we are in the minority must be stopped. The feud started should be checked. The strained relations should be nipped in the bud. We would draw the attention of our readers to a resolution passed in 1923, at the Zionist Congress held at Carlsbad, which defines clearly the Jewish policy towards their Arab neighbours:—

"The hostile attitude of the Arab population in Palestine, incited by unscrupulous elements to commit deeds of violence, can neither weaken our resolve for the establishment of the Jewish National Home nor our determination to live with the Arab people on terms of concord and mutual respect, and together with them to make the common home into a flourishing Commonwealth, the upbuilding of which may assure to each of its peoples an undisturbed national development. The two great Semitic peoples united as of yore by the bonds of common creative civilization, will not fail in the hour of their national regeneration to comprehend the need of combining their vital interests in a common endeavour."

That was our policy in 1923. That was the voice of the Jewish Tribunal six years ago. It is the same voice to-day six years after. Will the Arab leaders heed it or ignore it? Will they listen to the voice of reason or treason? Answer, O ye Arab world!

IS THERE A NON-EXISTENT JEWISH NATION?

A curious statement was made by the Arab Executive in Palestine in their attempt to whitewash the foul deeds of their misguided followers. Their attempt to deny the statement of the High Commissioner of Palestine, regarding the "savage murders of defenceless

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Next Thursday, August fifteenth, is Tisha B'Ab, the 1850th anniversary of the destruction of Jerusalem by the Romans. Those Jews throughout the world who have been looking forward this day should this year, more than ever before, to that of the glorious Jewish Agency will probably have been set apart to herald the hope for the rehabilitation of the Holy Land. "I have gained much from a general Israel in this cause. On Sunday, representatives of the Zionist Organization Zion Co. all the countries in the world, in session for six weeks, will hold their first session at Zurich to constitute the Council of the Agency. Whatever rancor, as a result of the heavy debate on the floor of the Zionist Congress, may still be hovering about will be totally ignored by the men who are on the work for Palestine in the sacrifice in which they have come to birth. They are entrusted with a mercy to promote the economic and social rehabilitation of Palestine, and are not concerned with Zionist theories and principles, either to support them or hinder the upsetting on the floor of the Agency. Zionists and non-Zionists have only one problem before them: to hasten the reconstruction of Palestine, so that the country may absorb as many immigrant Jews as newly created conditions may make it economically possible for. For this reason the Jews who were wont to mourn on the Tisha B'Ab of by now discard their figurative sackcloth and ashes and rejoice instead. As we go to press, prospects seem bright. Should, per chance, the meeting of the Council conclude its sessions on August fifteenth, then will the Tisha B'Ab of this year commemorate an important period in the Jewish history of the Holy Land.

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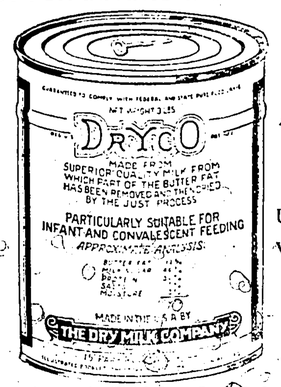

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JEWISH CALENDAR
1929-5689

Rosh Hashanah.....Sat., Oct. 5
Fast of Godaliah...Mon., Oct. 7
Yom Kippur.....Mon., Oct. 14
1st Day Succoth.....Sat., Oct. 19
Shemini Atzereth...Sat., Oct. 26
Simhath Torah.....Sun., Oct. 27
*Rosh Hodesh Hashwan..... .....Mon., Nov. 4
Rosh Hodesh Kislev.....Tues., Dec. 3
1st Day Hanukah Fri., Dec. 27
Rosh Hodesh Tebeth.....Wed., Jan. 1
Fast of Tebeth.....Fri., Jan. 10
*Rosh Hodesh Adar.....Sat., Mar. 1
Fast of Esther Thurs., Mar. 13
Purim.....Fri., Mar. 14

*Also observed the day previous as Rosh Hodesh.

משמר ישראל

Israel's Messenger

The International Jewish Monthly

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

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

BALFOUR'S CONFIDENCE

THE EARL OF BALFOUR has again rendered an immortal service to New Judea. The cry of Zion in her travails has reached his ears and he, the man of vision, has again made his voice heard and listened to by the whole world. In a letter addressed to DR. CHAIM WEIZMANN, President of the Jewish National Agency, LORD BALFOUR said:—

"Events in Palestine move my disgust and indignation but do not shake my confidence in the general policy which you and your colleagues are pursuing successfully in Palestine under the mandated system, with all its inherent difficulties. The British Empire and all the Powers with which it has been closely associated have solemnly declared their intention of again rendering Palestine the national home of the Jewish people. Their policy harmonizes with the best opinion of Western civilization throughout the world. To its fulfilment is promised the support of the British Empire. That pledge has been given and you may depend upon it that it is not going to be withdrawn."

We believe no message could have been more simple, more lucid and more clear-cut than the one indited by the writer of the foregoing. That *per se* is a striking indication of what the Powers intend to do when they are met with a class of people who clamour for the rule of might over the rule of right. The threat has fallen flat. The stand taken by LORD BALFOUR, demonstrates in an unmistakable manner that the 'scrap of paper' which was written in English by him on behalf of the British Cabinet in 1917, could not be trampled upon with impunity. We have reason to believe that such a weighty pronouncement will go a long way to impress those who agitate unceasingly against the forward march of New Judea, and who, for reasons of their own, hate to see her rising again Phoenix-like from her ashes. But we Jews have learnt a great deal from the University of Adversity. We can stand some bluff and intimidation. We know from experience that those who live on the sword and who wallow in it will in the end perish by the sword. We do not envy the President of the Arab Executive Council at Jerusalem when he cabled an overt threat to Mr. RAMSAY MACDONALD, the Premier of Great Britain, published elsewhere in this issue. We rather pity the Arabs for pinning their faith in the sword. Instead of calmly reasoning with the leaders of Jewry in Jerusalem and coming to an understanding with them, they find pleasure in looting and burning Jewish colonies, murdering innocent beings, attacking young and old and maiming them for life. What a glory! Ah, for a new Rassul Allah to visit this planet in order to lead the sons of Ishmael from the wrong course they are pursuing and the great outrage they are committing in the eyes of the world. But we Jews have faith in the triumph of our ideal. We were not permitted to outlive our oppressors in order to become canon-fodder to our Arab cousins. The freedom for which we are fighting will yet be ours one day. As GOETHE said, "Only he deserves freedom who has day by day to fight for it." For two millenia we struggled against odds. For two millenia we fought for our freedom and our liberty, and this will surely not be denied us now that the wave of Jewish Nationalism has penetrated from one end of the world to the other. We shall yet see the day when our Arab cousins will sit on the same table with us and worship in the same shrine with us, the God of Israel and the God of Mohammed. Greater than this joy we would not seek for, no matter how dark the cloud may be and how treacherous our foes may appear to-day.

REASON OR TREASON?

This extra edition of ISRAEL'S MESSENGER takes a serious note of the outrages committed upon our people in the Land of Israel by our Arab neighbours, using the Wailing Wall incident as a pretext to upset law and order. We sincerely hope that the Commission of Enquiry will probe the cause of the outbreak calmly and seriously and assess the crimes committed, compensate the victims and take adequate measures for the future. Jewry has a right to demand the preservation of law and order in the country which they are re-building in consonance with the principles of the BALFOUR Declaration and the Mandate. We are not going to dilate upon the lack of co-operation shown by the Palestine administration. We believe the Commission will handle that well and cover all the points involved. But we cannot help protesting in the name of humanity against the atrocities perpetrated by our Arab neighbours whose peace-loving disposition had been seriously compromised of late. It must be remembered that the cause of the conflict started since last year. It arose from the fact that the Jews were denied the right to worship at the Wailing Wall. During the Day of Atonement in October, 1928, there was trouble because of police interference with the Jewish worshippers, due to the instigation of the Arab leaders. Of all places on earth, the Wailing Wall is a sacred spot at which the Jews have a right to gather and to worship unmolested and undisturbed. It is a spot whose sacredness antedates both the birth of the founder of Islam and the rise of Christianity. It is the one monument of ancient Jewish national life which has come down through the ages. It has withstood the onslaughts of countless invaders. It has defeated ancient conquerors and it has defied medieval destroyers. The Jewish right to it can no more be disputed than its sacredness can be questioned. And what do the Jews of Jerusalem want with the Wailing Wall? Simply the right to pour out bitter hearts before it, the right to shed a few soulful, sorrowful tears. Is that too much? Certainly, this is a very harmless desire and should not be tampered with by the followers of Islam, unless they have some hidden motive with which to create trouble and disorder. That was the situation when the trouble started in October, 1928. Since then provocation after provocation was given. It is a long story which we are anxious to cut short. We know full well that no good is going to be served by wrangling, but it is to be hoped that the Mandatory Power will not let the matter slip out of her hand, and see that justice be meted out to us. We are not anxious to trample upon the rights of others. We are not anxious to provoke our Arab neighbours and create ill-will instead of goodwill. There is no earthly reason for it. We want our motives to be known and understood. We had remained long under suspicion, which we believe is the poison of true friendship. We must remove that "poison," for nothing can be gained by misrepresentations. The attempt to terrorize us because we are in the minority must be stopped. The feud started should be checked. The strained relations should be nipped in the bud. We would draw the attention of our readers to a resolution passed in 1923, at the Zionist Congress held at Carlsbad, which defines clearly the Jewish policy towards their Arab neighbours:—

> "The hostile attitude of the Arab population in Palestine, incited by unscrupulous elements to commit deeds of violence, can neither weaken our resolve for the establishment of the Jewish National Home nor our determination to live with the Arab people on terms of concord and mutual respect, and together with them to make the common home into a flourishing Commonwealth, the upbuilding of which may assure to each of its peoples an undisturbed national development. The two great Semitic peoples united as of yore by the bonds of common creative civilization, will not fail in the hour of their national regeneration to comprehend the need of combining their vital interests in a common endeavour."

That was our policy in 1923. That was the voice of the Jewish Tribunal six years ago. It is the same voice to-day six years after. Will the Arab leaders heed it or ignore it? Will they listen to the voice of reason or treason? Answer, O ye Arab world!

IS THERE A NON-EXISTENT JEWISH NATION?

A curious statement was made by the Arab Executive in Palestine in their attempt to whitewash the foul deeds of their misguided followers. Their attempt to deny the statement of the High Commissioner of Palestine, regarding the "savage murders of defenceless

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Next Thursday, August fifteenth, is Tish'a b'Ab, the 1859th anniversary of the destruction of Jerusalem by the Romans. Those Jews throughout the world who have been accustomed to bewail this day should, this year, rejoice because at Zurich, by that date, the new Jewish Agency will probably have been organized and the hopes for the rehabilitation of the Holy Land will have gained impetus from a united Israel in this cause. On Sunday, representatives of the Zionists and non-Zionists of all the countries in the world, in person or by proxy, will hold their first sessions in Zurich to constitute the Council of the Agency. Whatever rancor, as a result of the Agency debate on the floor of the Zionist Congress, may still be hovering about will be totally ignored by the non-Zionists in the work for Palestine in the interest of which they have gone to Zurich. They are entering the Agency to promote the economic and social rebuilding of Palestine, and are not concerned with Zionist dogmas and principles—either to maintain them or hinder them. Sitting on the Council of the Agency, Zionists and non-Zionists have only one problem before them: to hasten the reconstruction of Palestine, so that the country may absorb as many immigrant Jews as newly created conditions may make it economically possible. For this reason the Jews who were wont to mourn on the Tish'a b'Ab may now discard their figurative sack cloth and ashes and rejoice instead. As we go to press, prospects seem bright. Should, perchance, the meeting of the Council conclude its sessions on August fifteenth, then will the Tish'a b'Ab of this year inaugurate an important period in the Jewish history of the Holy Land.

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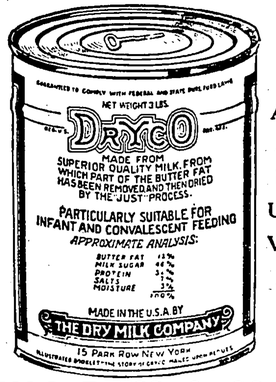

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EDITORIAL NOTES & COMMENTS

ELLUL

The month of Ellul heralds to us the significance of the *Awful Days* that are coming. The voice of the Shofar is sounded in the land which should impel the dormant soul to prepare himself to meet his obligations and render an account of his spiritual "transactions" before his Maker.

HIGH THINKING

"Believe not in thyself till thou art dead. Have three things before thy eyes, so that thou mayest not sin: thy humble origin, thy mournful end, the eternal judgment." In these days of *Yamim No ra'im* we would do well to reflect on this Talmudic injunction, and realise its deep import. A little high thinking should help us to comprehend the why and the wherefore of our existence. *Hikkon likrath Elohaicha Yisrael*, should be our watchword in this month of Ellul. "Think and thank God."

CHARITY IS THE CONQUEROR OF SELFISHNESS

"Turn not a deaf ear" to the cry for help. *Mib'saracha al tithalam!* Say not "Will see later" or "Mr. So and So" give first, when you are approached for help. No one should live in worse conditions than the domestic animals of the rich. All can practice charity; he that cannot relieve the poor may instruct the ignorant; he that is poor in cash but rich in eloquence can stir the heart of others. This is not the time to stint and keep aloof when the whole House of Israel is facing a trial. "Give and spend, and God will send."

A COMMISSION OF ENQUIRY

The *communique* issued by the Colonial Office in London that a Commission of Enquiry will proceed shortly to Jerusalem to enquire into the immediate causes of the recent outbreak, including the extent to which it may be regarded as pre-concerted or due to organized action, will be hailed with satisfaction by the whole world. There is no doubt in our mind that with SIR WALTER SHAW as Chairman of the Commission, the enquiry will command great respect and attention. All lovers of freedom and justice will await the judgment of this impartial tribunal, so that a clear understanding may be effected between the two non-friendly parties. All bickerings must be stopped and suppressed. There can be no harmony in a country where there is a tendency to create division and feud instead of peace and good will. The road to conciliation may yet be found despite the clouds —those playful fancies of the mighty sky—which are still hovering on the horizon.

RELIEF FOR THE OPPRESSED

According to a United States despatch published in the *Shanghai Evening Post*, twenty-five thousand Jews in New York attended a meeting of protest against Arab aggression directed against Jews in New Judea. A message from PRESIDENT HOOVER was read, in which he urged support of relief efforts to alleviate the distress and the sufferings of the victims. There is not a cloud without its silver lining. The dawn of happiness may yet be ushered in to recompense the bruised heart (*Harofeh lishburey leb*). We have great faith in the triumph of justice and the rule of right over might. We do not believe in establishing our foundation in New Judea by trampling upon the ruins of others. We pay for every piece and inch of ground we possess. We trample upon the rights of no one. New Judea will yet outlive the present little storm and forgive her misguided Arabian sons for overlooking their divine origin and behaving like ferocious animals. The move to extend relief to the sufferers (both Jews and Arabs) is the right one for the moment and we hope that Shanghai Jewry will not lag behind in this instance but respond with promptitude and her accustomed generosity. "To do nothing by halves is the way of noble minds."

ONWARD AND FORWARD!

Jewish unity is once more gaining in intensity which augurs well for the future. At Bucharest (the hot-bed of anti-Semitism) a huge demonstration was held to protest against the situation and the happenings in New Judea, the result of which, we are told, was the formation of a league of Jewish volunteers for Eres Yisrael which is said to have the approval of the Roumanian Minister of War. Our readers will recall that the American-Palestine Jewish Legion had offered the British Ambassador at Washington to draft ten thousand Jews for the restoration of peace in New Judea. We sincerely hope that these offers will not be turned down, as it is only fair for Jews to make their supreme sacrifice for their Fatherland and restore once more tranquility in their unhappy land. We await further developments with interest. We shall yet convince the world that the enthusiasm for our homeland is not artificial but based upon deep yearnings of two millenia, to re-gain our country from which we were ruthlessly driven by the militarism of Rome. The spirit of our ancient Maccabeans is not dead but is alive in their descendants. The strength and power of New Judea will depend entirely upon the united force of world Jewry and we are pleased to note the revival of unity and harmony in our camp. Onward and forward should be our motto!

JEWISH RELATIONS WITH THE ARABS

To restore peace in New Judea is part and parcel of Jewish duty and responsibility. The recent atrocities perpetrated upon our defenceless people by our Arab cousins leaves no room for further doubt that it is necessary to draft young men for the service. We are, therefore, pleased to learn that the headquarters of the American-Palestine Jewish Legion has offered, according to a cable published elsewhere in this issue, to the British Ambassador, the services of ten thousand fighting men to restore peace in Palestine. That is the spirit of the ancient Maccabees which should animate our people today. Not to conduct an aggressive warfare but to defend oneself from the onslaught of the enemy, or in other words, "to restore peace in Palestine." Whether or not this offer to the British Government will be acceptable, we have so far no knowledge. But the fact that it was tendered by the American-Palestine Jewish Legion, will tend to show the spirit of New Judeans in the present critical stage of their history, *vis-a-vis* their ancient Fatherland. We have reason to believe that not only in America, but Jews in all parts of the world will readily volunteer their services and march forward for the restoration of tranquility in the land of their dreams and hopes. Such a wave of patriotism is not a new phenomenon in our history. The Zionist ideal is not the whims and fancies of a particular age. It was our inheritance ever since the Temple was reduced to ashes and our people were scattered throughout the world. We had upheld our ideal with might and main. No enemy, no matter how strong and defiant he had been, could destroy that ideal which lives with us to this day. EMERSON said truly, "They only who build on ideas build for eternity." Our Arab friends will have yet to learn the forceful current swaying us and will surely desist from antagonising a people who are akin to them both in blood and in God-worship.

LORD MELCHETT ON ARAB OUTRAGES

The protest meeting in London held on the 1st instant, a gist of the proceedings of which will be found elsewhere in this issue as cabled by Reuter, was a great demonstration giving vent to outraged Jewish feelings of horror and indignation at the massacre of Jews in New Judea. LORD MELCHETT who presided spoke seriously and tersely on

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the occasion. His statement that we are witnessing a "breakdown of the British Administration almost unequalled since the Indian mutiny" cannot be lightly ignored or overlooked by any serious-minded man. It is a sad commentary on the administration in New Judea which precipitated matters by coquetting with Arab leaders and ignoring Jewish legitimate rights to which Jews are fully entitled in consonance with the principles of he BALFOUR Declaration and the Palestine Mandate. There could never have been added such a dark chapter in British Colonial administration, had the officials in New Judea been sympathetic to Jewish national aspirations and ready to lend a willing ear to their rights and claims. It is, of course, useless to cry over spilt milk and we look seriously forward to the British Labour Government to create a new *regime* which is prepared to abide by the Mandate and also remove those who were actually responsible for the terrible *impasse*. The outrages committed in New Judea by our Arab cousins who worship the same God as the God of ABRAHAM, ISAAC and JACOB, will remain a sad chapter in the history of our Renaissance, but we hope they will help us to rise stronger to face our great task of re-building our ancient Fatherland, and contributing our humble share for the dissemination of those ideals for which the prophets of the human race had pleaded and left behind as a legacy for mankind to follow. "Toil on, faint not, keep watch, and pray."

OUR TRIBUTE TO LORD MELCHETT

We have a word, or rather many words of praise for LORD MELCHETT. For many years we have been watching his great career in the business world and his great enthusiasm for Israel's cause and humanity. As President of the English Zionist Federation and Vice President of the Jewish National Agency, LORD MELCHETT has made and is making solid contributions for the solution of Israel's vexed problems. We hail him as a hero all the more because at one time, like our immortal HERZL, he was estranged from his people had not Zionism fascinated him and fired him with a zeal and love to work for the emancipation of Israel from the yoke of his oppressors. For over ten years LORD MELCHETT has been a tower of strength to the Jewish National Movement: both morally and financially he did much and we owe much to him. We greet him from far-off China as a leader *par excellence* whose lead we are proud to follow in the present grave situation confronting us everywhere. History will not fail to appraise the value of his services to his people at such a critical moment. *Lo Alman Yisrael*, is now more true than ever. For the present LORD MELCHETT takes the lead and his name looms large in Jewish horizon. "Great is the strength of an individual soul true to its high trust; mighty is it, even to the redemption of a world." LORD MELCHETT is the Jewish leader of the moment and we greet him *b'shem Adonai*, in the name of God and humanity.

JACOB and ISHMAEL SHOULD NOT REMAIN APART

A story is told of NORMAN MACLEOD, the private chaplain of QUEEN VICTORIA. He was travelling over the moors of Scotland while a heavy mist hung all around. In the distance he saw a moving object. He was unarmed and he feared that some wild beast was coming toward to tear him to pieces. He stood still, saw the object approaching, and by straining his eyes, he saw that it was the form of a man. Again he feared that it might be some robber advancing, but as the man came nearer MACLEOD saw that it was his own brother. How strongly this story reminds us of the recent strained relations between the Jews and the Arabs may better be imagined than described. Israel's entry to his national Homeland had not been greeted favourably by some of the recalcitrant Arab leaders who saw in him a wild beast entering the land in order to tear his brother ISHMAEL to pieces. Now mists of hate are covering the faces of our Arab friends who have been able to spread it as far as India, Damascus and Egypt. But the time must come when the mists will begin to rise a little, when we hope to understand one another better and then possibly realise the sweet dream of peace. JACOB and ISHMAEL should not remain apart. Their grand spiritual heritage should take shape and form before their mental vision. Let us dream dreams of realising our spiritual mission and broadcast the Unity (*Ihud*) of the Universal God and thus draw JACOB and ISHMAEL closer into each other's embrace. What a glorious vision to serve humanity! "They also serve who only *stand* and *wait*."

WHO WILL CHANGE POSITION WITH ISRAEL?

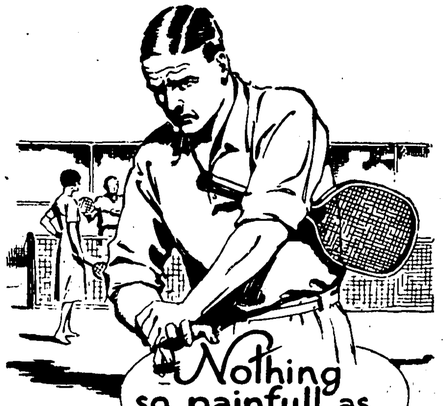
The world has grown so accustomed to see us "down" that our would-be friends find it hard to believe that we must "rise" again. The least thing worries them. Success in business arouses the envy of some and hatred of others. Even the BALFOUR Declaration was found too much of a pill to swallow. There is a story told that, on one occasion, a friend came to MARSHALL LEFEBVRE, one of NAPOLEON'S distinguished generals, and congratulated him on his luck at Danzig and elsewhere. "So," said he "you are envious of my good fortune! Well, you shall have my honours at a lower price than I paid for them. Come with me into the yonder square! Let me shoot at you at thirty paces, and if I do not kill you, my honour shall be yours. What! you refuse? Remember, then, that I have been fired at more than a thousand times, and at a shorter distance, before I obtained the distinction you seem to envy." The moral of this story should be obvious. It constitutes Israel's reply of two millenia of martyrdom to those who envy her upon the recognition received from all the Powers to upbuild her homeland. Let those who envy us change position. (Will they?

"ISRAEL'S MESSENGER'S" Mission In The Present Crisis

The recent upheaval in the Holy Land came as thunderbolt from a blue sky. We were quite unprepared for it. When the first item of news about the riots was published in the local press, we did not attach much importance to it. We felt that it was a sporadic outbreak which would soon be nipped in the bud by the Government and relegated to the limbo of oblivion. But later cables had disillusioned us. We suddenly found that the outbreak was more serious and menacing than we anticipated. We were then just about passing the press proof of our last edition, and were at our wits' end to know how to find room for the important events which were taking place in our homeland. At any rate, we tried to overcome the difficulty, but, nevertheless, we admit that we did not do sufficient justice to the grave situation and the happenings in New Judea. For this reason, we have decided to issue to-day an extra edition of ISRAEL'S MESSENGER. In doing so, we are confident that we are serving the cause of our people best than by remaining silent. We do not always believe in silence. It is a bad principle. There is a time when we must "cry aloud" and even reprove our neighbour if he is found to be guilty of wrong and misdemeanour. This issue will be given a very wide circulation. We ask our readers to help us in passing it from hand to hand, especially among our non-Jewish friends. This issue should reach countries far and near. It should be read by friends, foes, detractors and well-wishers alike. We hide nothing. We express our feelings quite openly. Our statements are marked by logic, by candor, by fearlessness and a reverence for truth and a contempt for falsehood. (We send out this extra edition of ISRAEL'S MESSENGER on a unique mission. We hope its journey will prove ideal and fruitful and bring about a spirit of conciliation between Jews and Arabs and not perpetuate feuds and strifes. ISRAEL'S MESSENGER will always uphold the might of right and denounce unsparingly the fallacious idea that might is right.

LET The TIMID & The FAINTHEARTED go to their Home

Some of our people are panic-stricken. They can stand no noise. They want to be left alone, or better still prefer to remain *abadim*



Yet how often athletes and sportsmen must endure this intense suffering. In such accidents, or if the hot sun or overexercise cause prostration and headache

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proves most useful. That is what makes it the Sportsman's Analgesic. It quickly relieves pain, renews strength, quiets the nerves and, restores the circulation. Always ask for the genuine Aspirin Tablets 'Bayer' in the original package with the Bayer Cross.

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l'Pharaoh rather than enter the Promised Land. They have to be reminded of that which they endeavour to conceal or deny. Ostrich-like they wish to bury their heads in the sand and go about their daily task without being noticed by any one. The cables reporting the riots, bloodshed, murder, pillage, in New Judea and protest meetings in large centres of Europe are too much to bear and must be stopped forthwith. The best way, say they, is to surrender, renounce the ageiong ideals, mingle with the world, sink your individuality, lie low and bow to the inevitable. Pessimism should be enthroned and optimism driven away. Such is the philosophy of our *Ma Yomru Hagoyim* Jews! We have to contend with them, but we should not. There is a sure way of curing their nervousness, not to say childishness. We shall quote a passage from our Lawgiver when referring to those who were timid and fainthearted to take up arms.

"When thou goest forth to war against thy enemy . . . . whosoever has built a house and not inaugurated it, let him go home and occupy his house. Whosoever . . . . is afraid and discouraged shall return home and not discourage his brethren."

What a lesson for our modern age! Verily, there are some who need to be given the same advice which the late PRESIDENT WILSON gave to the Germans in America after war was declared, and that is to "shut up," or be asked to return to their home and cause no faintheartedness in the camp. In this way, the *Mashiyah* Sidkainu will soon manifest himself, even if our *Meier* Ba'al Hanness will not help to accelerate his advent for us. FROUDE said, "To understand the serious side of things requires a matured faculty; the ridiculous is caught more easily." We shall not question the wisdom of this dictum for we have experienced it in life, and the more so, quite recently.

A TOUCHING INCIDENT IN KIRYATH ANAWIM

The unfortunate disturbances in New Judea have not been without some compensation. According to a Reuter's cable reported elsewhere, a touching incident which has done much to cool heated passions, is reported from the Jewish colony of Kiryat Anawim. Three simple Arab peasants from the surrounding villages came, bringing their little children whom they offered to the Jews as hostages of peace! We have all along felt that there is much in common with Jews and Moslems. Both belong to the same Semitic race and both worship the same God. The recent clash which caused much bloodshed may yet be a blessing in disguise. We are told a story of a little boy, who had been blind from infancy, had been operated upon, and as the oculists believed successfully. After being kept in a dark room for some time, permission to see was to be given him at last. When the bandage was removed, and he saw the faces of his family and friends, and the different objects about the room, he stood in speechless wonder. His mother, alarmed, fearing that the operation may not have been successful, cried out: "Tell me child, can you see?" Rushing into her arms, he asked, "O mamma, is this heaven?" The moral is obvious. Like that little boy some of our would-be friends had been blind and filled with innate hatred towards us, but the moving incident of the "Arab peasants" referred to above, will yet help us to usher in a new heaven and a new earth, a place full of the sweetest and most beautiful objects of which we had thought and dreamed for ages. Our hell is a spiritual state, for say our Talmudic Sages, "Heaven and hell are but one inch apart; they are both to be found in the same human heart." How true!

"NEW PALESTINEAN FOLK SONG"

THE BLOCH PUBLISHING Co. have just published a book on 'New Palestinean Folk Song' which are noted, collected, edited and arranged by A. W. BINDER. Mr. BINDER is an American musician who has devoted his whole life to the study of Jewish music. As a leader of a Synagogue choir of the Free Synagogue at which Dr. STEPHEN S. WISE presides, Mr. BINDER is well-known to radio-enthusiasts throughout the land having given splendid programmes of Jewish music. Of this collection of twenty-two songs he tells us:—

"While collecting the songs which Palestine is singing to-day, I was imbued with the importance which these songs play in expressing the spirit of the present day Palestinian. He sings at work, at play, in depression, and in exaltation. To have heard the Chalutz Harari sing 'Yiboneh Hamikdosh' was to hear the soul of the Jewish people yearn for the restoration of its homeland. To hear 'Nigun Biank' sung by a group of dancing halutzim is the vigor and determination with which the halutzim are rebuilding Palestine. Folk songs in Palestine are not always genuinely Jewish. Nor is it surprising after having heard and sung the folk melodies of the other nations during the years of dispersion. It is indeed miraculous that they still can select a melody which expresses in part the traditional song of the soul of the Jew. Of the present day folk-melodies in Palestine, the songs of the Yemenite Jews are the truest. We can, however, look forward to the evolution of a new Jewish musical idiom, which will come out of the new life which will be evolved in Palestine."

"SAVAGE MURDERS"

According to a cable despatch from Jerusalem published in the local Press and reproduced elsewhere in this issue, the High Commissioner of Palestine, Lieut.-Col. SIR JOHN CHANCELLOR, has issued a proclamation referring in very strong terms to the "savage murders of defenceless Jews regardless of age and sex." This denunciation of the Arab atrocities coming as it does from the lips of the High Commissioner, should make the Moslem world pause. The High Commissioner has no reason to take sides in this case. He had uttered the truth as he had conceived it and his verdict should be final. In Rabbinic literature such a confession of fact, coming from the litigant himself, is worth a hundred witnesses. *Hoda'ath ba'al din K'meah edim damey.* The ringing denunciation of the High Commissioner does not reflect much credit upon the Moslem world, unless they join in a body to repudiate the foul deeds of those whom they seek to defend. And yet we are told that three Mohammedan newspapers in Bombay, India, had criticised the pro-Jewish policy of Great Britain and protested against the action of British authorities for giving Jews exclusive right to worship at the Wailing Wall! While these "Mohammedan newspapers" were indulging in hot debates against England, their Arab co-religionists were indulging in a blood-bath in Palestine, murdering and pillaging, wounding and maiming, crippling and disabling, burning and terrorizing "defenceless Jews," *pace* SIR JOHN CHANCELLER! As Jews who hold the Moslem world in high esteem, we are sorry that the followers of Islam should so debase the lofty teachings of the holy Quran as to hold the sanctity of human lives in utter disregard and less respect. With Hood we may well exclaim again, "O God, that bread should be so dear, and flesh and blood so cheap!" The "three Mohammedan newspapers" should bestir themselves and ascertain the truth of the present conflict before starting a tirade against England. We Jews have our grievances so strongly fortified on facts that no amount of sophism and mud-slinging will efface them. Verily, verily, "Right is right, since God is God."

PRESIDENT HOOVER'S FINE MESSAGE

The message from PRESIDENT HOOVER intended for the mass meeting held by the Jews in New York last month, to protest against the massacres in New Judea by the misguided Arabs, is refreshing to the readers. It is worth reproducing. Says the noble PRESIDENT:

"I know the whole world acknowledges the fine spirit of the British Government in accepting the Palestine Mandate in order that there might, under this protection be established the Homeland so desired by the Jews. I am confident that out of the present tragic events will come greater security and safeguards under which the steady rehabilitation of Palestine as a true Homeland will be even more assured."

The foregoing remarkable pronouncement coming as it does from the Chief Executive of the American nation, is bound to make a profound impression not only upon the Jews but upon the whole world. Jews everywhere acknowledge with gratitude the great help which Great Britain had rendered by accepting the Palestine Mandate. We owe much to her and her alone. We concede that but for Great Britain, Jewry would not have made great headway in the upbuilding of the National Home: there is this much that can be said without stint and without murmur. If mistakes were made by the administration they stand to be reproved and we hope that a Royal Commission will soon be appointed to probe into the matter, as was appositely suggested by the London *Times*, and the grievances redressed. We all sincerely hope with PRESIDENT HOOVER that "out of the present tragic events will come greater security and safeguards for the future." That is a fine sentiment characteristic of Rabbinic Judaism. It is only a student of the Bible or the Talmud who could have given such a fine utterance which is an *habtaha* in *Borey Olam*, that all that which He does is for the best. No greater tribute could be tendered to PRESIDENT HOOVER than to acclaim his message as a voice from Heaven to a distracted world. As CARLYLE has said, "The great point is not to pull down, but to build up, and in this humanity finds pure joy."

GREAT BRITAIN AND THE BALFOUR DECLARATION

We have read with interest the *communique* issued by the Colonial Office, reading thus:—

"In view of suggestions made in certain quarters, the British Government wishes to make clear that there is no idea of reconsidering the British tenure of the Palestine Mandate. No enquiry is contemplated which might alter Britain's position in regard to the Mandate or the policy laid down in the Balfour Declaration. The enquiry now initiated will, therefore, be limited to the immediate emergency and will not extend to considerations of major policy." When the report of the Commission has been received, the Government will earnestly consider along what lines, within the terms of its Mandate, its future policy in Palestine should be directed.

This is as it should be. We have never doubted that Great Britain will adhere solemnly to her pact with the Jews by helping them to upbuild their Homeland in the sense of the BALFOUR Declaration and the Mandate. If at one time there was shown some slackness on her part to prosecute vigorously the policy just referred to, it must be attributed to the poor administration which had governed her minor officials in whom some power had been invested. The clamour of the foes of Judaism to drive the wheel of Jewish civilization centuries backward will no longer avail, now that Great Britain has put her strong hand once more to the wheel and re-affirmed the contract of November 2, 1917. We sincerely hope that the new policy that will be mapped out as a result of the finding of the Commission, will do away with make-believe and camouflage, insofar as the understanding between the Jews and the League of Nations is concerned. If Jews are entitled to receive the help from the Mandatory Power

to upbuild their country and nationhood let us be frank about it. There should be no more shifting and drifting from the original plan within the terms of the Mandate as has been the case all along. We want a clear-cut statement. Meanwhile, we shall "stand still and see the salvation of he Lord."

AHOOBAINU ADAM TOB HOLECH Lag Gan L'tayail

The London Jewish Bulletin No. 10 for July which is the official organ of the Agudah, has just reached us. Its Editor Mr. HARRY AARON GOODMAN took the usual precaution to mark a page for us, so that we may not miss reading it and perchance listen to his *dibrey musar* and become *ba'alle teshuba* in these days of *Yamim Nora'im*. And why not? *Harahaman Ya hazirainu l'mutab!* We are really thankful to our *Ahoobainu* for the interest he evinces in us, otherwise how are we to account for his Imperial edict issued against us and which runs as follows?:—

AHOOBAINU ADAM TOB HOLECH LAMILHAMA: SHANGHAI ZIONIST PAPER CALLS FOR PEACE

Shanghai (LJB) We have been favoured with a marked copy of the "Israel's Messenger" (Extra May edition) where, under the above intriguing caption, its energetic Editor Mr. Ezra asks for peace. "Alas," he says, "that we should have to dissipate our strength in fighting our own selves when instead of division there should be unity and harmony in our camp." Mr. Ezra has for many years indulged in the pastime of Agudah-baiting. His paper, which terms itself "a fearless exponent of traditional Judaism" never misses an opportunity of attacking the Agudas Israel, the world-wide organisation of traditional Jewry and traditional Judaism, at the head of which stand the Gaonim of our generation. The Agudah, too, has always pleaded for unity—not necessarily for uniformity. It, too, has always wanted Shalom, but not necessarily "peace at any price." There is a price at which peace is too dear. We cannot sell the Shema for the Hatikwah, and whilst we regret this dissipation of our strength, orthodox Jewry is compelled to go its own path, in order to safeguard the Torah and its undying message for the Jewish people.—We would take this opportunity of congratulating our worthy contemporary on attaining its twentyfifth anniversary. May we express the hope that it will not need to wait another fifteen years before attaining the "ben arbaim lebina" of which the Ethics of the Fathers speak.

Mr. GOODMAN would appear to be an *ikkesh*, with a surfeit of fighting blood in his veins. He had been noted for that. But we shall not let him go without ceremony. We shall send him away *b'simha wubshirim, b'tof wub kinnor*, with mirth, and with songs, with tabret, and with harp. Like the rod of AARON, we shall swallow his rod and expose his *hahartummim l'eney kol Yisrael!* Mr. GOODMQN accuses us for attacking the Gaonim of the Agudah. We tremble at the very idea of it! For us to attack personally the Gaonim of our generation (*bar minnan!*) when we made it clear in ISRAEL'S MESSENGER of September, 1928, that we dare not even mention their names *bilti hawesh lebilot wa asara kidushim.* Do you remember that Mr. GOODMAN? If you do, then it is your duty to withdraw your unfounded charge against us. We really do not know whether or not to take our friend seriously. His editorial reply ends with moderaton. Far from going again to war, *milahama*, he made the impression upon us that he is wandering in Gan Eden, as our caption at the head of this discloses. We are glad to be assured by Mr. GOODMAN that the "Agudah always pleaded for unity." We are one people and will act as one. No one, however, suggests that we should "sell the Shema for the Hatikwah." That is absurd. The absurdity is obvious because it is based upon the supposition that all the leaders of the Zionist Movement are *kofrim* and noted for their irreligious tendency. This is simply another way of giving aid and comfort to the pseudo-Zionists! The Agudah is simply dissipating its energies and forces. It does nothing to consolidate our position not only in the spiritual world (*olam nistar*) but in the material world (*olam nigley*). An ancient proverb has it, "While the shoe is on thy foot, tread upon the thorns." The Agudah must not only read *kinoth* with *nigun*, but it should endeavour to remove the evil complained of in a manner that will elicit approbation for her and not condemnation. In conclusion, we wish to thank our gentle critic Mr. GOODMAN for congratulating ISRAEL'S MESSENGER on attaining its Silver Jubilee and closing with a pious hope that we should not have to wait for another fifteen years before attaining the gate of *bina*. We would reply to this from the depths of our soul—W'KAIN L'MOR!

"NOW THE PICTURE OF HEALTH"

"The picture of health!" That is how her friends describe Miss Vera Barwell, an attractive young lady of twenty, who resides at 12 Queen's Crescent, Lincoln, England. Yet until a few months ago Miss Barwell was so enfeebled by anaemia that she felt life a burden.

"For four years," she said when describing her case recently, "I was very ill. I got into such a state that it seemed too much trouble to do anything. I felt as if I didn't care what happened. My appetite went; I lost weight and got very pale and thin.

"Mother took me to the doctor, who said I was run-down and anaemic. We spent pounds on medicine, but nothing seemed to do me any good.

"Then we read about Dr. Williams' Pink Pills and I decided to try them. Soon after commencing to take the Pills I felt different altogether. I had more energy and could eat better. And as I continued with them I put on weight. By the time I had taken three bottles of Dr. Williams' Pink Pills I was quite fit again. Now my friends say that I look "the picture of health!"

The secret of the world-wide success of Dr. Williams' Pink Pills for Pale People as a specific for disorders due to poor blood and debilitated nerves lies in their unique formula, the outcome of years of close study and experimentation on the part of a British physician—an M.D. of Edinburgh University, Scotland. Within this formula are contained ingredients of the utmost value in rapidly creating new, rich, red blood and in revivifying exhausted nerves. Furthermore, there is one of such paramount importance that it is recognized by experts in medical science as essential to the sustainment of life itself.

Of chemists everywhere at $1.50 per bottle, $8 for 6 bottles, but be sure and ask for and insist upon having only

Dr. WILLIAMS' PINK PILLS.

URGENT APPEAL FROM CHIEF RABBI KOOK

We are inreceipt of an urgent appeal from CHIEF RABBI ABRAHAM I. KOOK, on the 2nd instant, from Jerusalem reading thus:—

"Large help necded immediately for Central Yeshiba, our holy Institutions and the whole of Yishub."

We commend the above to the serious attention of our readers. We ask every one to weigh well the responsibility we are carrying on to-day, the cause being a national one should not be lightly treated. Our national honour is at stake and we hope that every reader of ISRAEL'S MESSENGER will realise it. This is not the time to trifle with our national destiny and we hope that the leaders of our community will give serious attention to the call for help and not sit tight in the hope of others elsewhere might be doing their share.

We understand that a Committee meeting of the local Jewish Communal Association has been convened this week to consider the above appeal.

The JEWISH NATIONAL AGENCY

MELCHETT AND WARBURG EACH GIVE £100,000 FOR JEWISH HOMELAND

Zurich, August 12.—(J. T. A.)—The announcement of subscriptions totaling one million dollars toward Palestine reconstruction work under the provisions of the Palestine mandate for the establishment of a Jewish national home, made at the opening session of the newly created council of the Jewish Agency, created a moment rivalling in dramatic intensity any incident in Jewish history. Felix M. Warburg of New York and Lord Melchett of London subscribed $500,000 each toward a Palestine finance corporation through which the Jewish Agency is to carry on its building work. Announcement of these subscriptions was made by Dr. Lee Frankel, New York, who is one of the 44 American non-Zionist delegates attending the session. Dr. Frankel stated in his report that the finance corporation would require an amount exceeding $15,000,000 to place the Palestine work on a purely business basis instead of the philanthropic character it has until now. Dr. Frankel urged the acquisition of a great land reserve and an intensive industrial development, especially in the fields of textile and orange industries. The Zionist and non-Zionist delegates enthusiastically welcomed the announcement of Mr. Warburg's and Lord Melchett's subscriptions which came as a surprise to the assembly. At the first business session of the Jewish Agency council this merning Louis Marshall, leader of the American delegation, was unanimously chosen president of the session, at the suggestion of Dr. Chaim Weizmann, president of the World Zionist Organization. Lord Melchett was chosen vice-president and 12 other members of the praesidium were elected representing the various groups composing the conference.—*The Scribe* (Portland)

ISRAEL'S DESTINY

A SERMON FOR THE WEEK.—SHABBAT KI TESSEY

"Thou shalt not see thy brother's ox or his sheep driven away, and hide thyself from them; thou shalt surely bring them back unto thy brother." DEUTERONOMY.—*22—1.*

In to-morrow's Sedra we find a series of "Thou shalt not" by our MASTER MOSES when addressing his farewell message to Israel. Here we are enjoined to harmonize our relations with our neighbours, soften our feelings and humanize our temper. It is a noble injunction to tame our animal nature and develop the God in man. MOSES was fearful lest Israel would succumb to the vicious influence of the AKOM, that is, those who worship at the shrine of strange gods, and he had to lay great stress upon our duties towards each other. One cannot read the farewell address of our Lawgiver without being impressed with his desire to rescue Israel from falling into bad habits and bad companionship. To tame his animal nature man must imitate the ways of God. As God is kind, *raheom*, man must be kind. As God is merciful, *rahman*, man must be merciful. As God forgives, *solaiyah*, man must also forgive. As God is patient, *erech apayim*, man must also be patient. These are the teachings of the Bible and Talmud and Israel was enjoined to practice them and honour them in their observance. LONGFELLOW in a poem called "The Spirit of Poetry" indicates that men need ideals as much as they need bread and that the human race will soon degenerate if food is not supplied for the human spirit. The series of "Thou shalt not" in to-morrow's *Parasha* would make an imposing list. They refer to man's relations with the animals, when he builds a new house, when he must not sow his vineyard with two kinds of seed, when he should not plow with an ox and an ass together, when he should not wear mingled stuff, wool and linen together and other injunctions which had never failed to beautify and enhance the life of Israel, and to make him look in the eyes of the world as an *Am Segulah*, a kingdom of priests and a holy nation. The Talmud devotes quite a number of chapters in elucidating the Biblical teachings and the farewell admonitions given to us by our Lawgiver. Israel was from the very outset destined to play a leading role in giving to the world a religion of love, hope and duty. For this he bore the brunt of the world's contumely and contemnt. Only turn to the pages of our history and you will discover that the fires of human hate have been lit by the heat of passion and prejudice and were left to burn uncontrolled because of the absence of reason! But Israel persisted in his desire to remain true to his calling. In this he had been successful, although due to his being in the minority, his claim has been usurped and seized by an alien faith. The supremacy of Judaism over her two daughter faiths has been disputed and challenged; at one time Israel was so degraded and debased that his very name was a byword and a stink in the nostrils of others.

"UNFORTUNATE CHILD!"

There has come down to us a little address delivered by a Rabbi of Vienna, IGNATZ JEITELES, during the first quarter of the nineteeth century, the occasion being the acceptance of a little baby-boy into the ABRAHAMIC covenant. That little address is a graphic pen-picture of the trials and suffferings to which the Jews were then subjected. These are his pathetic words: 'Unfortunate child!" Be as brave as CURTIUS, as just as ARISTIDES, as wise as MENDELSSOHN, it avails thee naught. Figures and numbers are thy destiny, but above the zero thou wilt never rise. Thou wilt hear much of humanity and philanthropy, but thou wilt seek for them in vain. Thy human rights will not be respected. Never wilt thou be pardoned for the act that was committed upon thee to-day. Men will think themselves humane and just that they tolerate thee, that they do not exterminate a people accursed by God and man. Unfortunate being! Limited in every sphere of activity, crossed in every relationship, despised, an alien in the land of thy birth. That the Jew is made of flesh and blood, has feelings and aspirations the same as the rest of mankind, and, hence has equal rights and claims, no one seems to know. They will degrade thee to the filth and execration of mankind, and then will brand thee with the crime of being filthy and execrable. Unfortunate child! More unfortunate still, if rising mentally above the sphere of your co-sufferers, thou recognized the stinging bitterness and humiliation of thy degradation." (Quoted in LEOPOLD LOEW'S *"Die Lebensalter,"* Part. III, chapt. II.)

"NO WEAPON.....AGAINST THEE SHALL PROSPER"

The foregoing is but an instance to indicate the manner in which Israel was made to fall in the eyes of the world, by the very people who boasted of having taught the world a new religion of love. But Israel persisted and resisted the invasion of the alien faith. He is alive to this day, defying the world and rejoicing in his deathlessness. "I shall not die but live and sing the praise of God," said the sweet singer of Israel. Israel having overcome his enemy and the latter having ignominiously failed to undermine Israel and crush his soul, another move has been designed to watch Israel's footsteps, lest he rises up and gain again that which he had lost nineteen centuries ago. Enemies try to waylay him, enemies slander him and

[*Continued on next Column*]

"ISRAEL'S MESSENGER" HONOURED BY KING GEORGE

The communication from SIR MILES W. LAMPSON, K.C.M.G., C.B.M.V.O., the British Minister to China, published below, is a gracious acknowledgment of our humble contribution in our issue of June last, felicitating HIS MAJESTY KING GEORGE upon his recovery from his trying sick-bed and the celebration of his natal day. ISRAEL'S MESSENGER is singularly fortunate in its mission. It is proud to know that KING GEORGE, the Ruler of Great Britain which holds the Mandatory Power for New Judea, had thought so well of it that it was considered necessary to honour it with a letter of thanks and appreciation. We consider it a privilege to receive this recognition from HIS MAJESTY who has endeared himself more strongly in the hearts of his loyal subjects, who see in him an ideal Ruler, blessed with foresight to rule a great Empire over which the sun never sets. Whatever we Jews may think of the present deplorable state of affairs in our Homeland, we are certain that Jews everywhere will not fail to understand the symbol for which KING GEORGE stands in his Empire and extend to him the homage that is due to him. The greatness of the British Empire lies in the fact that, come what may, it adheres strictly to the rule of justice and fairplay, irrespective of class, colour or creed. The development of Palestine under the aegis of Great Britain will yet demonstrate the truth of the thinkers and statesmen that "Palestine as a Jewish country will become a choice gem in the Imperial crown of the British Empire." And we must not forget that the BALFOUR Declaration was issued and made possible during the benign *regime* of KING GEORGE, whose gracious communication to us through his Minister in Peiping we have pleasure in publishing:—

BRITISH LEGATION,
at PEITAIHO. PEKING.
15th August 1929.

Sir,

The King has received your letter of June 7th last enclosing a copy of the June issue of your paper, "Israel's Messenger", which contained a tribute and congratulations to His Majesty on his recovery and on the celebration of his birthday.

2. At the King's Command I am directed by the Secretary of State to convey to you an expression of His Majesty's appreciation of the kind sentiments which animated this article.

I am,
Sir,
Your obedient servant,

H.E.B.Ezra, Esquire,
52 Avenue Road,
SHANGHAI.

[*Continued from preceding Column*]

incite others, even the nearest kin against him (*e.g.* the Arabs' recent uprising in Palestine), but they labour in vain who seek to strike the fatal blow. They who seek to thwart the Divine Will, they who seek to play the role of ancient BALAK and the modern BELLOC, hardly realise the assurance given by ISAIAH, the prophet of Consolation, who laid it down as God's final oath not to destroy or efface Israel and his country from the map of the world. It was God who spoke through ISAIAH, "No weapon that is formed against thee shall prosper: And every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord. And their due reward from Me, said the Lord." (ISAIAH, 55 : 17) This is the secret of Israel's strength and the enemy knoweth and yet knoweth not. Israel will not forsake the teachings of his MASTER MOSES; he will remain true to the series of "Thou shalt" and "Thou shalt not," which is the quintessence of Judaism. Israel is fortunate in rehearsing at this time of the year the sublimest teachings of his MASTER MOSES, and realising for himself the unique destiny to which he is destined to reach *b'aharith hayamim*, in the end of days!

"PALESTINE OUTRAGES"

Under he above caption, THE CHINA PRESS *of September 3rd, devotes a leader which we have pleasure in reproducing below.* THE CHINA PRESS *is a morning daily published in Shanghai and enjoys a very large circulation. It is the only journal that has so far commented upon the outrages in New Judea, and we are sure our readers will read with interest what it has to say on the subject. The article which was written by Mr.* ARTHUR SOPHER, *follows:—*

Reuters telegraph that last Sunday witnessed a momentous meeting of ten thousand Jews from all parts of London at the Albert Hall. There were three thousand further co-religionists who, unable to gain admitance by reason of limited accommodation, held a number of everflow meetings near the Hall. Presided over by Lord Melchett (formerly Sir Alfred Mond) the meeting voiced its "feeling of horror and indignation at the massacre of Jews in Palestine." Lord Melchett stated in bold terms that they were witnessing a breakdown of the British Administration almost unequalled since the Indian Mutiny. He had no wish to criticize the present Government who took what steps they could to remedy the situation, but he averred that the position which had been allowed to arise in Palestine was a disgrace to any British Administration. The obscurity as to which Government he attributed blame is made clear in Dr. Chaim Weizmann's remarks which conveyed that a very full investigation was called for of the whole manner in which the Palestine Mandate had been administered in recent years. As the Labour Government was elected a few months ago, this must have reference to the previous Conservative Government. Evidently the "pacifist" policy of Sir Austen Chamberlain was seriously misapplied in the matter of Palestine administration also. This policy, whatever the high-impelling motives may have been, proved to be grievously at the expense of the most interested parties—the colonists —who placed their lives and treasure under the positive assurance of protection by the British Government. It may be reasonably presumed that the previous Government, as in their policy with China, was not in rapport with the views of its nationals residing in those territories.

From the ordinary man's point of view, who is unfamiliar with the profundity of Governmental work, it would appear on the face of the trouble, that the slaughter of Jews by the Arabs was a result of a religious clash over the question of worshipping at lthe "Wailing Wall"—a sacred and historic spot in the city of Jerusalem. But this superficial reason is far from the real cause of the sanguinary attacks. It must be understood that, generally, the Jewish people, in their conduct towards the Arabs, or, for that matter, towards any national, have always been more than what is proper—they have been persistently peaceful and friendly. It is unreasonable that a slight quarrel between individuals, as alleged, should have led to instant, widespread, and organized attacks at an opportunity which the aggressors realized was advantageous in that the Jewish colonists were unprotected. The magnitude and the severity of the offense implies preconceived and concerted action which lay in waiting for the moment of slightest pretext. Such subtle methods bespeak political motives on the part of interests inimical to the British Empire, which interests realize the vital importance of the British maintaining the safety of the neighbouring Suez route. In other words, innocent lives have had to be lost as a result of political machinations which should have been adequately guarded against instead of having been permitted unwarranted play.

Since the Great War the World has moved towards denunciation of settling disputes by armed force and the tendency has, therefore, been towards reduction of armament, but there is an irreducible minimum of unavoidable necessity below which it is unsound to go. Whilst resorting to arms is being looked upon as a criminal tendency, still the use of such forces for defense and police purposes is not to be regarded in the same light. To meet savage tendencies with pious pacificism is a vice of ignorance just as censurable as unwarranted warlike conflict. Palestine is again being restored to order and peace and owes this condition to control by armed force, which goes to prove the patent unwisdom of the former Government's foreign policies. What appears a beneficent policy on the part of a Government does not necessarily mean one that is intrinsically so, as may be proved by the ultimate undesirable effects. Virtue that is not useful or appropriate and takes the place of wisdom is vicious and this must be realized in order to avert future calamity.

PALESTINE RELIEF FUND

The following appeal was published in all the local dailies on Mondoy the 2nd instant:—

Sir:—The recent atrocities perpetrated upon the Jews in Palestine, as published in your esteemed columns, by our misguided Arab co-religionists, have aroused surprise and indignation throughout the civilized world.

According to a cable in your to-day's issue, there are numerous cases of starvation and hundreds are receiving bread rations. The dead are dead and are beyond recall. But the wounded, the maimed, the afflicted and the starving must be attended to without delay. This is a real form of charity. All can practice it according to their means.

I make an earnest appeal appeal to the members of the Jewish Community of Shanghai to respond to the call fer help. "He is noble who feels and acts nobly."

All donations sent to the undersigned will be gratefully received and duly acknowledged in the next special edition of ISRAEL'S MESSENGER on the 13th instant, anad forwarded forthwith to Col. F. H. KISCH, C.B.E., D.S.O., Chairman of the Palestine Zionist Executive, Jerusalem, with a arequest to allocate the fund for the mitigation of miseries both of Jews and the Arabs.

N. E. B. EZRA,
Hon. Secretary,
SHANGHAI ZIONIST ASSOCIATION.
SHANGHAI, September 1, 1929.

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Further contributions will be gladly received and duly acknowledged in ISRAEL'S MESSENGER.

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WAILING WALL ISSUE ASSUMES ACUTE STAGE

[From Indiana Jewish Chronicle.]

ZURICH, August 2 (J. T. A.)—The Sixteenth Zionist Congress in plenary session here interrupted its sessions late Friday afternoon as an expression of its deep-felt concern and anxiety over the disturbing situation which arose in Jerusalem because of the danger threatening the Western Wall of The Temple, the age-old remnant of the most sacred Jewish Holy Site in the Holy Land. Many of the delegates from all parts of the world, who listened while standing to a statement read by Nahum Sokolow, chairman, in behalf of the Zionist World Executive concerning the action of the Palestine government, stirred by religious emotion wept as they indicated their approval of the course of action suggested by the Zionist Executive. A special committee consisting of a member of the Zionist Executive, and two others, are to proceed immediately to London to make representations to the British government for the purpose of safeguarding the status quo of the Wailing Wall, around which sacred Jewish sentiments have been centered since the time of the Roman emperors. Louis Lipsky, president of the Zionist Organization of America, Vladimir Jabotinsky, leader of the Jewish Legion in Palestine during the World War and now a bitter oppositionist to the present British policy in the country; and Col. Frederick H. Kisch, D. S. O., are to compose the delegation which is to make the representations to the British Secretary of State for the Colonies. The statement adopted by the Zionist Executive and Congress as setting forth its position or the controversy with the Moslems of Palestine, which assumed an acute character with the ruling of the government that the Moslems may continue their building operations on top and around the Wall, reads as follows:

"Since the Sixteenth Zionist Congress assembled, the Zionist Executive received communications from Palestine indicating that permission given by the government for carrying out certain structural works by the Moslem authorities in the immediate neighbourhood of the Kotol Maaravi (Wailing Wall) has excited profound concern among the Jewish population. These works would involve the establishment, for the first time, of direct means of communication between the Haram area and the Arab house which has immediate access to the Jewish place of worship at the Kotol Maaravi.

"The Zionist Executive has been authoritatively assured that the execution of these works will not result in any act which is calculated to cause annoyance or disturbance to the Jewish worshippers. While not questioning the assurances as to its intentions which were given by the government of Palestine the Zionist Executive felt it their duty to draw attention to the fact that the opening of direct means of communication between the Haram area and the Jewish place of worship may, in its practical effects, have precisely those results which it is the government's desire and our just demand shall be rendered impossible. It is, moreover, this aspect of the question which gives rise to profound emotion, which is felt by all Jews of Palestine and throughout the Jewish world.

"Any legal rights which may be possessed by the owners of the property upon which the works are being carried out are governed and limited by the admitted duty of the government to protect the Jewish rights of undisturbed worship.

"After full discussion and in agreement with the Political Commission (of the Zionist Congress) the Executive has decided that one of its members shall proceed to London without delay to represent in proper quarters the grave anxiety with which the Congress regards the present situation.

"Representations will be made to the Secretary of State as to the urgent necessity of taking measures to give practical effect to the assurances received from the government in regard to the exercise of Jewish rights at the Kotol Maaravi and to assure that the essential character of the area before the Wall as a place of public worship and devotion for the Jewish people shall in no way be impaired.

Jerusalem, August 5.—Three Arabs and one Jew were held by the police as a result of new disturbances which occurred during the hours of Jewish worship at the Wailing Wall on Saturday. During the morning prayers, the worshippers were interrupted. The police intervened, arresting one Arab who was immediately tried and sentenced to seven days' imprisonment. During a second disturbance, two Arabs and one Jew were arrested. Theey will be tried to-morrow.

APPEAL TO COLONIAL OFFICE

JERUSALEM (J. T. A.)—An appeal to the British Colonial Office is the only way open to Palestinian Jews in their anxiety to maintain the status quo of the western wall of the temple, commonly known as the Wailing Wall, which is again being threatened through permission granted to the Moslems for building operations on and near the wall. Chief Rabbi A. J. Kook of the Ashkenazic community and Chief Rabbi Jacob Meir of the Sephardic community conferred for two hours recently with H. C. Luke, acting high commissioner of Palestine, who declared that he is unable to do anything because the permission for the building activities was based on the opinion of the Crown's law officers. The acting high commissioner promised to do everything in his power to keep peace at the wall.

London.—(J. T. A.)—Col. Frederick H. Kisch and Dr. David Yellin who conferred with British government officials on the question of the Wailing Wall in behalf of the Zionist Congress returned to Zurich. Before his departure Col. Kisch told the Jewish Telegraphic Agency correspondent that Dr. Yellin and he had completed their mission as far as was possible on the London end. They were also received by the High Commissioner of Palestine, Sir John Chancellor, who is now on a visit to London.

The Jewish Telegraphic Agency understands that the delegates endeavoured to secure a reopening of the entire Wailing Wall problem so that it may be settled in accordance with the terms of the Mandate. By permitting the Moslems to renew their work at the Wall, which includes the opening of a door to the other end of the Wall, the Jewish rights of undisturbed worship are being infringed upon as the opening of the blind passage will turn the place into a public road.

Jerusalem.—(J. T. A.)—The House of Commons will be asked to send a special parliamentary commission of inquiry to Jerusalem to survey and report on the questions involved in the controversy between the Jews and Moslems in Palestine over the Western Wall of the Temple, commonly known as the Wailing Wall. A recommendation to this effect was adopted at an all-Palestine Jewish conference held here under the chairmanship of Dr. Joseph Klausner, author of "Jesus of Nazareth" professor at the Hebrew University in Jerusalem.

Group and party differences of the various sections of the Jewish population in Palestine were forgotten and various committees formed by Jews for the protection of their right of access to the Wailing Wall were represented at the conference. Even the ultra-Orthodox group of Jerusalem which is at loggerheads with the secular Zionists, joined in this action. An executive committee was chosen and charged with the task of issuing appeals to the nations of the world and to Jewry throughout the world, setting forth the danger threatening the right of the Jews to worship before the remnant of the Temple, a privilege undisputed since the time of the Roman emperors. A fund to finance this action will be raised. The committee is also to take under advisement a proposal to send a special delegation of Palestine Jews to London.

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JERUSALEM: THE CITY OF PEACE, By Rev. JOHN CUTTELL

Among the many cities to which, in consequence of their antiquity and historical prominence, the term "classic" has been applied, there are certainly none more worthy of it than the City of Jerusalem. Its very name seems to be possessed of a wonderfully thrilling and fascinating power; whilst the first sight of it, by those who have been privileged to look upon it, as it lies embosomed within the range of mountains that girdle and guard it on all sides, is productive we are told, of emotions which cannot be expressed by mere words, however great their copiousness and flexibility. To a 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 powerfully magnetic attraction, and holds him by a spell which seems perfectly irresistible. His heart turns towards it as naturally and as surely as the compass needle trembles towards the north. Not a few of the Jews believe that every Israelite who dies out of Jerusalem must perform a subterranean passage to it, that he may rise again, under favourable auspices, at the last day. And perhaps there is no more affecting and suggestive sight than that which is still to be witnessed within its walls, in what is termed "the Jew's wailing-place," where, every Friday evening, when the Jewish Sabbath begins, numbers of their most venerable Rabbis may be seen kneeling among the ruins, and passionately kissing the very stones and breathing prayers through their crevices, to that Jehovah who had said "Mine eyes and my heart shall be there perpetually." Many of the stones, it is said, are worn smooth with the tears and kisses of these exiles of Judah.

And it is not at all difficult to get at the reason of this strong and enduring fascination of the City of Jerusalem over the Jewish mind, and of the passionate fervour of their patriotic attachment to it. It is simply to be found in the splendid heritage of memories with which in their minds, it is connected. From the days that the Ark of the Lord was brought by King DAVID in solemn and joyous procession to the pavilion which he had prepared for it on the Hill of Zion, Jerusalem became the centre and symbol of all that was august and sacred in Israel—of all that was nearest and dearest to the heart of the nation. As it has been very eloquently expressed, "Jerusalem, 'the foundation of peace' rose to its place of honour as the mountain-throne and sanctuary of Jehovah, the Shrine of the national worship, the metropolis of the kingdom, the rallying point of the tribes. . . . To it, in every town and hamlet of the land, the pious Israelite turned his face in prayer; to it, from the Hills of Galilee, and over the fords of Jordan, through green vine-fringed valleys, and along olive-sprinkled slopes, a thousand bands of worshippers bent their steps as the Paschal moon showed its brightening signal in the blue spring night of Caanan. The heart of man has made for itself many an altar, and turned to many a Mecca-stone in devotion; but on one only of all the cities of the earth has the seal of sanctity been set by Heaven. To the Hebrew city of the past alone belongs the pilgrim-psalm of inspiration:

> Our feet shall stand within thy gates, O Jerusalem,
> Thither the tribes go up
> To give thanks unto the name of the Lord.
> For there are set thrones of judgment,
> The thrones of the House of David.
> Pray for the peace of Jerusalem,
> They shall prosper that love thee."

But thrilling and inspiring as are the memories which are associated with Jerusalem to the patriotic Jew, they are still more so to the earnest minded Christian; inasmuch as the city is inseparably connected with the name of one to whom he believes he owes all that is beautiful and blessed in the life that now is, and all the eternal felicity which is treasured up and awaiting him in the life that is to come. . . .

Jerusalem was made the cynosure of the whole civilised world—the great focal point of the interested gaze of the whole of Christendom—and led ultimately to one of the most stupendous historical phenomena that have ever taken place, viz: the religious Crusades, undertaken for the purpose of rescuing the Holy City from the grasp of the Turks, into whose possession, after a series of thrilling vicissitudes, it had come during the middle ages. The prime mover in the inauguration of those memorable Crusades was PETER the Hermit, who having made a pilgrimage to Jerusalem and witnessed the degradation and persecution of the multitudes of Christian pilgrims that had been accustomed to flock thither, felt his spirit stirred within him by a burning desire to be revenged upon the Turks for their sacrilegious and cruel conduct. "I will rouse the martial nations of Europe in your cause," said he to SIMEON the Patriarch of Jerusalem; and the little man kept his word. After having gained over POPE URBAN II. to his project he itinerated the various countries of Europe, in monkish cowl and riding on ass, preaching up the necessity of the Crusade, until eventually, as all readers of history very well know, he had succeeded in kindling into a state of white heat that inflammable mass of enthusiasm which pervaded Europe at that time concerning the recovery of the holy Sepulchre at Jerusalem. But the historical reader will also remember that, notwithstanding the stupendous and costly apparatus of means, both in treasure and lives, thus set in motion century after century for the recovery of Jerusalem, it was still left in the hands of the Turks, by whom it has been held ever since, and in whose possession it is now.

But is this to be always so? Is the city around which so many hallowed memories cluster and crystallise to be always trodden under foot of the Gentiles? Not if we are to give credence to the "sure word of prophecy" and read rightly and intelligently the signs of the times. "Two Rabbis," says a Jewish legend, "as they drew nigh to Jerusalem, saw a fox running upon the hill of Zion, and Rabbi JOSHUA wept, for Rabbi ELIEZER smiled, "Wherefore dost thou smile?" said he who wept. "Nay, wherefore dost thou weep?" asked ELIEZER. "I weep," replied the Rabbi JOSHUA, "because I see what is written in the Lamentations 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 hath fulfilled His threatenings, I see a pledge that not one of His promises shall fail."

Of this story it may be said, that if it is not 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; and if it be true, as is currently reported, that Palestine is now held by the ROSTCHILDS, in mortgage for certain immense sums of money advanced by them to the Turkish Government, and which can never be repaid; and if in connection with this we also consider other very suggestive "signs of the times,"—such as improvement of the water-supplies of Jerusalem, and the schemes that are projected for the colonization by Jews—those promises of restoration and revival may be nearer than fulfilment than some people imagine.

We have pleasure in giving publicity to a remarkable essay by the REV. JOHN CUTTELL *on "The City of Jerusalem." Particulars regarding the career of this noted Christian divine have been unavailing at this writing, and we are, therefore, unable to say whether he is alive or not. One thing struck us most in the essay was the vein of prophecy which ran through its concluding lines regarding the future destiny of the Jews.* REV. CUTTELL *delivered a striking message and it was uttered long before the rise of Zionism. The language of the essay is above all praise and the descriptions of the Holy City true to life. We reproduce it in this issue as a tribute to the author and hope our readers will not fail to read it and enjoy it as we did.*

"WHEN WE WERE A PEOPLE OF SAINTS"

BY DR. S. M. MELAMED, CHICAGO.

When we were a people of saints, we also longed for Palestine to be sanctified there in death; to-day we accomplish acts of heroism so that we can live in Palestine and enjoy life there. To-day we care little about Kedushah, but we care more about Abodah, work, service in Palestine. In days gone by, when we were a people of saints, we produced Hassidim and Sadikim. To-day we produce Halutzim, the very embodiment of heroism. The Halutz loves Palestine with a passion unheard of. He defies deadly marshes, a tropical sun, and even bites of scorpions. The saint of days gone by was ready to die in, but not for Palestine; his mystical love for the Holy Land was primarily a love for its holy heaven. The heroic Halutz, however, is animated by a love for the Palestinian soil, and he loves it so vehemently that he is ready to give his all for it—not that his earthly remains may rest in it, but that his successors may live more happily on it.

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CORRESPONDENCE

GREETINGS FROM SEATTLE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I note with much interest and pleasure the recent issues of ISRAEL'S MESSENGER. Please accept my very cordial and hearty good wishes.—With kindest regards.

HENRY C. SAMUELS.

SEATTLE, Wash., August 1st, 1929.

THE ARABS AND THE JEWS

The following letter was published in The China Press of August 29, 1929:—

Editor,—THE CHINA PRESS.

Sir.—The communal fights raging now between the Jews and the Arabs in Palestine should open the eyes of the whole world as being another instance of fanaticism of the Mohammedans which always is ready to flare up on the least pretext. As the late editor of the *North China Daily Mail* used to say, these Mohammedans may not know the cause for which they are fighting—they will not care to deliberate as to whether or not the principle (if any) for which they are fighting is worthy of so much fuss—but tell them, or make them understand, that a fight is desirable in connection with their religion, and they become headstrong, virtually mad, and commit outrages without knowing what they are doing. Do you think that the thousands of Arabs who are now involved in the fight know the wherefore of these clashes? I am sure that because the Arabs are as a rule illiterate and ignorant, hardly a percentage of them know that it is in connection with the Wailing Wall.

You must draw conclusions from cable reports published in your yesterday's paper about the Indian Mohammedans' protests and agitations in Bombay against the attempt on the part of the British Government to quell these riots in which the aggressive Arabs are killing and plundering and otherwise worsting the Jews, who by nature are a peace-loving and martial race. It is because the Mohammedans in Bombay are a rich and powerful people that the German news agency has seen fit to report this agitation on the part of the newspapers in Bombay. There are doubtless any number of other places, such as Egypt, Syria, East Africa and so forth where similar agitations and sympathetic communal riots by Mohammedans are to-day raging, but the news does not reach the Far East for obvious reasons.

As a great Russian writer and traveler once wrote, about 35 years ago, the Mohammedans, irrespective of the country of which they are natives, are such fanatics that the more education they receive the more fanatic they grow. As yet there is no organization, other than their religion binding together the Mohammedans of the different countries, and yet their fanaticism is such a menace, singling out the Jews and such other weaker peoples for the Jews and such other weaker peoples for their victims. It is difficult to recall any communal fight in which the Mohammedans have become vanquished. A. A.

SHANGHAI, August 28 1929.

WANTS PEACE WITH ARABS

Zurich.—(J. T. A.)—Nahum Sokolow, chairman of the Zionist Executive, appearing before the Political Committee of the Zionist Congress, urged the necessity of continuing the policy of understanding with the Arabs. He criticized the action of some Palestinian journalists who create obstacles for a better understanding between the Jews and the Arabs by their frequent unwarranted attacks in the press.

"ISRAEL'S MESSENGER'S" APPEAL FOR TREES

The response to our appeal is steadily mounting up, we are pleased to say. We hope to see it responded more liberally by others. The day when the latter will begin to realise that the Fund is not a call for charity to relieve the poverty-stricken, the maimed and the crippled, but a call to DUTY then we shall have more results to show. The Jewish National Fund must grow by leaps and bounds. There are pledges to be fulfilled; there are certain obligations to be met and further offers of land to purchase. There can be no two opinions that the Fund must be loyally supported in the near future. The appeal for land and more land, for trees and more trees is more persistent than ever before. The reason for this is not far to seek. As we write this rather hurriedly, we hope to receive further response from our readers for publication in our next issue on the 4th proximo. Meanwhile, we have remitted £15|- to the Jewish National Fund on account of our local collection. The third list follows:—

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ANOTHER SAD CHAPTER IN JEWISH HISTORY

We publish below the cablegrams of various agencies which appeared in the local press, in connection with the outrages committed on Jews by the Arabs in New Judea .

London, Aug. 28.

The Jewish Telegraphic Agency reports from Beirut that troops and tanks are guarding the Jewish quarter at Damascus, where the Arabs are very excited. Some policemen and two Arabs were wounded in the course of Arab demonstrations at Beirut on August 27.

Cairo, Aug. 28.

A telephone message from Jerusalem late to-night states that the situation has been quiet there the whole day long.—Reuter.

ARABS STATE CASE

London, Aug. 28.

The Colonial Office, in a communique issued to-day, states that the situation at Jerusalem, Jaffa and Haifa is quiet. A naval detachment repressed disorder at Haifa, while reconnoitring aircraft were fired on by Arabs in the neighbourhoods of Haifa and the Ramleh Hills, around Jerusalem. A detachment of the Trans-Jordan Frontier Force repulsed Arab attacks at Beit Alpha, to the west of Beisan. The situation in Trans-Jordania is normal. The Arab case is expressed in telegrams received by the Premier, Mr. Ramsay MacDonald, to-day. A typical example is a message from the President of the Arab Executive Council at Jerusalem stating that naval and military forces may keep order, but permanent order and peace are impossible until the demands of the Arab people for the establishment of a democratic administration and the abolition of the Balfour Declaration are positively considered.—Reuter.

PROTECTING AMERICANS

Washington, Aug. 28.

General Charles G. Dawes, the American Ambassador at London, has cabled the State Department an assurance given by the Foreign Office that adequate measures are being taken by the British authorities to guarantee the safety of Americans in Palestine.

10,000 MEN OFFERED

The headquarters of the American-Palestine Jewish Legion has offered the British Ambassador, Sir Esme Howard, the services of 10,000 fighting men to restore peace in Palestine, urging that the first battalion of these forces should be shipped immediately.—Associated Press through Reuter.

(Transocean Kuomin)

Jerusalem, Aug. 28.—The period of quiet which followed upon the arrival of reinforcements for the British troops already here, was interrupted by renewed outbreaks which were promptly suppressed. They resulted, however, here as well as at Haifa in several deaths with the consequence that more trouble is brewing. It is stated that 2,000 armed Arabs reinforced by a number of Druses are en route here which, if true, would mean serious trouble. At Damascus 20,000 Arabs indulged in anti-Jewish demonstrations but were kept in check of the troops who succeeded to keep the Arabs out of the Jewish quarter. They could, however, not be prevented from marching past the British Consulate.

FRENCH WORRIED

(Transocean Kuomin)

Paris, August 28.—The French authorities are taking extensive precautions to prevent the trouble between the Arabs and Jews to spread into Syria. Immediately upon the receipt of the first news of the outbreak of trouble in Palestine, M. Leygues, the French Minister of Marine, ordered an armored cruiser to Beirut where two torpede boats were already stationed.

(Transocean Kuomin)

Jerusalem, Auguest 27.—While the capital was comparatively quiet throughout to-day, highly colored but conflicting news, regarding the situation, is brought in from the rural districts. Due to the strict press censorship it is impossible to confirm any of these rumors. There are, however, but a few observers who believe the official statement that complete quiet and order has been restored everywhere. On the contrary, it is maintained in Jewish circles that the riots of the last days are but the beginning of a systematic Arab campaign directed both against the Jews as well as the British mandate regime. It is reported that the authorities in order to efficiently cope with the situatiou are considerling the advisability of issuing arms to the Jewish Legion which was disarmed a few years ago. This measure, if carried out will add fresh fuel to the Arab dissatisfaction. It is, accordingly, held to be possible, that Palestine is on the eve of big and far reaching events. Jewish quarters, however, are convinced that Great Britain will leave nothing undone in order to assert her authority.

ALARMS GENEVA

(Transocean Kuomin)

Geneva, August 27.—The League of Nations circles are alarmed by the situation in Palestine which is generally believed to be fraught with grave difficulties. It is, accordingly, considered to be extremely probable that the Mandate Commission will deal with the Palestine question in its November session. It is also stated that British Foreign Secretary Henderson is planning to submit a statement on the riots in Palestine to the forthcoming session of the Council of the League of Nations.

REACTION IN POLAND

(Transocean Kuomin)

Warsaw, August 27.—In view of the growing unrest of the Jews over the riots in Palestine, the authorities have detailed special guards to the British Legation and the French Embassy and have, at the same time reinforced the police forces in the Jewish quarters of the city where all shops are closed and the population is reported to be planning demonstrations. The synagogues are crowded with worshippers praying for the deliverance of their brethern in Palestine. The Zionist newspapers, of which there are published in the Polish capital about half a dozen, vehemently attack the British Government which they saddle with the responsibility for the Arab outrages.

(Reuter's Service)

London, August 28.—The Jewish Telegraph Agency reports from Jerusalem that there was much bloodshed at Haifa where many Jews and Arabs were killed in the riots. Rumors were heard in Jerusalem yesterday of renewed Arab attacks in the neighborhood of the Holy City and it was reported that 2,000 armed Arabs, supported by druss from Lebanon were approaching Jerusalem. Reuter's special correspondent states that from Friday to Sunday the state of the country was extremely critical as there were only 1,200 police available, including less than 200 British.

The Arabs regard the collision as having been inevitable and as the result of the alleged aggressive policy of Zionism. There is no sign of anti-British bias.

NO DISAVOWALS

There has been no public disavowal or denunciation of the bestial brutalities at Hebron which were as bad in character, if not in extent, as anything in the memory of man. The outbreak of the crisis is an example of the grim psychology of the eastern peasant, who bears things in silence as long as he can and then suddenly runs smok. The streets of Jerusalem are largely deserted. Most of the shops are closed and private houses are bolted and barred. The old Russian buildings have been transformed into an armed camp alive with troops, cars and constabulary. Almost all of the senior officials have become ordinary police constables.

STONED TO DEATH

(Reuter's Service)

London, August 28.—News has been received in London that G. R. H. Sykes, the superintendent of the Palestinian railway at Haifa, was stoned to death on Sunday.

PRESS VIEWS

(Reuter's Service)

London, August 28.—The situation in Palestine ought never to have got out of hand declares the Times. The paper urges the need of prompt and searching enquiry both into the responsibilities of the criminals themselves and into the responsibilities of the authorities. It says it ought to be stated with the utmost authority that our policy in Palestine will be quite unaffected by the efforts of either race to dominate the other. "That our policy should stand," continues the Times, "is necessary both to our honour and to our plain interest. If we flinched we should soon have greater dangers to contend with elsewhere."

ISSUES STATEMENT

(Reuter's Service)

London, August 27.—A communique issued by the Colonial Office to-day states that the situation in Jerusalem is well in hand. All is quiet at Jerusalem and Jaffa—the previous centres of the disturbances though the rest of the country remains unsettled. The reinforcements that have arrived in Palestine or are now on their way there comprise five warships, three battalions of troops, a squadron of armoured cars, a detachment of engineers, detachments from the Signal—and the Service Corps and a squadron of Royal Air Force machines. The casualties throughout the country total 46 Moslems, four Christians and 93 Jews killed, while 73 Moslems, 12 Christians and 153 Jews have had to be taken to hospital.

(Reuter's Service)

Beerut, August 27.—Troops were rushed to the Jewish quarter of Damascus to-day following a demonstration of 20,000 Arabs in support of the Arab attacks in Palestine. The arrival of the troops has up to the present, prevented further disorders.

SITUATION IN HAND

(Reuter's Service)

London, August 27.—Reuter's special correspondent at Jerusalem cables that the situation is now well in hand. There are sufficient forces available to preclude the fear of any but local, sporadic outbreaks, and also to ensure the power of the Government to deal with these. There is no sign of any anti-British bias. A spirit of confidence is slowly returning and the ancient capital is resuming its normal peace. Its food, water and lighting services are assured.

AMERICANS SAFE

(Associated Press through Reuter)

Washington, Aug. 27.—President Hoover said to-day that, while naturally concerned over the safety of Americans in Palestine, he had been advised that the British Government had taken strong, extensive measures to restore order. The State Department has been advised by Mr. Knabenshue, the American Consul at Jerusalem, that the British authorities had promised to evacuate the Americans now guarded in the police barracks at Hebron. All Americans have been evacuated except fourteen students and two others.

WARSAW DEMONSTRATION

(Reuter's Service)

Warsaw, Aug. 28.—There were Jewish demonstrations here yesterday against Britain's alleged short-comings in Palestine. Mounted police, however, prevented thousands of demonstrators from proceeding to the British Legation.

U. S. INTERESTED

(Associated Press through Reuter)

Washington, Aug. 28.—Under blazing headlines every news item from Palestine is splashed in the papers here. The comment upon the situation has up to the present been friendly to Britain though some quarters are surprised that the British authorities, with their high reputation for efficiency in Colonial Administration, should apparently have been caught napping. Other papers suggest that the outbreak was instigated by bodies of young Fascist Jews. The latest official reports from Jerusalem are more encouraging and with the arrival of British troops the situation is expected to improve materially. A delegation, representing various Jewish organisations in the United States delivered to Colonel Stimson to-day a protest against the "unspeakable atrocities" in Palestine addressed to Sir Esme Howard, for the attention of the British Government. After an exchange of views with the State Department however, the delegation decided to withdraw the protest.

(Transocean Kuomin)

Jerusalem, August 29.—Although the situation, at least outwardly, appears somewhat easier, rumors of an imminent Arab rising are gaining in intensity. The British authorities are reported to be making extensive preparations to guard the trans-Jordan frontier where the Bedouin tribes are said to be concentrating. Scouting planes are reported to have sighted natives from the Birshebba district marching on Ghaza. The capital, Haifa, and Telabib are quiet, British troops having thrown a military cordon between the two latter cities in order to counter the attacks planned by the Arabs on Haifa's partly evacuated Jewish suburbs. In Jerusalem a few shops have reopened and only a small section of the population ventures forth into the streets. The Jewish settlement Kastinia in southern Palestine, where a British convoy was attacked on Tuesday, has been stormed by Arabs with, as it is reported, heavy casualties on both sides including some Britishers. Other settlements are still being held against the attackers. Meanwhile the law courts are beginning their trials, having sentenced yesterday to long jail terms 50 Arab villagers who were caught armed.

MEETINGS OF PROTEST

(Reuter's Service)

Warsaw, Aug. 29.—Jewish meetings of protest against the policy followed by Great Britain in Palestine continued to be held throughout the country. So far only an incident is reported from Kattowitz where several hundred demonstrators assembled in front of the British Consulate where, however, they were quickly

dispersed by the police who arrested 55 of them. According to reports from Lodzover fifty thousand Jews took part in a demonstration and adopted a resolution demanding effective protection for the Jews in Palestine. This resolution was presented to the British Vice Consul.

TROUBLE CHECKED

(Reuter's Service)

London, Aug. 29.—A communique issued by the Colonial Office to-day states that the presence of troops in Palestine has had a steadying effect upon the rioters. Large scale of disorders now appear to have been checked and, barring unforeseen circumstances, the grave situation that has existed in the past five days can be regarded as being under control. The total casualties upon to and including August 28 were 52 Moslems, four Christians and 96 Jews killed, while 103 Moslems, nine Christians and 151 Jews had to be taken to hospital.

TROOPS IN CONTROL

(Reuter's Service)

Cairo, Aug. 29.—The British troops in various parts of Palestine have carried out the role of restoring order with little opposition anywhere. The news from Jerusalem to-day shows that all is quiet in the quarters where troops are stationed.

STATEMENT ISSUED

(Reuter's Service)

London, Aug. 29.—Dr. Chaim Weizmann, President of the World Zionist Organisation, who told a meeting of the English Zionist Federation on Wednesday that he had seen Lord Passfield in connection with the recent troubles in Palestine, is reported to have stated that the Secretary of State for the Colonies recognised the justice of the Zionist demand for compensation for the loss of Jewish lives and property. The Colonial Office has issued a statement saying that the report of Dr. Weizmann's speech fails to convey the purport of Lord Passfield's conversation with him owing to its incompleteness and lack of accuracy and cannot be taken as authoritative. Dr. Weizmann, it may be recalled, is also reported to have told the meeting of the English Zionist Federation that there would be changes in the Palestine administration and that Britain would stand by the Balfour Declaration of 1917 more vigorously than ever.

SENDS REPORT

(Associated Press through Reuter)

Washington, Aug. 29.—The United States Consul at Beirut has informed the State Department that American interests in Syria are not endangered. Repercussions of the disorders in Palestine have been felt in Syria, but up to the present they have not been of a serious nature.

AN INCIDENT

(Reuter's Service)

Jerusalem, August 30.—A touching incident, which has done much to cool heated passions, is reported from the Jewish colony of Kiryat Hanawim. Three simple Arab peasants from the surrounding villages came, bringing their little children whom they offered to the Jews as hostages of peace.

HOOVER'S MESSAGE

(Reuter's Pacific Service)

New York, August 29.—President Hoover sent the following message to a mass meeting held to-day to protest against the massacres in Palestine. "I know the whole world acknowledges the fine spirit of the British Government in accepting the Palestine Mandate in order that there might under this protection, be established the Homeland so desired by the Jews. I am confident that out of the present tragic events will come greater security and safeguards for the future under which the steady rehabilitation of Palestine as a true Homeland will be even more assured."

LISTS CASUALTIES

(Reuter's Service)

Jerusalem, Aug. 30.—An official bulletin issued last night states that the country generally is quiet. It adds that to date 63 Moslems, 4 Christians and 97 Jews have been killed in the disturbances.

Protest Present Regime

New York, Aug. 29.

The Palestine National League, the New Syria Party, and the Young Men's Moslem Society have sent messages to the Pope, the British Premier, Mr. Ramsay MacDonald, President Hoover and the Mandates Commission of the League of Nations protesting against the form of government in Palestine, which, they allege, deprives the Arab population of all rights. They urge the abrogation of the Balfour declaration of November, 1917, which is to the effect that:—

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of that object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."—Associated Press through Reuter.

Sees Lord Passfield

London, Aug. 29.

Dr. Chaim Weizmann, President of the World Zionist Organization, told a meeting of the English Zionist Federation yesterday that he had seen Lord Passfield. Secretary for the Colonies, in connection with the recent troubles in Palestine. According to Chaim Weizmann, there would be changes in the Palestine administration, and Britain would stand by the Balfour Declaration of 1917 more vigorously than ever.—Reuter.

Arabs Did Not Want Jews

Rome, Aug. 29.

According to the Vatican organ "Correspondenza" the Holy See has called the attention of the Peace Conference to the dangerous situation that has grown out of the Jewish immigration into Palestine after the World War, pointing out that the original Arab population of the country did not want these immigrants and that they now entertain an inimical feeling vis-a-vis these strangers and their artificial majority. The Holy See naturally condemns the present sanguinary attacks on the Jews by the Arabs as all similar attacks on any other people would be condemned. —Transocean-Kuo Min.

(Reuter's Agency)

Jerusalem, August 30.—There was trouble at Saf-ed last night. Before military reinforcements had time to arrive, a body of Arabs attacked the Jewish houses in the town, killing five Jews and wounding 20. The Arabs then set fire to the buildings in the main street of the Jewish quarter. Among other premises an oil company's store was gutted.

(Reuter's Agency)

London, August 30.—An official communique issued by the Colonial Office states that considerable force of Arabs is reported to have crossed the Syrian frontier into Palestine this morning. Aircraft have been despatched to check their progress. The situation in Palestine and on the other side of Jordan continues quiet.

Balfour Has Unabated Confidence

(Reuter's Agency)

London, August 30.—Earl Balfour, K.G., has written to Chaim Weizmann, the president of the Jewish Agency, as follows:

"Events in Palestine move my disgust and indignation but do not shake my confidence in the general policy which you and your colleagues are pursuing successfully in Palestine under the mandated system, with all its inherent difficulties. The British Empire and all the Powers with which it has been closely associated have solemnly declared their intention of again rendering Palestine the national home of the Jewish people. Their policy harmonizes with the best opinion of Western civilization throughout the world. To its fulfilment is promised the support of the British Empire. That pledge has been given and you may depend upon it that it is not going to be withdrawn."

Death Toll 164

(Reuter's Agency)

Jerusalem, Aug. 30.—An Official bulletin issued last night states that the country generally is quiet. It adds that to date 63 Moslems, 4 Christians and 97 Jews have been killed in the disturbances.

New Yorkers Protest

(United Press)

New York, August 29.—Twentyfive thousand Jews met to-day in Madison Square Garden to protest against Arab riots directed against Jews in Palestine. A message from President Hoover was read, in which the President urged support of relief efforts and said that the United States is "deeply concerned" over the Palestine situation.

OUTLOOK DARK

(Transocean Kuomin)

Jerusalem, August 31.—The situation, is still far from re-assuring, isolated riots occurring here and there invariably resulting in some loss of life. The agitation in Syria undertaken with the view to enlist the support of the Arabs living here for an action in Palestine would appear to be attended with success. Large bodies of Syrian Arabs are said to be concentrating at various points. Official reports confirm the rumors that at Saf-ed in northern Palestine a considerable engagement took place. The rioters had set whole streets in flames. The number of the casualties is not known but believed to be large as the fight lasted six hours.

London, Aug. 31.

A Colonial Office communique states that British armed forces hold all important centres in Palestine from Saf-ed in the north to Beersheba in the south. This area is quiet. Bedouin tribes from Sinai, Syria and Trans-Jordania are threatening to march on Palestine. Some have already crossed the frontier, and an air force and armoured cars have been sent to deal with the situation.—Reuter.

French Precautions

Paris, Sept. 1.

The French Government has taken extensive precautions to prevent marauding bands from crossing the Syrian frontier to Palestine. Official circles declare that the bands, which the Colonial Office communique mentions as having entered Palestine, could only have come from across the Jordan.—Reuter.

Pope Sends Representative

Rome, Aug. 31.

Owing to the disturbing events in Palestine the Holy See instructed Monsignore Valeri, the apostolic delegate for Egypt and Arabia, who resides at Cairo, to proceed to Jerusalem in order to arrange for adequate protection of the catholic institutes there and to keep the Holy See informed on the situation. The intended tour of Palestine by members of the papal bible institutions and all pilgrimages are indefinitely postponed.—Transocean-Kuo Min.

London, Sept. 1.

A communique issued by the Colonial Office to-day states that the situation on the trans-Jordanian frontier has definitely improved. The High Commissioner of Syria is reorganising and reinforcing the French military dispositions along the southern Syrian frontier to prevent armed bands of Arabs entering Palestine.

London Protest

London, Sept. 1.

Ten thousand Jews from all parts of London attended a meeting of protest to-day at the Albert Hall, Lord Melchett presiding, to voice their "feeling of horror and indignation at the massacre of Jews in Palestine." Three thousand of their co-religionists were unable to gain admission and the police had to intervene when the crowds began to storm the entrances. Eventually a number of overflow meetings were held near the Hall.

Lord Melchett said that they were witnessing a breakdown of the British administration almost unequalled since the Indian mutiny. He had no wish to criticise the present Government, who took what steps they could to remedy the situation, but the position which had been allowed to arise in Palestine was a disgrace to any British administration.

Dr. Chaim Weizmann President of the World Zionist Organisation, said that the matter called for a very full investigation of the whole manner in which the Palestine Mandate had been administered in recent years.—Reuter.

Savage Murders

Jerusalem, Sept. 2.

The High Commissioner of Palestine, Lieut.-Col. Sir John Chancellor, has issued a proclamation referring in very strong terms to the "savage murders of defenceless Jews regardless of age and sex" and declaring: "My first duties will be to restore order and inflict stern punishment upon those found guilty of acts of acts of violence."

Sir John Chancellor states that, in view of the recent events, he will suspend the discussions which, he in accordance with a promise he gave the Committee of the Arab Executive, he initiated with His Majesty's Government regarding consititutional changes in Palestine.

The Casualties

Jerusalem, Sept. 2.

The latest official list of casualties as the result of clashes between Jews and Arabs states that 109 Jews, 83 Moslems and four Christians have been killed, while it transpires that six more Jews were killed at Saf-ed on Thursday.—Reuter.

Other Demonstrations

Belgrade, Sept 2.

A large demonstration was staged here by local Jews protesting against the situation and the happenings in Palestine. This demonstration was made the occasion of starting a collection of money in favour of the victims of the Palestine riots.

At Bucharest also a huge demonstration was held, the result of which was the formation of a league of Jewish volunteers for Palestine which is said to have the approval of the Rumanian Minister of War.—Transocean-Kuo Min.

(Transocean Kuomin)

Jerusalem, September 2.—While Jerusalem, though most of its shops are still closed, is returning to normal appearance, specially detailed constables are disarming Arabs as well as Jews. According to reports from Galilee, the Jewish colonies situated there are anticipating attacks by Arabs and have requested the authorities to rush troops to their assistance. From other districts also reports are coming in about numerous raids and clashes of minor size. Owing to the over-crowding of certain places by homeless Jews, the appearance of epidemics is feared and the authorities are taking extensive precautions against such a possibility.

ISSUES REPORT

(Reuter's Service)

London, September 2.—A communique issued by the Colonial office to-day states that the inhabitants of the country north of Safed are inclined to be restless, but the situation in the other districts affected by the recent disturbances generally is quiet. Demonstration flights were carried out in strength yesterday over the north and north-eastern areas of Palestine, where armed bands of Arabs were still reported to be crossing the frontier from Syria.

ISSUES APPEAL

(Reuter's Service)

London, Sept. 3.—The Aga Khan, as president of the British Red Crescent Society, has issued an appeal to Moslems for funds for the relief of destitute Moslems in Palestine.

MANDATE AND BALFOUR DECLARATION WILL BE FOLLOWED

London, Sept. 2.

The situation in Palestine is described in a communique issued by the Colonial Office tonight as being generally quiet, but there have been local incidents in the north. An attack on the police barracks at Hattin, eight miles west of Lake Tiberias, was successfully repulsed. There was some slight hand-to-hand fighting at Yesud Hamala, north of Lake Tiberias, followed by some arrests. There have been no casualties to British troops. The attitude of the Trans-Jordan tribes is satisfactory, except in two small areas in the north.

After referring to the steps taken to restore order in Palestine and the measures adopted in respect of the trial of the many persons arrested, the Colonial Office communique says that a Commission of Inquiry will proceed to Palestine this month to inquire into the immediate cause of the recent outbreak, including the extent to which it may be regarded as pre-concerted or due to organised action. The Chairman of the commission will be Sir Walter Shaw, who was Chief Justice in the Straits Settlements from 1921 to 25. Associated with him will be three members of the House of Commons, one each selected from the Labour Conservative and Liberal parties.

The communique states that:

"In view of suggestions made in certain quarters, the British Government wishes to make clear that there is no idea of reconsidering the British tenure of the Palestine Mandate. No inquiry is contemplated which might alter Britain's position in regard to the Mandate or the policy laid down in the Balfour Declaration. The inquiry now initiated will therefore, be limited to the immediate emergency and will not extend to considerations of major policy." When the report of the Commission has been received, the Government will earnestly consider along what lines, within the terms of its Mandate, its future policy in Palestine should be directed.—Reuter.

Arab Reply To Commissioner

Jerusalem, Sept. 4.

The Arab Executive in Palestine has replied to the proclamation of the High Commissioner, Lieut. Col. Sir John Chancellor, in which he referred in very strong terms to the "savage murders of defenceless Jews regardless of age and sex" and declared that his first duties would be to restore order and to inflict stern punishment upon those found guilty of acts of violence. The members of the Arab Executive say they read the proclamation with astonishment and regret, and point out that most of the Jews were armed and that the Government armed many Jews. No Jews, they say, were mutilated even at Hebron, but on the other hand certain Arabs were mutilated by Jews, and Jewish mobs killed Arab women and children. They allege that Jews committed the first murders of women and children, and state that the troubles in Palestine, past and present, are the direct result of the British Zionist policy "which aims at annihilating the Arab nation in favour of reviving a non-existent Jewish nation."

The Arabs insist on an "Impartial inquiry by outsiders whose sense of justice is not curbed by Zionist influence."—Reuter.

Warships "Stand By"

Malta, Sept. 4.

Despite the improved situation in Palestine the battleship Royal Sovereign, the aircraft carrier Eagle and two destroyers are standing by ready to proceed to Palestine if events demand their presence.—Reuter.

Prayers For Victims

Bucharest, Sept. 4.

All Jewish establishments throughout Rumania closed this afternoon. Special services are being held in all synagogues in order to offer prayers for the victims in the Palestine riots.—Transocean-Kuo Min.

ARAB RAIDERS ARE DEFEATED

London, Sept. 5.

The Colonial Office announces that successful action was taken against a party of raiding Arabs on the evening of September 3 at El Meshe, a village to the east of Mt. Tabour. 26 casualties were inflicted upon the raiders, while one soldier was slightly injured. The French authorities in Syria have posted detachments on the Palestine frontier, north of Saf-ed, to prevent the incursion of Arabs into Palestine. The situation remained generally quiet on Wednesday. Aircraft continue systematically to patrol the whole country.—Reuter.

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HENDERSON DEFINES POLICY

(Reuter's Agency)

Geneva, Sept. 6.—Mr. Arthur Henderson, the British Foreign Secretary, addressing the Council of the League of Nations to-day on the events in Palestine, said that the British Government regarded the mandate as a trusteeship. The British Government, he added, very profoundly regretted the grave and unfortunate incidents which had occurred but it was difficult to offer a full explanation of the causes of the disturbance until order had been more completely restored. He rehesitated to say that the disorders had definitely ended, but it might be said that the situation had been kept in hand. Mr. Henderson emphasized that martial law was not in force, and that the participants in the disturbances were being tried in the ordinary courts. He declared that the British Government had no intention of reconsidering the tenure of the British Mandate in Palestine and repeated verbatim the Colonial Office communique, issued on September 3, which announced that a Commission of Inquiry would proceed to Palestine this month to inquire into the immediate causes of the recent outbreak, including the extent to which it may be regarded as pre-concerted or due to organised action. The Chairman of the Commission will be Sir Walter Shaw, who was Chief Justice in the Straits Settlements from 1921 to 1925 and associated with him will be three members of the House of Commons, one each selected from the Labour, Conservative and Liberal parties.

FRANCE GUARDS SYRIA

Later.—M. Briand, the French Premier, declared that the French Government had taken the necessary measures to prevent any aggravation of the disorders from the Syrian side and he did not think there would be a recrudescence of the trouble.

TROOPS WITHDRAWN IN PALESTINE

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The Colonial Office states that it has been possible to withdraw some of the detachments of troops sent to outlying districts in Palestine, but the disaffected areas are being patrolled by police forces supplemented by troops. These have succeeded is recovering amount of the property which had been looted in the recent rioting.—Reuter.

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[Continued on page 16]

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dispersed by the police who arrested 55 of them. According to reports from Lodzover fifty thousand Jews took part in a demonstration and adopted a resolution demanding effective protection for the Jews in Palestine. This resolution was presented to the British Vice Consul.

TROUBLE CHECKED

(Reuter's Service)

London, Aug. 29. A communique issued by the Colonial Office to-day states that the presence of troops in Palestine has had a steadying effect upon the rioters. Large scale of disorders now appear to have been checked and, barring unforeseen circumstances, the grave situation that has existed in the past five days can be regarded as being under control. The total casualties upon to and including August 28 were 52 Moslems, four Christians and 96 Jews killed, while 103 Moslems, nine Christians and 151 Jews had to be taken to hospital.

TROOPS IN CONTROL

(Reuter's Service)

Cairo, Aug. 29. The British troops in various parts of Palestine have carried out the role of restoring order with little opposition anywhere. The news from Jerusalem to-day shows that all is quiet in the quarters where troops are stationed.

STATEMENT ISSUED

(Reuter's Service)

London, Aug. 29. Dr. Chaim Weizmann, President of the World Zionist Organisation, who told a meeting of the English Zionist Federation on Wednesday that he had seen Lord Passfield in connection with the recent troubles in Palestine, is reported to have stated that the Secretary of State for the Colonies recognised the justice of the Zionist demand for compensation for the loss of Jewish lives and property. The Colonial Office has issued a statement saying that the report of Dr. Weizmann's speech fails to convey the purport of Lord Passfield's conversation with him owing to its incompleteness and lack of accuracy and cannot be taken as authoritative. Dr. Weizmann, it may be recalled, is also reported to have told the meeting of the English Zionist Federation that there would be changes in the Palestine administration and that Britain would stand by the Balfour Declaration of 1917 more vigorously than ever.

SENDS REPORT

(Associated Press through Reuter)

Washington, Aug. 29.—The United States Consul at Beirut has informed the State Department that American interests in Syria are not endangered. Repercussions of the disorders in Palestine have been felt in Syria, but up to the present they have not been of a serious nature.

AN INCIDENT

(Reuter's Service)

Jerusalem, August 30. A touching incident, which has done much to cool heated passions, is reported from the Jewish colony of Kiryat Hamawim. Three simple Arab peasants from the surrounding villages came, bringing their little children whom they offered to the Jews as hostages of peace.

HOOVER'S MESSAGE

(Reuter's Pacific Service)

New York, August 29.—President Hoover sent the following message to a mass meeting held to-day to protest against the massacres in Palestine. "I know the whole world acknowledges the fine spirit of the British Government in accepting the Palestine Mandate in order that there might under this protection, be established the Homeland so desired by the Jews. I am confident that out of the present tragic events will come greater security and safeguards for the future under which the steady rehabilitation of Palestine as a true Homeland will be even more assured."

LISTS CASUALTIES

(Reuter's Service)

Jerusalem, Aug. 30. An official bulletin issued last night states that the country generally is quiet. It adds that to date 63 Moslems, 4 Christians, and 97 Jews have been killed in the disturbances.

Protest Present Regime

New York, Aug. 29.

The Palestine National League, the New Syria Party, and the Young Men's Moslem Society have sent messages to the Pope, the British Premier, Mr. Ramsay MacDonald, President Hoover and the Mandates Commission of the League of Nations protesting against the form of government in Palestine, which they allege, deprives the Arab population of all rights. They urge the abrogation of the Balfour declaration of November, 1917, which is to the effect that:

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of that object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."—Associated Press through Reuter.

Sees Lord Passfield

London, Aug. 29.

Dr. Chaim Weizmann, President of the World Zionist Organization, told a meeting of the English Zionist Federation yesterday that he had seen Lord Passfield, Secretary for the Colonies, in connection with the recent troubles in Palestine. According to Chaim Weizmann, there would be changes in the Palestine administration, and Britain would stand by the Balfour Declaration of 1917 more vigorously than ever.—Reuter.

Arabs Did Not Want Jews

Rome, Aug. 29.

According to the Vatican organ "Correspondenza" the Holy See has called the attention of the Peace Conference to the dangerous situation that has grown out of the Jewish immigration into Palestine after the World War, pointing out that the original Arab population of the country did not want these immigrants and that they now entertain an inimical feeling vis-a-vis the e strangers and their artificial majority. The Holy See naturally condemns the present sanguinary attacks on the Jews by the Arabs as all similar attacks on any other people would be condemned —Trans-ocean-Kuo Min.

(Reuter's Agency)

Jerusalem, August 30. There was trouble at Safed last night. Before military reinforcements had time to arrive, a body of Arabs attacked the Jewish houses in the town, killing five Jews and wounding 20. The Arabs then set fire to the buildings in the main street of the Jewish quarter. Among other premises an oil company's store was gutted.

(Reuter's Agency)

London, August 30. An official communique issued by the Colonial Office states that considerable force of Arabs is reported to have crossed the Syrian frontier into Palestine this morning. Aircraft have been despatched to check their progress. The situation in Palestine and on the other side of Jordan continues quiet.

Balfour Has Unabated Confidence

(Reuter's Agency)

London, August 30. Earl Balfour, K.G., has written to Chaim Weizmann, the president of the Jewish Agency, as follows:

"Events in Palestine move my disgust and indignation but do not shake my confidence in the general policy which you and your colleagues are pursuing successfully in Palestine under the mandated system, with all its inherent difficulties. The British Empire and all the Powers with which it has been closely associated have solemnly declared their intention of again rendering Palestine the national home of the Jewish people. Their policy harmonizes with the best opinion of Western civilization throughout the world. To its fulfilment is promised the support of the British Empire. That pledge has been given and you may depend upon it that it is not going to be withdrawn."

Death Toll 161

(Reuter's Agency)

Jerusalem, Aug. 30. An official bulletin issued last night states that the country generally is quiet. It adds that to date 63 Moslems, 4 Christians and 97 Jews have been killed in the disturbances.

New Yorkers Protest

(United Press)

New York, August 29. Twenty-five thousand Jews met to-day in Madison Square Garden to protest against Arab riots directed against Jews in Palestine. A message from President Hoover was read, in which the President urged support of relief efforts and said that the United States is "deeply concerned" over the Palestine situation.

OUTLOOK DARK

(Transocean Kuomin)

Jerusalem, August 31. The situation is still far from pacifying, isolated riots occurring here and there invariably resulting in some loss of life. The agitation in Syria undertaken with the view to enlist the support of the Arabs living here for an action in Palestine would appear to be attended with success. Large bodies of Syrian Arabs are said to be concentrating at various points. Official reports confirm the rumour that at Safed in northern Palestine a considerable engagement took place. The rioters had set whole streets in flames. The number of the casualties is not known but believed to be large as the fight lasted six hours.

London, Aug. 31.

A Colonial Office communique states that British armed forces hold all important centres in Palestine from Safed in the north to Beersheba in the south. This area is quiet. Bedouin tribes from Sinai, Syria and Trans-Jordania are threatening to march on Palestine. Some have already crossed the frontier, and an air force and armoured cars have been sent to deal with the situation.—Reuter.

French Precautions

Paris, Sept. 1

The French Government has taken extensive precautions to prevent marauding bands from crossing the Syrian frontier to Palestine. Official circles declare that the bands, which the Colonial Office communique mentions as having entered Palestine, could only have come from across the Jordan.—Reuter.

Pope Sends Representative

Rome, Aug. 31.

Owing to the disturbing events in Palestine the Holy See instructed Monsignore Valeri, the apostolic delegate for Egypt and Arabia, who resides at Cairo, to proceed to Jerusalem in order to arrange for adequate protection of the catholic institutes there and to keep the Holy See informed on the situation. The intended tour of Palestine by members of the papal bible institutes and all pilgrimages are indefinitely postponed.—Trans-ocean Kuo Min.

London, Sept. 1.

A communique issued by the Colonial Office to-day states that the situation on the trans-Jordanian frontier has definitely improved. The High Commissioner of Syria is reorganising and reinforcing the French military dispositions along the southern Syrian frontier to prevent armed bands of Arabs entering Palestine.

London Protest

London, Sept. 1.

Ten thousand Jews from all part of London attended a meeting of protest to-day at the Albert Hall, Lord Melchett presiding, to voice their shocking of horror and indignation at the massacres of Jews in Palestine. Three thousand of the overflowing crowd were able to gain admission and the police had to intervene when the crowds began to storm the entrances. Essentially a meeting of orthodox synagogues were held near the Hall.

Lord Melchett said that they were witnessing a breakdown of the British administration almost unparalled since the Indian mutiny. He had no wish to embarrass the present Government, who took what steps they could to remedy the situation, but the position which had been allowed to arise in Palestine was a disgrace to any British administration.

Dr. Chaim Weizmann, President of the World Zionist Organisation, said that the matter called for a very full investigation of the whole manner in which the Palestine Mandate had been administered in recent years.—Reuter.

Savage Murders

Jerusalem, Sept. 2.

The High Commissioner of Palestine, Lieut.-Col. Sir John Chancellor, has issued a proclamation referring in very strong terms to the "savage murders of defenceless Jews regardless of age and sex" and declaring: "My first duties will be to restore order and inflict stern punishment upon those found guilty of acts of acts of violence."

Sir John Chancellor states that, in view of the recent events, he will suspend the discussions which, he in accordance with a promise he gave the Committee of the Arab Executive, he initiated with His Majesty's Government regarding constitutional change in Palestine.

The Casualties

Jerusalem, Sept. 2.

The latest official list of casualties as the result of clashes between Jews and Arabs state that 109 Jews, 87 Moslems and four Christians have been killed, while it transpires that six more Jews were killed at Safed on Thursday.—Reuter.

Other Demonstrations

Belgrade, Sept 2.

A large demonstration was staged here by local Jews protesting against the situation and the happenings in Palestine. This demonstration was made the occasion of raising a collection of money in favour of the victims of the Palestine riots.

At Bucharest also a huge demonstration was held, the result of which was the formation of a legeion of Jewish volunteers for Palestine which is said to have the approval of the Rumanian Minister of War.—Transocean Kuo Min.

(Transocean Kuomin)

Jerusalem, September 2. While Jerusalem though most of its shops are still closed is

returning to normal appearance, specially detailed constables are disarming Arabs as well as Jews. According to reports from Galilee, the Jewish colonies situated there are anticipating attacks by Arabs and have requested the authorities to rush troops to their assistance. From other districts also reports are coming in about numerous raids and clashes of minor size. Owing to the over-crowding of certain places by homeless Jews, the appearance of epidemics is feared and the authorities are taking extensive precautions against such a possibility.

ISSUES REPORT

(Reuter's Service)

London, September 2.—A communique issued by the Colonial office to-day states that the inhabitants of the country north of Safed are inclined to be restless, but the situation in the other districts affected by the recent disturbances generally is quiet. Demonstration flights were carried out in strength yesterday over the north and north-eastern areas of Palestine, where armed bands of Arabs were still reported to be crossing the frontier from Syria.

ISSUES APPEAL

(Reuter's Service)

London, Sept. 3.—The Aga Khan, as president of the British Red Crescent Society, has issued an appeal to Moslems for funds for the relief of destitute Moslems in Palestine.

MANDATE AND BALFOUR DECLARATION WILL BE FOLLOWED

London, Sept. 3.

The situation in Palestine is described in a communique issued by the Colonial Office tonight as being generally quiet, but there have been local incidents in the north. An attack on the police barracks at Hattin, eight miles west of Lake Tiberias, was successfully repulsed. There was some slight hand-to-hand fighting at Yesud Hamala, north of Lake Tiberias, followed by some arrests. There have been no casualities to British troops. The attitude of the Trans-Jordan tribes is satisfactory, except in two small areas in the north.

After referring to the stops taken to restore order in Palestine and the measures adopted in respect of the trial of the many persons arrested, the Colonial Office communique says that a Commission of Inquiry will proceed to Palestine this month to inquire into the immediate cause of the recent outbreak, including the extent to which it may be regarded as pre-concerted or due to organized action. The Chairman of the commission will be Sir Walter Shaw, who was Chief Justice in the Straits Settlements from 1921 to 25. Associated with him wi'l be three members of the House of Commons, one each selected from the Labour Conservative and Liberal parties.

The communique states that:

"In view of suggestions made in certain quarters, the British Government wishes to make clear that there is no idea of reconsidering the British tenure of the Palestine Mandate, No inquiry is contemplated which might alter Britain's position in regard to the Mandate or the policy laid down in the Balfour Declaration. The inquiry now initiated will therefore, be limited to the immediate emergency and will not extend to considerations of major policy." When the report of the Commission has been received, the Government will earnestly consider along what lines, within the terms of its Mandate, its future policy in Palestine should be directed.—Reuter.

Arab Reply To Commissioner

Jerusalem, Sept. 4.

The Arab Executive in Palestine has replied to the proclamation of the High Commissioner, Lieut. Col. Sir John Chancellor, in which he referred in very strong terms to the "savage murders of defenceless Jews regardless of age and sex" and declared that his first duties would be to restore order and to inflict stern punishment upon those found guilty of acts of violence. The members of the Arab Executive say they read the proclamation with astonishment and regret, and point out that most of the Jews were armed and that the Government armed many Jews. No Jews, they say, were mutilated even at Hebron, but on the other hand certain Arabs were mutilated by Jews, and Jewish mobs killed Arab women and children. They allege that Jews committed the first murders of women and children, and state that the troubles in Palestine, past and present, are the direct result of the British Zionist policy "which aims at annihilating the Arab nation in favour of reviving a non-existent Jewish nation."

The Arabs insist on an "Impartial inquiry by outsiders whose sense of justice is not curbed by Zionist influence."—Reuter.

Warships "Stand By"

Malta, Sept. 4.

Despite the improved situation in Palestine the battleship Royal Sovereign, the aircraft carrier Eagle and two destroyers are standing by ready to proceed to Palestine if events demand their presence.—Reutr.

Prayers For Victims

Bucharest, Sept. 4.

All Jewish establishments throughout Rumania closed this afternoon. Special services are being held in all synagogues in order to offer prayers for the victims in the Palestine riots.—Transocean-Kuo Min.

ARAB RAIDERS ARE DEFEATED

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[*Continued from page 15*]

Arab Leader Blames Jews
(Reuter's Agency)

Jerusalem, Sept. 8.—Interviewed by a representative of Reuters Agency, the Grand Mufti, one of the leaders of the Mohammedan community, declared that the recent attacks made by the Arabs on the Jews were provoked by Jewish greed and ambition, which aimed at gaining universal support, the re-opening of the question of the Wailing Wall and a desire to influence the Labour Government in England to amend the status quo.

Minor Clashes Reported
(Reuter's Agency)

Jerusalem, Sept. 8.—Quiet reigning during the last few days has only been disturbed by several minor clashes between Jews and Arabs, in which the latter are invariably reported to have been the attackers. In every case, however, British troops immediately intervened. So far no deaths have been reported though several people are severely wounded.

Situation Quietening Down
(Reuter's Agency)

Jerusalem, Sept. 8.—Affording evidence of the confidence of the authorities that further trouble is not expected in southern Palestine, the aircraft-carrier Courageous, which has been anchored off the coast near Gaza since the Bedouin tribes round Beersheba threatened to march on Jerusalem, has now moved north to Jaffa.

REFUTES ARABS' ALLEGATIONS

Jerusalem, Sept. 9.

The Jewish National Council in Palestine (Vaad Leumi), replying to the statement made by the Arab Executive on September 4, refute the allegations against Jews contained in the statement and say that, if the Government had armed Jews, the latter would not have been slaughtered like sheep without firing a shot. The Jewish National Council declare that there was a public distribution of knives in Jerusalem streets to Moslems who came to town, allegedly to pray, on August 23.

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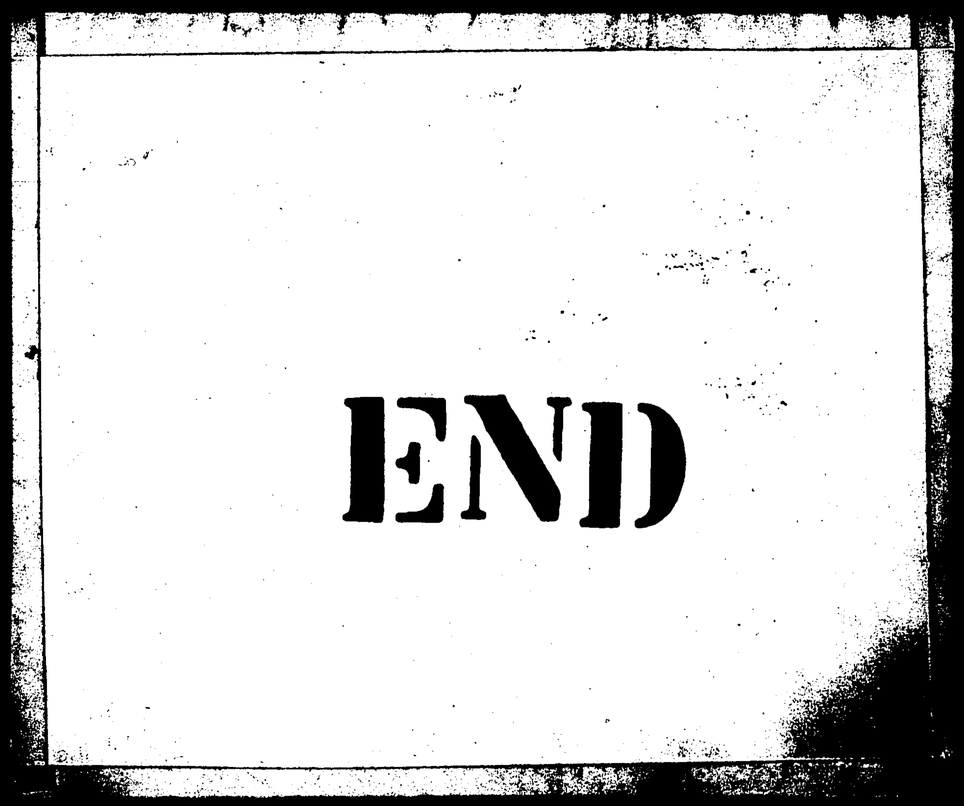
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READ IN THIS ISSUE: NEW YEAR MESSAGE FROM THE HAHAM DR. M. GASTER, See page 5: THE MENACE OF ASSIMILATION, By Dr. LOUIS I. NEWMAN AND THE LOCAL ZIONIST ASSOCIATION'S TRIBUTE TO THE LATE MR. LOUIS MARSHALL.

4th October, 1929
29th Ellul, 5689

SHANGHAI, CHINA

猶太月報社

ESTABLISHED 1904
26th year of publication

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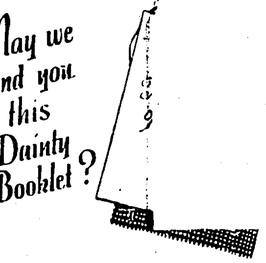

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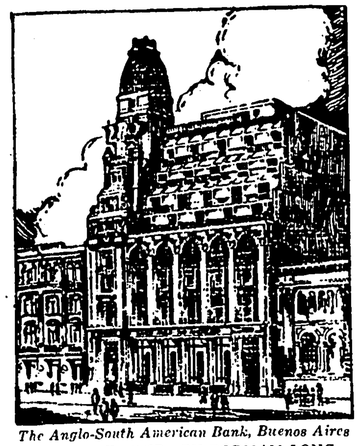

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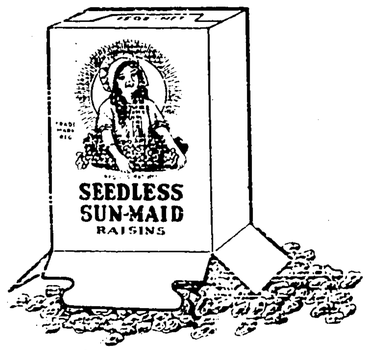

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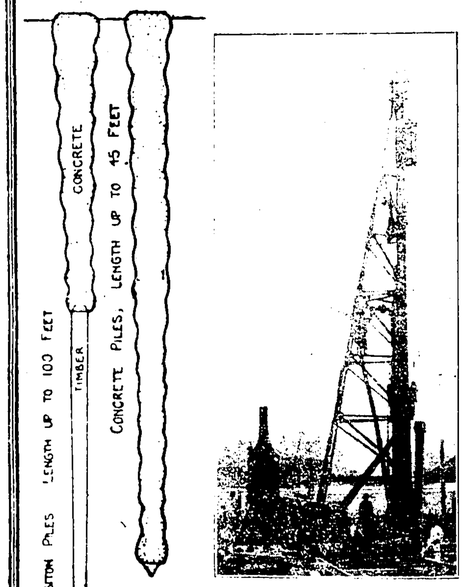

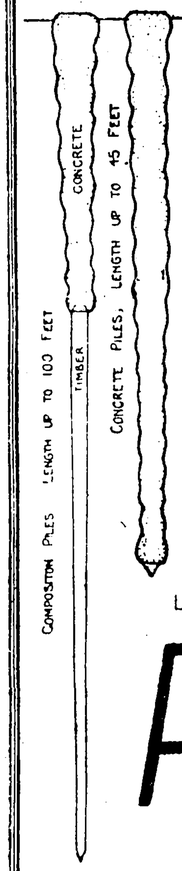

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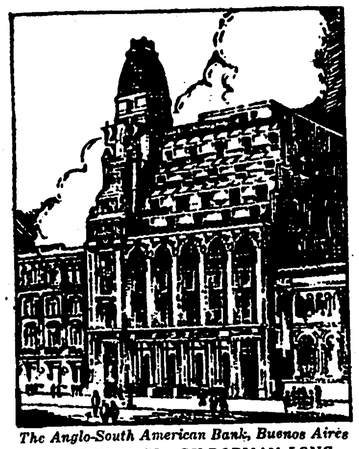

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IN
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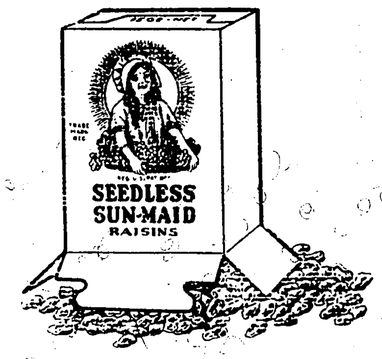

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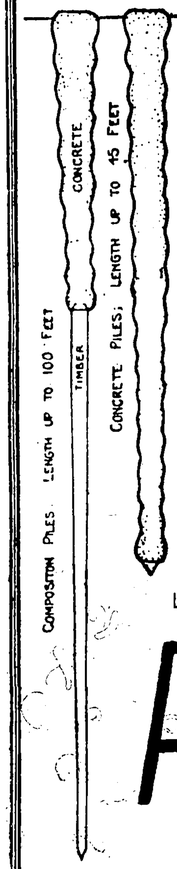

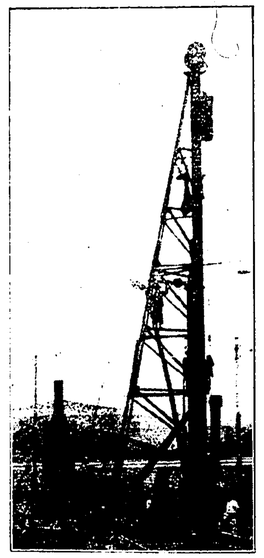

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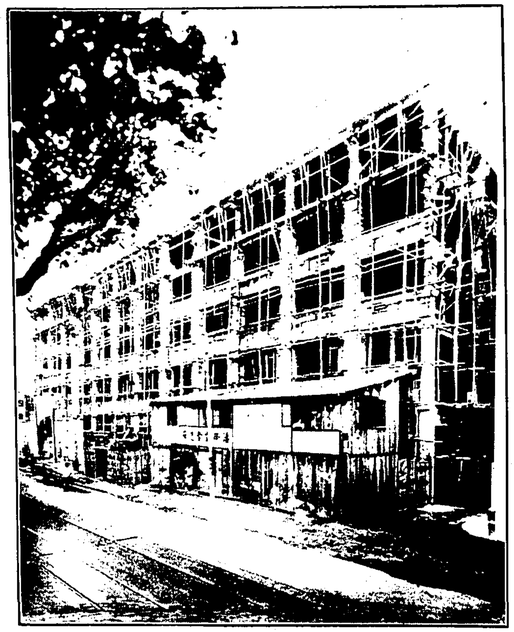
ONE OF THE MOST NOTABLE FEATS IN THE BUILDING LINE IS THE REMARKABLE PERFORMANCE BY POAN YOUNG FOO, ONE OF THE LEADING LOCAL CONTRACTORS, ON HIS LATEST JOB, THE D. G. M. ARONOVSKY GODOWN ON BROADWAY.

THIS BUILDING AS DESCRIBED IN THE JULY ISSUE OF "ISRAEL'S MESSENGER," IS AN IMPOSING MODERN FIREPROOF CONSTRUCTION, FIVE STORIED HIGH, DESIGNED BY MR. A. J. YARON.

THE CONTRACT WAS RELEASED ON THE 15th JUNE, 1929, AND BY THE 25th AUGUST, 1929, A PERIOD OF EXACTLY FIFTY-NINE WORKING DAYS ALL OF THE CONCRETE WAS POURED A TOTAL OF 3,700 CUBIC YARDS. IT IS ONLY BY CAREFUL PLANNING AND EXECUTION AND CO-OPERATION ON THE PART OF THE WORKMEN THAT THIS COULD HAVE BEEN DONE.



ARONOVSKY GODOWN IN COURSE OF CONSTRUCTION

"We are getting there," says Mr. **Poan Young Foo,** "and soon we shall be on a par with the leading contractors of the United States, who are renowned for their rapid execution and speed." There is a tendency, added Mr. **Poan Young Foo,** with a face beaming with smile, "for better co-operation between the labour unions, material dealers etc., and this is due to the fact that Shanghai is rapidly becoming a rich and greater city."

TO RETURN TO THE ACTUAL BUILDING CONTRACT Mr. POAN YOUNG FOO said that he delivered THE BUILDING COMPLETELY ON THE 15TH SEPTEMBER, 1929, TWO MONTHS AHEAD OF HIS CONTRACT. DISCOUNTING THE DAYS OF BAD WEATHER THE BUILDING WAS ACTUALLY FINISHED IN 103 DAYS.

ANOTHER INTERESTING FEATURE IS THE FACT THAT ON THE 23rd JULY, 1929, 38 DAYS AFTER THE BUILDING WAS STARTED, MR. ARONOSVKY HAD MADE USE OF THE FIRST AND SECOND FLOORS OF THE GODOWN.

WE ARE SURELY USHERING IN A NEW ERA IN THE INDUSTRIAL WORLD IN SHANGHAI. IT IS TANTAMOUNT TO A REVOLUTION. OLD RESIDENTS OF SHANGHAI REMEMBER WELL THAT CONSTRACTORS AS A RULE TOOK EXTRA TIME OVER AND AHEAD OF THE STIPULATED TIME MENTIONED IN THE CONTRACT, AND TO THINK THAT MR. ARONOVSKY HAD AT HIS DISPOSAL TWO STOREYS, APPROXIMATELY 60,000 SQUARE FEET IN JUST A LITTLE OVER ONE MONTH IS A STARTLING REVELATION TO MANY AND A RECORD FOR SHANGHAI.

WE MUST CONGRATULATE MR. POAN YOUNG FOO!

POAN YOUNG FOO STANDS FOR RELIABILITY AND PUNCTUALITY IN THE EXECUTION OF TENDERS FAVOURED HIM.

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"UPLIFT YOUR HEARTS"

NEW YEAR MESSAGE FROM THE HAHAM DR. MOSES GASTER, Ph.D.

We publish below a brief message from the venerable Dr. MOSES GASTER, *which has reached us just as we were preparing to go to press. The eminent* HAHAM *refers to the unhappy pogrom which took place in Eres Yisrael in a sorrowful mood. It is but natural that Jews who love peace and pursue peace should hate and detest a resort to arms, and look upon riots and bloodshed with horror and disgust. The fact that we had grown accustomed to periodical outbursts of human hatred against us, should not console us this time when the enemy had struck a blow upon our national honour and wounded the amour propre of the Jewish nation. It is tantamount to other nations being defeated in war and surrendering to the foe. But, nevertheless, we see no reason to despond. The Jewish spirit is as buoyant as ever. No enemy can crush Israel's soul. Israel is invincible. The temporary setback to our ideals may yet be a blessing in disguise. We foresee the doom of the enemies of civilization and the triumph of our national ideals. As th*· HAHAM DR. GASTER *truly says, "The blood of our martyrs will not have been shed in vain." "Courage without fear" should be our motto. Nil Disperandum Israel, should be our watchword on the eve of our New Year celebration. The spirit of the Psalmist should be ours in the midst of sorrow and gloom. "Weeping may tarry for the night, But joy cometh in the morning." Joy will be Israel's lot in th· coming New Year which should herald to us our emancipation from the yoke of our oppressors and the redemption of our ancient Fatherland. The message of Dr.* GASTER, *follows:—*

"LONDON, W.9, 29th August, 1929.

"DEAR MR. EZRA,—You have asked me to send you as usual a New Year's message. Times were worse for our people, in one part of the world or the other, but there seemed to be always one more luminous spot towards which we turned with hope. Rays of divine light seemed to play again over the Holy Land and our eyes turned

[*Continued on page 6*]

MODERN SHANGHAI.—Jewish Contributions, VI.

THE CATHAY APARTMENT, HAMILTON HOUSE AND THE HONGKEW HOTEL, ARE THE LATEST STRUCTURES ADDED TO THE SETTLEMENT.

Modern Shanghai is growing apace. Every month new buildings are mounting up which bring in their train the widening of the roads and the improvements in traffic. Nanking Road presents a beautiful picture of model constructions which give added attraction to the tourists. The new EDWARD EZRA building at corner of Nanking and Szechuen Roads is half completed by now and by the end of the year the shops on the ground floor will be ready for occupation. The Administrators of the Estate, Messrs. ARTHUR and THEODORE SOPHER, having decided to add another storey to the building, work will be continued until April next, when the entire construction will be thrown open for occupancy. Valuation of land in the vicinity of Nanking and Kiangse Roads has gone up of late. Two bids were made to the owners in this neighbourhood to sell a small site, to which there was no response, the latter

not being anxious sellers. The Town Hall which was purchased last year by Mr. S. A. HARDOON from the Municipal Council will be delivered to him in April next. Plan for the demolition of this building has not yet been made by Mr. HARDOON, but there is no doubt that this will be decided upon shortly. Meanwhile, confidence in the further developments of Shanghai is growing and not diminishing. Quite a healthy activity is being displayed by Messrs. E. D. SASSOON and Co., Ltd. in new buildings. The Cathay Mansions, a sixteen storey-building, will soon be delivered to the owners (Messrs. E. D. SSASOON and Co., Ltd.) by the architects (Messrs. PALMER and TURNER). Another imposing building (of which we give some details below) to be known as the Cathay Apartments will be added to Shanghai industrial beauties. Hamilton House (of which we also give a brief description in this issue) is another gigantic construction to be started this month. Such healthy activities denote confidence in the future of Shanghai as a commercial treaty port, for foreigners of all nationalities. As to whether the Settlement will revert to China, or the extraterritoriality abolished at the end of this year, is not one which falls within the province of this journal to discuss or give an opinion thereon. ISRAEL'S MESSENGER shuns politics. At any rate, it has abundant faith in the future of Shanghai and its capacity to expand for the weal of the Chinese and foreigners alike. We stand for Modern Shanghai, healthy, progressive and prosperous China. We see no danger of complications ahead, so long as Chinese and foreigners continue to co-operate together and avoid misunderstandings between themselves. Our accounts of new constructions, follow:—

APARTMENT HOUSE

NORTH SZECHUEN ROAD EXTENSION

On North Szechuen Road Extension, at the corner of Dixwell Road and adjacent to the Tramcar terminus, a large Apartment House is now in the course of construction, the frame-work having been completed up to the Fourth Floor level. The building is six storeys high and consists of eight (8) large shops on the Ground Floor with store rooms behind and above these, 40 self-contained apartments, each apartment having four rooms with Linen Closets, Central Heating, modern Bathroom and Kitchen.

The building will be of reinforced concrete with bronze windows to the shops and steel windows to the apartments, and will have the most modern central heating and sanitary equipment, also provision for gas cooking. The frontage on the Szechuen Road Extension will be 220 ft., the elevations will be of artificial stone and Taishan facing bricks similar to Cathay Mansions on Rue Bourgeat. It is anticipated that this building—the first of its kind in the Hongkew District—will satisfy a long-felt want for up-to-date residences, and with the improvements recently carried out on the North Szechuen Road Extension, they will be easily accessible from the centre of Shanghai and pleasantly near the Hongkew Park and Rifle Range.

The owners are THE CHATAY Land Co., Ltd., Ltd., and the Architects Messrs. ALGAR and Company; the engineering is being done by CATHAY LAND COMPANY'S own Engineers, and the General Contractors are the NEW SHANGHAI CONSTRUCTION Company. Messrs. ELM and Company are responsible for the plumbing and heating and Messrs. SCOTT HARDING & Co. for the elevators. Electrical installation and Wall Tiling by Messrs. ANDERSEN, MEYER and Co., Ltd., and Gas installation by THE SHANGHAI GAS Co., Ltd. Messrs. CRITTALL'S are supplying the Steel windows. Adjacent to this Apartment House to the North and also fronting the North Szechuen Road Extension, are some Terrace Houses which are being changed into modern shops with flats above. The contractors for this part of the work are Messrs. WONG YUNG CHONG. Mr. H. WAKELAM who is in charge of Messrs. ARNHOLD and Co.'s Engineering department, is contributing much of his wide experience in the construction of the new Apartment House, which bids fair to add another jewel to the other accomplishments made by him, especially the Cathay Mansions which is now nearing completion.

The total cost of these two developments will be something over Taels 300,000.00 and will be a great improvement to the district, both from the shopping and residential point of view.

NEW YEAR MESSAGE FROM DR. GASTER

[*Continued from page 5*]

longingly to the land of our fathers. But now all these rays of light seem to have been extinguished. As if the land had not yet been drenched enough with Jewish blood, the earth again has opened its mouth to swallow it anew. The voice of the blood of our brothers cries from the earth, and Cain is protected by those who ought to have protected us. The work of half a century has been destroyed. The hope of the next century is dimmed. We are staggering under the fell blow, but the message is "Uplift your hearts." With calm resolution and strong determination we must face this new unheard of pogrom in the Holy Land. The blood of our martyrs will not have been shed in vain. New hope will spring, but we must be united in claiming our rights, and insisting on obtaining them, at whatever cost, and against all hatred and enmity. The Lord will be with us and He will fight for us.—Yours sincerely,

"M. GASTER."

ERES YISRAEL RELIEF FUND. [*Continued from page 4*]

Mr. F. J. SCHUHL	$5
Mr. M. J. NATHAN	5
Mr. A. I. LAREDO	5
Dr. R. HOLFER	5
Mr. S. M. JOSEPH	5
Mr. S. A. HARDOON	10

THE NEW SHANGHAI CONSTRUCTION CO.

Mr. N. T. LOH, C. E.
General Manager

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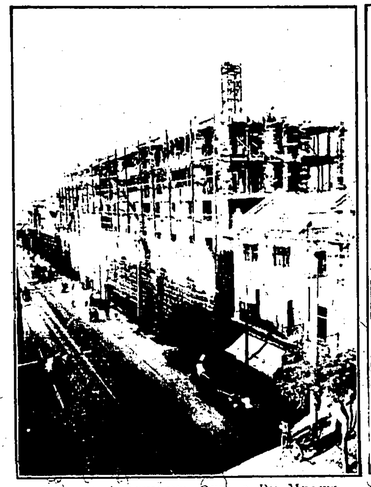
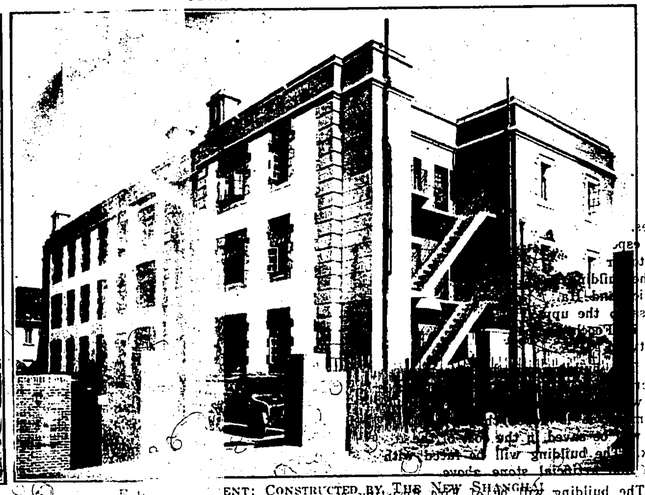
ARTESIAN-WELL DIGGING



CATHAY APARTMENT OWNED BY MESSRS. E. D. SASSOON AND CO. LTD. IN COURSE OF CONSTRUCTION.



THE NEW SHANGHAI CONSTR[illegible] FIRM OF CONTRACTOR IN SHANGHA[illegible] MENT HAS BEEN AWARDED THE LAT[illegible] ED FORWARD.

[illegible]ENT: CONSTRUCTED BY THE NEW SHANGHAI [illegible] UCTION CO. FOR MRS. JOHN SOLOMON.

IS A WELL-KNOWN AND RELIABLE [illegible] NTRACT FOR THE CATHAY APART[illegible] ORK IS NOW BEING RAPIDLY PUSH[illegible]

[Patroni[illegible]tisers]

"HAMILTON HOUSE"

Drawings are in course of preparation for a new building for Messrs. E. D. SASSOON and Co., Ltd., to be called "Hamilton House." The site is situated at the corner of Kiangse and Foochow Roads, and as the Municipal Council require a considerable set back in the form of a segment of a circle, the facade of the building becomes a most interesting one.

In design the building will resemble some of New York's modern sky scrapers, in as much that above the storey it is stepped back in two directions and terminates in a tower. The total height of the building will be 15 storeys in all. On the Ground floor provision has been made for banks and offices, the next three storeys have been designed as offices, the floors above as Bachelors Quarters and

SKETCH OF HAMILTON HOUSE

suites. The suites situated in the Tower are particularly interesting, especially those which have small roof gardens. Each floor of the tower will contain one self contained suite. The Main Entrance to the building is situated in the centre of the segment, the Entrance Portico and Hall are very dignified in design. Three fast lifts give access to the upper floors. There is another entrance at the East side in Foochow Road, and a service stair and service lift in the courtyard.

The building will be steel framed construction on Reinforced Concrete raft, a new material "Aerocrete" will be used for the filling walls and partitions to reduce the weight to the absolute minimum; it is hoped that by using this material a considerable sum will be saved in the cost of the foundations and structural steelwork. The building will be faced with granite up to the 1st floor level and artificial stone above.

The building will be of Fire Resisting construction throughout, the upper part being equipped with sprinklers. The heating of the building will be by hot water, the boiler house being situated in the basement. The equipment throughout will be of the very latest including the common kitchen to serve meals in the rooms if required. There will be roof gardens at various levels. The construction is expected to start about the middle of this month and completion in about 18 month. The architects are Messrs. PALMER and TURNER.

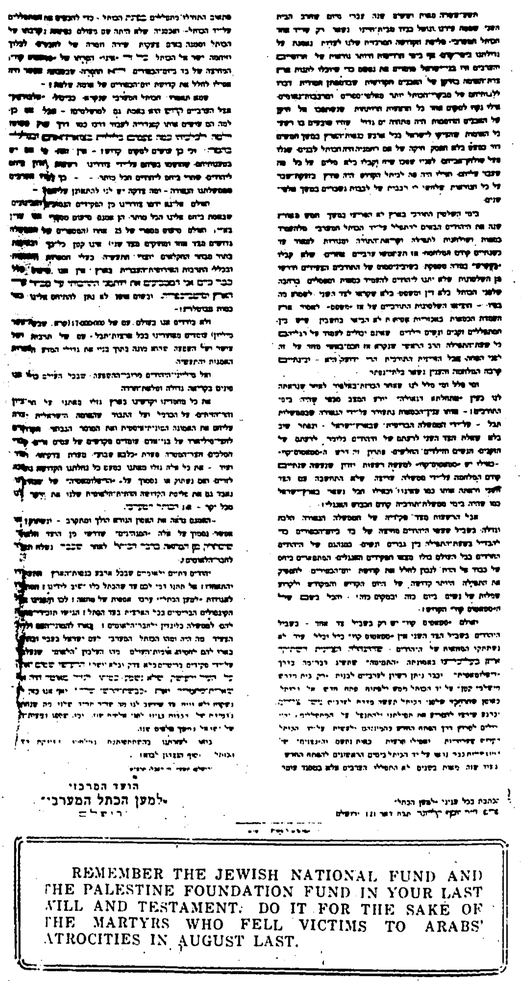
Mr. and Mrs. MAURICE BENJAMIN who were expected here last month, were not among the passengers on the *Empress of France*.

THE WAILING WALL INCIDENT GROWS ACUTE

We are in receipt of a manifesto in Hebrew (of which we give a facsimile below) over the signature of Dr. JOSEPH KLAUSNER, a leading Jewish historian and author of 'JESUS of Nazareth,' the All-Palestine Jewish Committee for the Defense of the Wailing Wall. The manifesto explains the significance of the Temple remnant as a Jewish national religious sanctuary and recitse the events which occurred beginning on the Day of Atonement last year, which culminated in the recent permission granted by the Palestine government to the Moslems to continue building operation on and near the Wall, infringing upon the Jewish right of worship there. The Committee finds that the pretext of maintaining the *status quo* is designed to curtail the unhampered right of the Jews to the Temple remnant and urges that the Wall be returned to the Jews as their Holy Site, which they have "acquired by their blood and tears." In order to give the manifesto the publicity it deserves, we are placing it in the original before our readers and commend same to their attention. The manifesto follows:

למען הכתל המערבי בירושלם

קול קורא לעם ישראל בכל מקום שהוא!



הועד הפרטי
"למען הכתל המערבי"

REMEMBER THE JEWISH NATIONAL FUND AND THE PALESTINE FOUNDATION FUND IN YOUR LAST WILL AND TESTAMENT. DO IT FOR THE SAKE OF THE MARTYRS WHO FELL VICTIMS TO ARABS' ATROCITIES IN AUGUST LAST.

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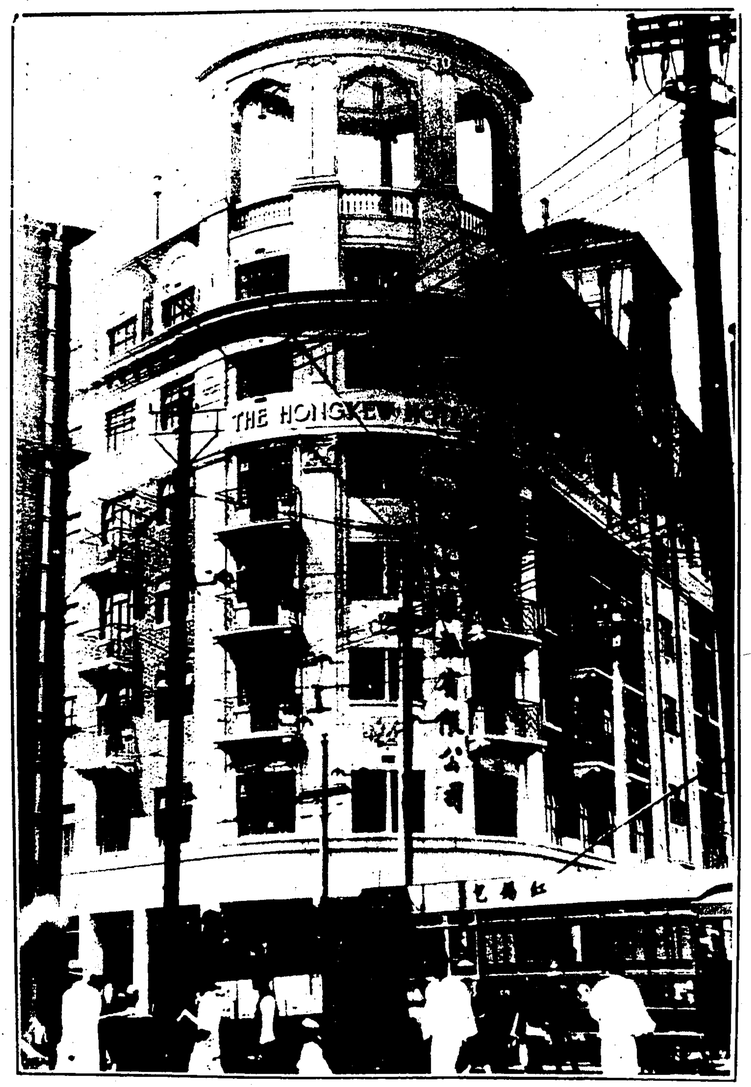
HONGKEW HOTEL BUILDING



The finishing touches have been made last month on the Hongkew Hotel Extension at the corner of N. Szechuen and Haining Road. The building is seven stories in height, with a roof garden and is built in the Italian renaissance style with decorations in imitation marble. Between 40,000 and 50,000 five colour facing bricks were supplied by the TAI SHAN BRICK and TILE Co., Atlas White Portland cement being used for decorating and finishing purposes. The greater part of the ground floor is occupied by a trust company, while a garage with eight motor cars which are also owned and operated by the hotel, is on the Haining Road side. There is also a large reception hall on the ground floor capable of accomodating 400 diners. The extension includes 78 steam heated bed rooms together with private suites on the first floor which also provides space for a main dining room large enough to seat 400 persons. It is said that complete facilities for the serving of Chinese and foreign food are available. The new building is fitted throughout with modern plumbing and sanitary fixtures supplied by the SHANGHAI WATER WORKS FITTING Co. There are 14 separate private baths besides a public bath which is run by the hotel, and each room is provided with running water. The plumbing installations also include a sprinkler system or the garage.

Electrical equipment was furnished by Messrs. ANDERSEN, Meyer and Co., Ltd.

All the glass used, both in the room windows and the large plate glass display windows on the ground floor street front was supplied by PILKINGTON Bros., Ltd. Bronze finished shop fronts of the Brasco type were also put in by this company. The window frames and sashes were made by HOPE and Sons supplied through DUNCAN and Co., local agents.

The hotel extension is also equipped with one Otis-Waygood passenger elevator and an electric dumb waiter for carrying food from the kitchen to the various floors. The general contracting work was done by SIN JIN KEE. The hotel property is owned by the SHANGHAI LAND INVESTMENT Co., of which Mr. N. L. SPARKE is Manager, and Mr. MAURICE BENJAMIN, one of the Directors. The building design was made by Mr. B. Fraser, A.R.I.B.A. the company's architect. It is interesting to note that the company is building "The Pearce Apartments" which will be finished in November, 1930. It will contain 75 flats of various sizes and rent- shops.

CHRISTIAN SYMPATHY WITH JEWRY

The following letter from Bishop Gore was published in the LONDON TIMES of August 27, which we are sure our readers will read with vivid interest. The manly letter of the eminent Bishop does infinite credit to the Christianity which he represents. His reference to Israel's sufferings will hearten and encourage the people who are facing today the last and final trial of their exiled life from their Fatherland. Our enemies may be proud today for so many souls they have murdered and so many Jewish bodies they have crippled and maimed for life, but we Jews must be infinitely proud of the justness of our claim and the right to elicit such spontaneous expressions of regret and sympathy from a noted Church dignitary, whose letter to the *Times*, follows:—

Sir,—Many of us Christians feel always a deep sense of shame in presence of Jews because we cannot forget the outrages inflicted on Israel by Christians, through many centuries of history, or ignore an attitude of mind towards them which is by no means extinct. In the recent case of the Wailing Wall Christians were not engaged, and there seems to have been faults on both sides, as in all such cases; the Jews may have been endeavouring to extend their ancient liberties. But we view with horror the occurrence under British rule of a scene of violence in one of the most sacred places of Israel, which we cannot but feel might have been prevented, and we would desire to express our sympathy with the feeling expressed in your columns of Friday last by two well-known Israelites.

CHARLES GORE.

27, Eaton Terrace, S.W.1.

NEW YEAR NUMBER, 5690.—לשנה טובה תכתבו שנת תר"צ לפ"ק

ERES YISRAEL: A VISION OF THE FUTURE, BY I. SUNLIGHT; THE CRISIS IN NEW JUDEA: COMMENTS BY THE INDIAN PRESS; JEWISH NATIONAL AGENCY ISSUES CALL TO WORLD JEWRY; NATHAN STRAUS' MESSAGE FOR PEACE; NEW YORK JEWS MARCH IN PROTEST PARADE.

JEWISH CALENDAR
1929-5689

Rosh Hashanah	Sat., Oct. 5
Fast of Gedaliah	Mon., Oct. 7
Yom Kippur	Mon., Oct. 14
1st Day Succoth	Sat., Oct. 19
Shemini Atzereth	Sat., Oct. 26
Simhath Torah	Sun., Oct. 27
*Rosh Hodesh Heshwan	Mon., Nov. 4
Rosh Hodesh Kislev	Tues., Dec. 3
1st Day Hanukah	Fri., Dec. 27
Rosh Hodesh Tebeth	Wed., Jan. 1
Fast of Tebeth	Fri., Jan. 10
*Rosh Hodesh Adar	Sat., Mar. 1
Fast of Esther	Tdurs., Mar. 13
Purim	Fri., Mar. 14

*Also observed the day previous as Rosh Hodesh.

מבשר ישראל

Israel's Messenger

The International Jewish Monthly

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

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THE NEW YEAR—FIFTY-SIX NINETY

A new Year is dawning to-night. It is the dawn of a new light bringing with it new hope for bruised humanity, the hope of a better-day when "at one with ourselves, we shall be so with others." We greet the New Year in the words of our time-honoured liturgy:—

May the year and its misfortune now cease together.
May the year and its blessings now commence togther.

The joy of life is the keynote of the New Year celebration. It unites us all in a bond of love, labour and duty and makes us members of the High Life Club (in a spiritual sense.) It gives us a lecture on the Joy or the Joys of Life. It is not so much as to say, "Let us eat and drink, for to-morrow we must die," but "Let a man be a man, and a woman a woman." In reality man cannot realise all his ambitions in life. There is always something missing. "No man dies," says the Talmud, "and has the half of his wishes realised." The New Year beckons us to duty and responsibility. It beckons us to stand firm for the realisation of an elevating ideal which stood as a beacon-light for our people in the Diaspora. The healthy mind will greet the New Year in a healthy spirit and see in it not an occasion for indulging in fun and frolicsomeness. "Ideals are the world's masters." Israel's prophets were the greatest of idealists and optimists. AMOS pictured God as the God of justice, and dreamed of the time when justice would flow like a river and righteousness like a mighty cataract. HOSEA represented God as love, as all forgiveness, kindness and mercy. "Love is the art of hearts, and heart of arts." ISAIAH depicted God as holiness, purity, as life guided by principle, strengthened by conviction, unified by character. MICAH expressed the word of God in terms of social justice and peace. MALACHI, the last of the prophets, in terms of brotherhood. The Jew revels in these sublime thoughts and find the New Year not a problem, but an occasion for retrospection which is the only paradise from which man was never driven away. Not to agitate but cogitate is the burden of the Jewish New Year liturgy. The day has a deep spiritual significance for us. It is the period of self-examination, of consecration and atonement. It should open a new vista of life before our gaze. It should unify and vivify life. It should find us, in spite of all drawbacks, duly prepared to contribute our share towards the preservation of our civilization and modern progress. Events of vital significance loom before us. The KELLOGG Pact which was fostered by a Jew, SOLOMON O. STEVENSON, a well-known attorney in Chicago, gives us a new instrument by which the world may yet be saved from the ravages of war. It is a step leading to the fulfilment of ISAIAH'S vision and other prophets, who foresaw the day when war would be outlawed and condemned. The Conference on Naval Disarmament sponsored by Great Britain, America, *et al.* to be held in January next, is another forward step which should add a bright chapter to the world's history and make it safe for humanity and democracy. Last, but not least. We Jews are interested in our own politics and are busily engaged to see the third Hebrew Commonwealth established in our ancient homeland. The history of two millenia is behind us to witness our great longing and yearning for the realisation of this great dream. We had gone through sword and fire, rack and pyre, we had seen the fall of Shahs and Tsars, the overthrow of Empires and dynasties, and our grim determination to outlive our oppressors has made us a nation of heroes and martyrs. In vain were:

"The torture prolonged from age to age,
The infamy Israel's heritage;
The Ghetto's plague, and the garb's disgrace
The badge of shame, and the felon's place:
The branding tool, and the bloody whip,
And the summons to mankind fellowship."

Recent events in New Judea have added a sore chapter in our history which is still alive in the minds of our readers. While the wound is still fresh and the piercing cry of the maimed and the crippled still reaches our ears from afar, we shall yet endeavour to let bygones be bygones, and hide the pangs of wounded affection as the "wounded dove will clasp its wings to its side and cover and conceal the arrow that is preying on its vitals." It is in this sense of forgiveness and humility, that Israel will greet his New Year to-night and wish all a very happy and prosperous year. When we say ALL we actually mean it. Our ancient liturgy emphasises this note of universality. To quote a single passage: "May all the inhabitants of the world perceive and know that unto Thee every knee must bend; every tongue must swear. . . ." The catholicity of Jewish spirit is not modern but ancient. It was preached and *practiced* at a time when the world was steeped in bigotry and narrow-mindedness, but Israel's spirit was stronger than the sword. May the year 5690 herald to us all a peaceful era, a curative balsam to the wounds from which humanity is suffering, and may it help us to see the dawn of reconciliation between God and man and between Israel and humanity.

YOM KIPPUR

Yom Kippur is not only a sacred day, a day of fast and prayer, the Sabbath of Sabbaths, a day set aside for deliberation and penance, but it is also a national and historical holyday. It is a day put aside for annual moral stock-taking, for conscientious meditation over the activities of the past year and for making plans for the future. It is not only a day of trial and judgment, but also—and mainly—a day of self-reflection and self-analysis. Yom Kippur, unlike Tishah B'Ab, is not a day of sadness and mourning, but a day of high spirits and triumph. There is an air of majesty and grandeur about it. True, it is a fast, but it is also a feast devoted to moral and spiritual meditation. Yom Kippur is a national sacred day observed by Jews the world over with fast and prayer especially adapted for the occasion. It is the true folk-lore of the Jew, and no nationalist can detach himself from it, no matter what his religious views are. Yom Kippur is historical, for it was observed through all the length of our history with great ceremony, especially during the periods of the Temple in Jerusalem. The fast of Yom Kippur is not for the purpose of torturing and inflicting punishment upon one's self. It is exacted simply so that the day's devotion to contemplation should not be interfered with and disturbed by business, the partaking of food and other pleasures. Yom Kippur is not only an orhodox religious holyday, but a historical and national day for all groups of Jews in general. It is the same as every holyday, which may be variously interpreted, as, for instance, the Sabbath, or the Passover, which orthodox Jews see in a religious aspect while nationalists regard same in a broader and more human light. It is common knowledge that a vessel serving holy contents becomes holy itself, and when the contents are gone it is preferable to put in new contents than to break the sacred vessel. As in the case of all nations, so it is with us. It is the same with our holydays. Passover

and Shabuoth, which were observed from ancient times as the Feast of Spring and the Feast of the Harvest, respectively, were given by MOSES a new meaning. So it is with Yom Kippur. We may be obliged in the future to give Yom Kippur a new interpretation, but as an institution it will always be retained. That explains the Talmudic quotation: "When Messiah comes, all the present holydays will be called off except Purim." There is no reason why they should be called off, but the meaning is that the changed conditions will change the meanings of all the present holydays but Purim. It is very interesting to remember that at one time Yom Kippur was a match-making and dance day. Then all the maidens, rich and poor alike would dress up in borrowed white linen and gather in the parks with the young men, where they could become acquainted and matches could be made. The homlier girls would warn the youths not to pay attention to looks, but to the family tree and to eugenics. So Yom Kippur was not considered a sad day at all.

SUCCOTH—THE FEAST OF THANKSGIVING

Beginning with October, 19, 1929—the 15th day of the Hebrew month Tishri—the Jewish people will celebrate its festival of Succoth, or the Feast of Ingathering. Originally this holyday was a thanksgiving for the fruit of harvest, and lasted seven days. On each of these days the people of the community in Eres Yisrael gathered at the local shrine, offered sacrifices there, and participated in a public feast. With the establishment of the Temple another day was added, and the holyday began to assume a universal significance. Aside from the public rejoicings at the Temple, there was instituted a highly elaborate ritual. On each of the seven days there was offered a set of sacrifices to reconcile all nations to God, whereas the sacrifices of the eighth day were reserved for the Jewish people. Great importance was attached to the ceremony of libation of water. It was regarded as symbolic of rain, and it was thought that at Tabernacles judgment was passed regarding rain. But above all, this holiday was distinguished by its festivity taking place withn the precincts of the Temple—a festivity which attained its height on the evening of "Simhath Beth Hashoabah"—the celebration of the libation of water. Of this celebration it is written that he who has not witnessed it has never seen a real festivity. With the destruction of the Temple all practices bound up with the Temple disappeared. But those customs and ceremonies that could be given due expression in the Synagogue and the home persisted throughout the ages. Observant Jews still build a Succah—a frail structure especially built for this festival, in order to remind the people that their forefathers once dwelt in such booths when they journeyed across the desert toward the land of Canaan. Observant Jews still march around the reading desk in the Synagogue with the palm branch in their hands and recite hymns of praise. Modern Jewry, however, is stressing rather the liturgy in the Synagogue and the exprsesion of joy and gladness that this holiday represents, thus making the Feast of Tabernacles stand as the Jewish Feast of Thanksgiving. With this emphasis the import of this festival extends to all Jews of all ages, and it bears a message to the world at large.

"THE UNKNOWN SANCTUARY", VIII.

A Pilgrimage from Rome To Israel.

In our attempt to give a comprehensive review of the above fascinating work, we wanted to impress upon our readers that it is desirable that they should buy it and read it from cover to cover, rather than rely upon our feeble efforts to give a description of it. A correspondent in Bombay under date of September 1st, has given us some interesting expression of views of the work, which are worthy of note. Says he:—

> "I want to thank you for sending me 'The Unknown Sanctuary' which I read with great interest and profit. The book dwells upon many points in our religion with which I was not wholly familiar. My only regret is that in Bombay one does not get any opportunity of reading Jewish books, so 'The Unknown Sanctuary' has been an eye opener to me in more ways than one. The late RABBI BENAMOZEGH had opened a new light before my gaze and made me realize what NOACHISM stands for. PALLIERE'S rare gift of enthusiasm for Judaism is another gate which helps others to see the beauties of Judaism. While I have read with interest your series of reviews of 'The Unknown Sanctuary' in your esteemed columns, I can truthfully say that it has afforded me greater pleasure to read the book from beginning to end, and pass it on to others who have equally read it with pleasure and interest."

The foregoing expresses the faith of all those who have read the volume and enjoyed the literary excursions of the author. The last chapter on 'Israel and Humanity' expresses the soul of PALLIERE. In it he makes it clear through PERE HYACINTHE that the voice of Israel must not remain long silent on important issues of the day. "How can we understand Christianity," adds HYACINTHE, "if Judaism, the religion whence it is the issue, is misunderstood? It is too often forgotten that JESUS was a Jew. Whether one wishes to acknowledge it or not, one cannot change that fact. The Israelites are our fathers in the faith; it is to them that we owe the inestimable gift of the belief in one God. They, however, to-day owe us the explanation of their protests against our interpretation of the role and the teachings of JESUS." To this PALLIERE makes a straightforward reply. It shows his rare spirit of gift to defend the Jewish viewpoint. The book must be read by our readers if they wish to understand the genius of the new convert to Judaism. We are not at liberty to give further citations: it is unfair to the publishers who look forward to see their work extepsively read not from the reviews in journals, but from the actual source. In bringing our series to a close, we would draw the attention of our readers to the last chapter in the book under the caption "Conclusion" which is a farewell message from PALLIERE. Issuing a clarion-call to Israel, he says in a modest tone:—

> "You possess treasures you know not of, or that you know not how to use, and not only do you leave your spiritual patrimony unproductive, you close your eyes, at times voluntatrily to the perception of the hand of God in the history of Israel. When will you become the conscious instrument of the work that the God of your fathers willed you should achieve in this world?"

Here is a modern call from the lips of a *ger sedek* which should not go unheeded. PALLIERE is scheduled to leave for New York next month, at the invitation of Dr. STEPHEN S. WISE, leader of the Free Synagogue. PALLIERE will make his voice, "the music of the heart," heard from the United States and his message will be awaited with interest.

'TIMES of INDIA' & Jewish National Aspirations

Our Bombay contemporary *The Times of India* is a responsible organ. It has age and experience behind it. It is read by the hundreds of thousands throughout India and beyond. It carries great weight in responsible circles. We remember reading it in Bombay over three and a half decades ago, and enjoying the many features contained therein. We believe it is the oldest daily publication in India, and as such its editorial views are carefully advanced with every regard for truth

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and justice. Someone has said that newspapers are the world's mirrors. We believe in this saying. It is true to a great extent. The newspapers are moulding and creating public opinion to-day. They have a great responsibility to shoulder. We have much pleasure in drawing the attention of our readers to a thoughtful leader published in *The Times* of *India* on August 27, 1929 under the caption "The Jews," dwelling upon the strained relations between the Jews and the Arabs and reviewing Zionist strivings in New Judea. Our contemporary discusses the situation calmly and judiciously with due regard to facts and the conditions prevailing to-day. It, however, concedes the rights of the Jews to defend their religion and culture in a home of their own. It says:—

> The appeal of Zionism has been irresistible to many politicians and thinkers. The Jews have a religion, a culture and a purpose which the world would not willingly sacrifice. The non-Jew has learnt much from the Jew: the Jew has learnt much from the non-Jew. Throughout the centuries we can see the Jew preserving his racial and spiritual identity, despite every vicissitude of fortune. And when prominent Jews developed the policy that is now called Zionism, when they demanded a national home of their own, many sympathisers eagerly supported their plea. Europe has always wanted to wrest Jerusalem from its lawful possessors. At one time it was to be delivered from the hands of the "infidel" for the benefit of the Christian: in our own time, it was to be a national home for the Jew. At no time has the obvious proposal that Jerusalem should be left alone won any popular approval. In 1917, Mr. Balfour was Foreign Secretary; and he has for long been a keen Zionist. Probably the happiest day of his public life was when he declared that "His Majesty's Government view with favour the establishment of a National Home for the Jewish people. . . ." It was forgotten of course, that even though the Jews wanted a national home, sentimental and not political reasons dictated that this home should be in Jerusalem. The ex-allies might have agreed to grant a portion of one of the ex-German colonies to the Jews for economic development as well as for fixing the locality of a national home. There would then have been no offence to the Arabs, who deserved a better consideration from the ex-allies.
>
> The idea that Jews would have been satisfied if "one of the ex-German colonies" been given them by the ex-Allies "for economic development as well as for fixing the locality of a national home" is a great mistake. England tried it in 1902, when she offered East Africa to the Jews as an autonomous settlement, but the overwhelming sentiments of the latter were opposed to it. To suggest any other place on the map would be on the same par as to suggest that an Englishman should exchange London for Paris, or an American should exchange New York for Bombay! Jews have no territorial ambitions, except to own again their own ancient home. The trend of the times is strongly in their favor and there can be no escape when a nation is confronted with the problem of fixing her own destiny.

THE "STATESMAN" ON "PALESTINE"

We are in receipt from a correspondent in Calcutta of a marked copy (we really appreciate this kind of service) of *The Statesman*, of August 28, 1929, a leading daily published in Calcutta, containing a leader on "Palestine," reviewing the progress of Zionism and discussing the relations between the Jews and the Arabs. Our contemporary does not appear to be enamoured wih the Zionist prospects and is rather inclined to throw in its sympathy with the Arabs, who form to-day the majority while the Jews form the minority. *The Statesman* cannot be accused of being partial. It has its own way of seeing things with which we have no quarrel. We welcome outspokenness and find in it the best chance of stating our case and removing the veil of ignorance from the minds of others. *The Statesman*, while not openly hostile to Zionism, makes a mistake when it says:—

> And for a thousand years up to the time of the Great War the Mussalmans under the aegis of Turkey were supreme in what is generally known as the Holy Land, while the Jews, who had held it almost from the time of Joshua up to the reign of Titus, were the fewest and the most despised among its inhabitants.

We must take exception to the foregoing. The Jews who had lived in Palestine "from the time of JOSHUA up to the reign of TITUS," were not "the fewest and the most despised among its inhabitants." Rather the contrary was the case. To live in a country for 1,500 years uninterruptedly is no mean record, which few nations in Europe can equal or excel. It is not quite fifteen hundred years, for example, since the English pirates under HENGEST and HORSA landed on the shores of the Isle of Thanet and opened up the first chapter of English history. That period, therefore, is surely long enough to justify the Jewish claim to Palestine. During their sojourn in the latter country they built a culture which subsequently became one of the pillars of the culture of humanity. Those who had lived in Palestine before the Jews took possession of it had created nothing with which to impress the world. If Palestine ever played a role in the history of humanity and if the cultural products of Palestine have ever influenced the human mind and determined the cause of history, it is not because so many peoples lived there, but because the Jews were successful in turning it into a land flowing with milk and honey, a land where the religious, moral and literary genius of the people radiated such powerful energies that they influence the human mind to this day. The fact that the majority of the Jewish people have not lived in Palestine since their national *debacle* nineteen centuries ago, does not affect their case in any way. The Jews had ever looked forward to the day when they will re-occupy their country; thrice daily in their prayers they remember Zion and hope for regaining the land as in the days of yore. Such a nation exiled from its homeland affords no parallel among other nations of the world. Such a nation deserve not death but a revival by those who are neighbours to her. The Muslim world should not hamper but accelerate the revival of Jewish National spirit, since both the Jewish and the Muslim people are cousins and have the same spiritual truth to affirm and uphold. We submit that our past and present record to establish our claim on Palestine has not been vitiated by any proof and that we are fully entitled to develop our country, restore its fertility and revive her ancient grandeur. Another statement by the *Statesman* should not pass unnoticed. It says:—

> The Palestinian (that is to say the Arab) majority thus found themselves threatened practically with supersession by a race whom they themselves had despised and trampled upon for generations. And this state of things was to be brought about deliberately through a system of assisted immigration by an outside organization working under the protection of the British Mandate.

When there is a strong tendency to-day to resist the right of might against right, such a statement or rather admission from an enlightened journal of public opinion, is most amazing. Why should the Jews, the equal of any other nation on earth, continually be "despised and trampled upon" by the Arabs? Does the holy Quran teach such a vindictive and bloodthirsty doctrine? We trow not. As Jews who venerate the teachings of Islam, find nothing therein to cause the Muslim world to "despise and trample" upon the rights of Jews. Away with this medieval idea! We cannot stand it any longer. The world did not stand still but has gone forward in protecting the rights of small nations to exist side by side with the strong nations. The long-abused, the long silent or long-silenced are awakening to-day to secure a place under the sun. *The Statesman* should throw its weight on the side of truth and justice and not encourage mob rule on earth. Paraphrasing THOMSON, we would say:

> "Rule, Britannia, Britannia rules the waves;
> Mankind never shall be slaves."

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"Is The GLORY Of EUROPE EXTINGUISHING?"

The age of chivalry is gone. That of sophisters, economists, and calculators has succeeded; and the glory of Europe is extinguished for ever.—BURKE.

A tale of bitter woe and lamentation reaches the Jewish world from Slobodka, a suburb of Kovno, once the seat of a renowned Yeshiba which was wisely transferred a few years ago to Hebron. The tale of the pogrom given by a correspondent beggars description. It is the same old story. It is the same sad chapter of Israel's life in Galuth. We are at once reminded here of a scribbler in London who assured us a year ago that the Jews are no more in Galuth, that the Galuth-consciousness is a myth. The name of this great personality looms dimly on Jewish horizon. He is called Mr. LAURIE MAGNUS, M.A., Editor of a 'Weekly Sheet.' Week in and week out, he tries to lull the minds of his readers that the Galuth of which we are complaining is no longer a fact but a delusion. What a pity this bar Yisrael was not born in Slobodka to preach this new "gospel" when his brothers and sisters are slaughtered like sheep to-day and thrown into the dungeon for no other crime than that of being Jews! Mr. MAGNUS living in the first capital of the world, enjoying the freedom and liberty of the benign rule of the British Empire, suddenly forgot the stock from which he was hewn, closed his ears to the sufferings of his own kith and kin in benighted lands, and exclaims, "No Galuth," "No Galuth," when there is a real Galuth on earth. Perhaps Mr. MAGNUS thought of BYRON when he said, "I awoke one morning and found myself famous." Yes, Mr. MAGNUS IS "famous" to-day. He has our sympathy for it! As we said in our opening lines, a distressing tale has reached us from Eastern Europe, "the glory of which," as BURKE said, is "extinguished for ever." In a syndicated article by the Jewish Telegraphic Agency, we are given a pen-picture of a blood-bath which was enacted a few weeks before the Tisha b'Ab. A few excerpts will suffice to show the reign of terror which existed for the Jews in that unhappy country. "I am never merry when I hear sweet music," must have been said of the doleful "music" of man's inhumanity to man. Listen to this "music" given by one who signs himself S. BUDINS and released to the press under the auspices of the Jewish Telegraphic Agency:—

A separate and bloody chapter is contributed by the "missing" Jews of Lithuania. Not a day passes that does not bring the story of a Jew who set out for the village and never returned. Fortunate is the family of the missing if it finds his dead body and buries it in consecrated ground. Very often—thanks to the protection of the authorities—every trace of the missing person is gone and no one knows where his body is buried. It is of no avail for the orphans and the friends of the missing man to point out the murder to the investigating authorities. The murderers walk about unmolested, not taking the trouble even to deny their deed. The demand that the murderers be arrested falls upon empty ears. In most cases they are well known as leaders of the Fascists. The most extreme punishment meted out to a murderer is that he is excluded from the Verein, as was the case of the murderer in the town of Givy.

This is the age of civilization in "Europe" which boasts of scientific progress as a sign of her advanced culture! But we must face facts and bring our case before the League of Nations. If the "glory of Europe is extinguished" as BURKE said years ago, then let us appeal to the East to revive it. The East after all has given of its best to the world. We owe to the East that of which we are proud to-day. But, nevertheless, we refuse to believe that the soul of Europe is so dead as to turn a deaf ear to the cry of a small nation who are persecuted and oppressed to-day because they are in the minority. In a recent statement issued by one of China's official spokesmen in Nanking, it was made clear that China stands for the protection of the weak and oppressed nations. That is a sign of life which the East should give to the West. Neither the East nor the West can be bankrupt in ideals and deaf to the voice of true religion and humanity. Our "big men" in Europe and America should not allow this outrage on our brethren in Slobodka to pass unnoticed. They should take immediate steps to bring it to the notice of the League of Nations. The cry of distress is not yet properly told. We are impelled to give further extracts from BUDINS' article, in order that our readers may know the real state of affairs and the real life which our oppressed people are leading in benighted countries. Here are some details of the horrors which our people have gone through in the city of Slobodka:—

For a while the anti-Jewish excesses were concentrated in the provinces, and as the local papers were prevented from publishing the facts, the Jewish population of Kovno endured with passivity the economic pogrom directed against it with the aid of the governmental power. The fact that the perpetrators were permitted to go free and unpunished incited them to more daring attacks against the Jews, reaching a point when on August 1 the Jewish population in the Jewish center, Slobodka, a suburb of Kovno, lived through a real organized pogrom. From eleven in the evening until one-thirty in the morning, the hours when the Jews return from the city to their homes in the suburb, armed Fascists with drawn guns stood at every entrance to the town, demanding of all passers-by that they show their papers. When the documents pointed to the possessor as a Jew, he was ordered to run. Knowing full well that the moment he started to run they would be riddled with bullets, the Jews refused to budge, with the result that the execution was carried out on the spot. Iron staffs, the butts of guns were the weapons used. So mercilessly were they beaten that the victims could scarcely drag themselves off to the nearest Jewish house. Police stood near to the place where the assaults were carried on. When the victims dragged themselves off, they were treated to blows from the policeman's stick with the statement, "This is dessert." In the course of an hour and a half, 65 Jews, representing the leadership of Slobodka, including the son of the Yeshiva head, were murderously assaulted. Because of the state of war existing, exit and entrance to the town is prohibited after one o'clock. The result was that none of the wounded Jews could be transferred to the hospital. All through that night, there emanated from every Jewish house the heart-rending groans of the victims. The next morning the most severely wounded were taken to the hospital. Those less seriously hurt and able to drag themselves about, went to the city, in their bloody garments, their broken heads and mutilated faces, and to the office of the local Yiddish paper, "Die Yiddische Stimme," to request the publication of the unwarranted attacks upon innocent Jews. Every item concerning the bloody excesses in Slobodka, however, was suppressed by the censor. The Jews of Kovno are, however, well aware of what has occurred in Slobodka, and Tisha B'Ab for us has begun two weeks ahead of the rest of the world.

The foregoing cold-blooded facts speak for themselves. We ask our readers to remember that the period of Israel's martyrdom is not over yet. Our woes are still multiplying. With JEREMIAH, modern Israel may well exclaim, "See if there be any sorrow like unto my sorrow which is done unto me." Israel is still in bondage and the Galuth-life is not yet over. But we must not falter because of the bankruptcy of the human race in certain parts of the world, nor entirely share the views of BURKE that "the glory of Europe is extinguished for ever." "Europe" will still rise in the scale of humanity and give to the world some of her contributions which should help the East to co-operate with her. "Only they who have hope live." Israel lives because he has hopes in the ascent of man and not in the fall of man, "the precious porcelain of human clay." This is Israel's answer to a world which is now filled with hatred and eager to swallow her by either fair or foul means. Pataphrasing BURNS, we would finally say, "Israel is a science that defies definitions."

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EDITORIAL NOTES & COMMENTS

A MESSAGE FOR OUR MODERN AGE

"On three things the world stands," say our Sages, "on knowledge, worship and benevolence." It is an apt saying which is worth recalling now that we are on the threshold of a New Year. Let us practice the sacred trinity which is the quintessence of Judaism.

THE WORLD'S THREE SACRED PRINCIPLES

"On three things the world stands," says the Talmud, "on righteousness, truth and peace." This is an apt reminder to this age seething with unrest. "Righteousness, truth and peace" are the three sacred trinitarian principles upon which the fabric of our civilization stands. Remove these and the whole foundation is bound to collapse and the world is sure to revert to chaos.

EXIT 5689!

The year 5689 is closing with a bad and sad tragedy enacted in broad-day light in the Land of Israel. "We should feel sorrow, but not sink under its oppression." Our Arab friends have added a gloomy chapter for our posterity to read in our history, but that does not make our history less grand and noble. 5690 should compensate us in more ways than one. As LOUIS MARSHALL said at the conclave at Zurich when addressing the first meeting of the Jewish National Agency, "We have one God, we are one people, let us be of one spirit."

THE NEW YEAR AND ISRAEL'S HOPE

Let us begin 5690 with a firm resolution and determination to create a new era in Israel, an era of unity, co-operation as well as corporation. We have large issues at stake. We stand face to face with a great task, the task of upbuilding our Homeland. The Jewish National Agency may add strength to the cause but Zionist Jewry must be on the *qui vive*. Upon us depends the responsibility for securing the strength of our future homeland. We must not trifle with our national destiny. Israel needs peace and harmony. May 5690 bring this about and let us say *Ken Yehey rason!*

"INSCRIBE US IN THE BOOK OF LIFE"

In wishing all our readers, advertizers and subscribers a happy New Year, we cling to the hope that the ensuing twelve months may bring us all peace and happiness, joy and mirth, contentment and satisfaction, so that man's true mission in life may not be thwarted but accelerated through happy channels. It has been said that time is our life; its passage is our death. "Inscribe us in the Book of Life" is a refrain too often noticed in our New Year Prayer-Book. That proves the wisdom of the *Kenesseth Hagedolah* in condensing in a few words the philosophy of life. And yet what is life? exclaimed MICAH. To which he answered, "To do justly, to love mercy and to walk humbly."

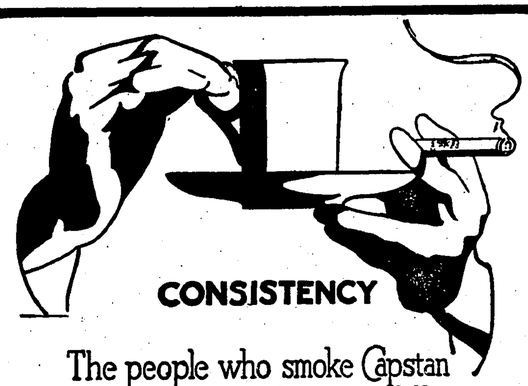
ISRAEL—THE MODERN JOB.

We Jews should not organize kehilloth in order to weep over the tragedy enacted in Eres Yisrael. We should not perpetuate the mournful event but rather seek to find a way out to consolidate our fort and secure immunity of riots and bloodshed in our homeland. Let us organize a movement in the coming New Year to teach our Arab friends how to inculcate the art of peace and brotherliness. Nothing can be gained by wailing and lamenting. Let us turn over a new leaf and thank Providence for having brought us to this stage when we can upbuild our homeland and give a lesson to others in toleration and patience. The spirit of JOB should be ours. JOB is not dead when Israel can practice patience and humility in his hour of trial and travail. Here is something to ponder upon. 5690 should prove a boon to all Israel and humanity.

INTERNATIONAL BANK BY THE AGUDISTS

The World Conference of Orthodox Jews decided to establish an international bank at Amsterdam with a branch at Warsaw, this bank to serve chiefly Jewish interests.—Transocean-Kuo Min.

We congratulate the Agudah for this move which we are certain will be productive of good results. Such efforts should not be despised but commended. The Agudah should endeavour to show its strength in Jewish politics, instead of wrangling over matters which produce neither unity nor peace in Israel's camp. If the Agudah must perforce go its own way, let it confine itself to practical work. We congratulate the Agudah through its official spokesman Mr. HARRY AARON GOODMAN and hope that he will be kind enough to convey our best wishes to the "Gaonim of this generation."



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NO MORE "BULLETS" AND "AMMUNITIONS"

The Editor of *The Jewish Guardian* has taken a vacation this year to Switzerland. His Weekly Sheet' is no longer filled with "bullets" and "ammunitions" with which to provoke the Jewish Nationalists. Guarded words are used whenever Zionism or the Jewish National Agency is discussed, which is an indication of a return to sober and robust state of journalism. Whether or not it is due to the strict line of policy pursued by us in the past which brought this about, we shall leave it to others to judge. Meanwhile, we stand as usual as a sentinel on the watch-tower to guard our national honour. "Honour is nobler than gold."

ZIONIST LEADER DIES

The Shanghai Evening Post of the 12th ultimo, carried the following item of obituary notice in its columns under the above caption, which came as a shock to our local community:—

New York, September 11.—Word was received here to-day of the death in Zurich, Switzerland, of LOUIS MARSHALL, famed lawyer, treaty drafter and Zionist.—United Press.

The death of LOUIS MARSHALL will be widely mourned. It may be said that he died in harness. His visit to Zurich was to bring about the consummation of the Agency and it is not unlikely that his remains will be transferred to New York for burial. The loss sustained by his demise will affect Jewish communities far beyond the confines of America. MARSHALL was interested in every phase of Jewish problems. His voice was heard in all lands: as an exponent of Jewish ideals and the champion of his people his place will not be easily filled. His was a rare soul, endowed by nature, gifted with the qualities of leadership, capable of the highest enthusiasm in the cause of liberty and humanity. Upon his fresh tomb we may well place the laurel wreath of sincerest affection and gratitude!

WORLD JEWRY'S GREAT LOSS

The passing away of LOUIS MARSHALL at Zurich, the lay head of American Jewry, is a distinct loss to the House of Israel. The deceased went to Swiss soil in order to inaugurate the Jewish National Agency and remained there until after the conclave was over. MARSHALL was a unique figure in the Jewish world. His leadership of American Jewry soon after the death of JACOB H. SCHIFF, was due to his zeal and ability to serve the cause of his people in all lands. His voice was heard upon all occasions. His fertile mind was ever ready to silence the foes of Jews and Judaism. His clear vision, his vigorous intellect and his fearless disposition were traits in him which we all admired from a distance. In his death at the age of 73, not only American Israel is widowed but Jewry in every land. LOUIS MARSHALL was a rare gift to Israel and his personality will not fade quickly from Jewish life. His death removes a great pillar and creates a gap which will not be easily filled. A wreath to his memory!

DISREGARDING THE TEACHINGS OF THE QURAN

The reply of the Jewish National Council in Jerusalem to the statement made by the Arab Executive, published in our last issue, is a striking refutation of the allegations made desperately against the Jews. The fact that there was "a public distribution of knives in the streets of Jerusalem to Moslems who came to town, allegedly to pray, (alas! what an infamy! to dishonour the name of ALLAH!) on August 23," should make it clear that the pogrom was pre-meditated and sponsored by the Arab leaders. Who can envy them? Surely, we don't! It is a blow to the teachings of the holy Quran and a repudiation of fourteen hundred years' reign of MOHAMMAD and his teachings. "We underpin our houses with granite; what of our habits and our lives?," exclaims an ancient author. There's the rub!

ARABS BURN the BOOK of PSALMS at WAILING WALL

The people of Islam were never known to nurse hatred for the sacred literature of the Jews. KING DAVID is still a figure which Islam venerates. It is, nevertheless, surprising how the recent outrages in New Judea have created a revulsion of feeling among the Arabs for the Jewish Bible. We are told in a Press despatch, that the Arabs had burned the Psalm books at the Wailing Wall and caused much annoyance to the Jews. CHIEF RABBI Kook of the Holy Land, in an interview with press representatives, voiced his indignation at the attitude of the Government. Said His Eminence:—

"The Englishmen are proud that one of their Kings sponsored the translation of the Bible into English thus enriching the culture of the world. The British administration of Palestine must now be ashamed that under its rule the Psalm books were burned in the place which is holiest to Jews, near the Wall initiated by the author of the Psalms himself."

Perhaps the enlightened Moslem world will now see that the religion of MOHAMMAD stands to be discredited in the sight of God and man, if the misguided Arabs are not restrained by them. While we Jews must deplore such manifestations of hatred towards our sacred literature, we must confess that, in the last analysis, the Moslem world will be the loser and will yet live to rue the day for giving unbridled license to works of a sacrilegious nature.

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DEATH OF THE HIGH COMMISSIONER OF IRAQ

The death of SIR GILBERT CLAYTON, the High Commissioner of Iraq, reported by Reuter last month, removes a popular administrator from the rank of the British Colonial Government, which is bound to cause universal regret. The deceased was the Chief Secretary of the Palestine Government under SIR HERBERT SAMUEL'S regime, and was known to be a strong supporter of the BALFOUR Declaration and the Palestine Mandate. At one time, he was looked upon as a successor to SIR HERBERT SAMUEL, but later he was appointed as a High Commissioner of Iraq. The late SIR GILBERT had corresponded with us but once in connection with our proposal to him to admit Jews who have no nationality to become Palestinian subjects. His reply which was in the negative, was published in ISRAEL'S MESSENGER of September 7, 1923. Our second communication was forwarded to him last month when we drew his attention to the crisis in Bagdad Jewry and the special contribution made in the September 6th edition of ISRAEL'S MESSENGER suggesting to him to take a firm hand in the settlement of the controversy which had caused much heartburning in the community. Jews everywhere will mourn the death of SIR GILBERT CLAYTON and cherish his memory for ages to come.

IRAQ AND JUDEA

According to a Reuter despatch from Bagdad last month, the British Government will recommend the unconditional admission of Iraq to the League of Nations in 1932. It is also stated that SIR ABDUL MUHSIN, the new Premier, paid a tribute to the British Government's conciliatory and far-sighted policy, but declared that Iraq in the long run would accept nothing short of complete independence. We congratulate Iraq upon her progress and wish her a speedy success in her work of regeneration. KING FEISAL has proved himself an ideal monarch fully deserving of the loyal devotion of his subjects. "Judea for the Judeans" is an affirmation which is daily growing in strength and popularity. We foresee the day when Judea like Iraq, will join the Council of the League of Nations. Judea is struggling gallantly for a place in the sun and her rights to enter the family of nations will be conceded one day and not questioned any longer. Iraq and Judea have much in common. These two sister nations, neighbours to each other, may be depended upon to work together for the weal and progress of our modern civilization. We hope that the present misunderstanding between the Arabs and the Jews will be removed and an *entente cordiale* formed in order that work of construction and not of destruction will actuate both in the near future. We certainly foresee the day when Iraq will establish a firm government, and in the words of her new Premier, SIR ABDUL MUSHIN, "nothing short of complete independence" will satisfy her.

CHAIM WEIZMANN AND SAMUEL WEIZMANN

The Jewish Tribune of August 23, publishes a portrait of SAMUEL WEIZMANN who is interested in perpetuating our Galuth-life in Soviet Russia, while his renowned brother CHAIM WEIZMANN is dedicating his life for the release of the Jewish body and soul from the yoke of their oppressors. So we have two brothers working in two different directions. Mr. SAMUEL WEIZMANN'S visit to New York is to raise funds for Crimea colonization and will stay there until this month. To an interviewer he stated that "he is unalterably opposed to Zionism, but is on most cordial terms with his brother." This phenomenon is nothing new in Jewish history. In ancient Biblical times, we had JACOB and ESAU each representing different ideals, one was a hunter and the other an idealist. SAMUEL WEIZMANN is equally a "hunter" who yearns after the fleshpote of modern Egypt, while his brother CHAIM WEIZMANN stands at the opposite poles. A writer once said, "No wonder is greater than any other wonder, and if once explained, it ceases to be a wonder." Let us then cease to "wonder" or perhaps remember what QOHELETH said, "There is no new thing under the sun."

WANTED: 20,000 JEWS In ERES YISRAEL EVERY YEAR

The great need of increasing our man-power in our homeland is occupying the best minds of Zionist Jewry. Now that the economic situation in New Judea has improved, the need of immigration should be studied more seriously. At the first meeting of the Jewish National Agency held at Zurich, Dr. WEIZMANN described the possibility of an immigration of 100,000 Jews to New Judea during the next five years, on the lines of a thousand Jewish families in agriculture, and 2,000 families in industry and other branches of activity, making altogether 20,000 Jewish families a year. "This would be something," he said, which I, the Agency, and all Jewry would regard as a stroke of good work." We quite share the optimism of the Zionist leader. Immigration is our paramount duty to-day. Nothing should stand near it. It is our manifest duty to increase our man-power in our homeland and thereby secure for it an era of peace and tranquility. Jews everywhere will watch the next step of the Agency with vivid interest. The handsome contribution of LORD MELCHETT and MR. FELIX WARBURG of £100,000/- each for the upbuilding of the Homeland will go a long way to stimulate others to contribute. A sum of £3,000,000/- is needed to launch a large scheme of immigration and colonisation in Eres Yisrael, and our first duty should be to strengthen the hands of our leaders in their colossal task. The day has come when a final reply must be given to our Galuth-life. To be or not to be. That is the question of the hour. We stand to-day on the edge of a new age in our history. The national movement fostered by us vigorously ever since the advent of HERZL should not be allowed to wither and fade. Herein lies our great chance. We should all wake up and nurse our growth and see that the fruits ripen and new buds shoot forth.

ADOPT TERM ERES YISRAEL INSTEAD of PALESTINE

We are pleased to observe that at the last Zionist Congress in Zurich, a resolution was adopted instructing the Zionist Executive to change the text of the constitution by substituting the term "Eres Yisrael" for "Palestine," each time the word Palestine appears in the text. We have in the past dropped the term "Palestine" altogether and very seldom use it. Some years ago, we wrote to the local Commissioner of the Chinese Post Office asking him to instruct his Chinese staff to take note of the term Eres Yisrael, instead of Palestine when mailing letters to Israel's homeland. This request was acceded to, and have since not a single letter been miscarried in consequence. We Jews have always known and described the land of our Fathers as Eres Yisrael. Palestine was the Greek and Roman name given to the latter. It is derived from the name of the Philistines, the ancient people who dwelt along the coast of the country, and it simply meant the land of the Philistines. It was at first applied only to the coastal region, but later to the whole of the country beyond. Palestine, rather than Eres Yisrael, as the name of the Holy Land survived because modern nations first became acquainted with the country not through Hebrew, but from Greek and Roman writers. In recent years great headway has been made in blotting out the term Palestine, which is un-Jewish in origin. We hope our contemporaries abroad will help in describing our ancient Homeland by giving it the name of Eres Yisrael or New Judea. The move initiated by the Zionist Congress is a commendable one and in the right direction.

LOUIS MARSHALL ON THE JEWISH RENAISSANCE

The late LOUIS MARSHALL will be included in the galaxy of Israel's immortals. He had a great soul and a clear vision. He foresaw the day when Israel would no longer remain a prey to his enemies but rise from his ashes Phoenix-like, and give of his share of contributions to the world. His last speech at the first inaugural meeting of the

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Jewish National Agency at Zurich in August last, was a model of beauty and perfection. Listen to this:—

> And to-day, as I stand here I feel more in earnest than I ever was because of one resolution which was adopted by your Congress the other day, which for once emphasized the importance to the Jew of Judaism, of our sacred and undying religion. That completes the programme. Now let us think of our work and now let us all strive together. Let us understand one another and then everything else will be easy. In a few days there will be celebrated the Ninth of Ab. In the past it has been a day of lamentation and of sadness because of the destruction of the Temple and because we were driven out of Palestine. Let this day be the harbinger of another feeling, a day of joy, a day of happiness, a day which will cast our sadness and lamentation and make us all greater, better, and nobler, and lead us all to the one point of view where we shall all know, as was said by one of the Rabbis here to-day, that we have one God, that we are one people, and that we are united in one spirit.

What a message to a distracted Jewish world! We are thrilled at the very idea of it Verily, a great leader and a prince has fallen in Israel.

MUST ESTABLISH AN ENTENTE CORDIALE

Israel's pressing need to-day is an *entente cordiale* among all the nations of the world. We need to be known far and wide. A nation that was long kept into the background has much reason to advertise herself. To this stress was given by our Dr. CHAIM WEIZMANN at the last Zionist Congress. Dwelling upon the difficulties in our path, he took a hopeful view of the growing friendship between New Judea and the Powers. Dr. WEIZMANN stated that our credit to-day stood higher than ever it was. We had a great many friends all over the world and the time would come (said the Zionist leader) when all this accumulated credit would enable us to make bigger strides. There is a substratum of truth in this. We must be ever watchful of others lest our motives and our aspirations be given a wrong interpretation. In China, Japan and Siam we have three Asiatic Powers who understand us well and are ready to encourage us to uphold our national ideals. Our Asiatic friends are not inimical to our rights to restore our nationhood and join the family of nations. We rather see in them powerful allies who would be the first to give us recognition when the pyschological moment comes. We need to establish a world-wide open and an irrevocable letter of credit. We need the goodwill of all. Israel's mission in life is not to be aggressive and trample upon the rights of other nations and countries. She will be satisfied with a "little territory" (to use the sneering words of the late Dr. KAUFMAN KOHLER) in the East of Asia. Meanwhile, it behoves us to mark time and cultivate good relationship with the Powers. The "accumulated credit" should one day yield us sheaves of good harvests to make the Jewish heart glad.

An INVITATION To SHANGHAI JEWRY FROM ABROAD

There would appear to be some revival of Sephardim Jewry if we are to judge from an item of news reaching us from the United States. We are told that the total number of Jews in America stands at 40,000. In order to promote their religious interests a Union of Sephardic congregations was formed at a conference at the Spanish and Portuguese Synagogue in New York. A uniform, Sephardic prayer book, trained Sephardic Rabbis, and adequate Hazanim are among the immediate goals of the Union. YA ALLAH! Dr. DAVID DE SOLA POOL was elected president of the body. This is good news to Far Eastern Jewry. We would suggest that our local Community should immediately affiliate with the Union and seek its co-operation for the future. Not very long ago, the newly elected President of the American United Synagogue, New York, Mr. NATHAN LEVY has invited us to join forces with his great institution, in order to promote Jewish unity and progress. We are in great sympathy with the idea and trust that the matter will be treated favourably by those who are holding the helm of our communal craft. It is really time for some one to take the lead. We are actually getting frozen and frigid and need extraneous help to galvanize our communal life. To sit still is a sign of decay. To become active is a sign of vitality and life.

THE DECLINE OF SEPHARDIM JEWRY!

The decline of Sephardim Jewry has attracted much attention of late. Jews of Sephardim origin number about one percent. of the total Jewish population of the world. Scattered as they are, enjoying immunity from persecution, living under auspicious conditions, the drift has become more acute. ISAAC DISRAELI told the truth, and he told it well when he wrote: "Judaism found its last asylum in its academies. A conquered nation changed its military leaders into *Rabbis*, and its hosts into armies of pale-cheeked students covered with the dust of the schools." Such was our honoured record. But to-day we are drifting. For the past century or more, we lost considerable hold. Dearth of spiritual leaders had played havoc in our rank. Not a single Rabbinical Seminary worthy of note had been fostered or maintained. Matters were allowed to drift like a rudder without a compass. The acute situation is beginning to be felt. Even Hazanim are rare. We have lately sounded a leading member of the Calcutta Jewish Community as to whether he could recommend a Hazan who could conduct a decent service along traditional lines. The reply was that there was practically no one to recommend as a suitable candidate, unless a Shohet or a Mohel! What a sight of impotency to which we have been reduced! And yet who cares? The lack of interest shown in some community in matters of such suprême importance as a qualified Rabbi or a trained Hazán, is plunging us into the abyss of despair. Committees there are who think nothing of elevating the spiritual status of the congregation and maintaining the hold of the *Aboda* on the rising generation, but their chief burden, year in and year out, is to secure fat *mishaberachoth* and see that the balance-sheets show a surplus! A wonderful *kahal w'eda!* And yet we expect Judaism to survive and transmit our precious heritage to generations yet unborn!

"THINGS TO THINK ABOUT"

It is a rare thing to find a Banker whose hobby is journalism. Such a one is Mr. MILTON M. SCHAYER who runs a column in *The Intermountain Jewish News* of Denver, under the above caption. Banker SCHAYER is a forceful writer and knows how to keep his readers spell-bound judging from the nature of the topics discussed by him every week. We cull with pleasure the following:—

> Boy Scout activities are spreading. We learn that in Shanghai, China, the Rotarians held what they term "a jamboree." The Boy Scouts of eight nationalities, including the Jews, participated in a contest. Each troop went through their exercises under their own flag. The Jewish boys carried off the premier honors. Among those contesting were British, American, French, German, Chinese, Japanese and Russian boys. The point that deserves consideration is that in China, as elsewhere, we are regarded as as a separate people. This most non-Zionistic Jews, especially American non-Zionists, deny. They want to be Americans of Jewish faith. The non-Jew classifies them as Jews, a people not a religious faith.

That we are a separate nation to this day cannot be denied, save by those who are in the market to weave a new theology to suit their own taste. But to-day the latter element, hailing mostly from "Liberal" Judaism have been defeated and the majority of them no longer hold to the fallacious idea that the Jews are a religious group only. Israel as a nation among the nations is conceded by an overwhelming majority.

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ALBERT EINSTEIN'S TRIBUTE TO HERZL

The rôle of ALBERT EINSTEIN, the eminent scientist in Jewish life is a rare one. As a rule those who climb the ladder of success are known to desert their people and seek fresh avenues in life. Such a charge cannot be laid at the door of EINSTEIN. He is proud of his racial origin and the nation to which he belongs. At the first inaugural meeting of the Jewish National Agency held at Zurich in August last, EINSTEIN took a prominent part in its deliberations. He paid a tribute to HERZL's genius and lauded WEIZMANN his logical successor. It is not surprising that EINSTEIN was given a tremendous ovation by the assembly, when he started to address them. EINSTEIN declared that August 11 will be a great day in the annals of the modern Jews. A new era is dawning, he said, launching into a glowing tribute to the memory of Dr. THEODOR HERZL. At the mention of Dr. HERZL's name all Zionists in the assembly rose, followed by the others. "The Jewish people before HERZL were atoms. He brought them together. HERZL possessed a rare political instinct. He inaugurated this work when it was enormously difficult, when it seemed impossible and it was opposed by everybody. To-day, we witness the triumph of this work. He was followed by our great leader, WEIZMANN, from whose work in the Agency much may be expected," Prof. EINSTEIN declared. We entirely share his conviction that the Agency would not belie our hopes and expectations. The death of LOUIS MARSHALL, one of the promoters of the project, will undoubtedly affect the progress, but the work will go on and contribute to the success of the Agency. The note of optimism struck by EINSTEIN is fully warranted and we are sure it will carry conviction in the hearts of our readers.

FELIX WARBURG AND NEW JUDEA

It is a rare sight to see a leader of a temple of finance busily occupying himself in the welfare of his people. As a rule, it is taken for granted that a wealthy man has not much in common with the less fortunate. But this is a fallacy, at least, as far as Mr. FELIX M. WARBURG is concerned. For many years this leader of finance and philanthropy, has been officially identified with the weal and woe of his unhappy people, and took an active interest in ameliorating their miserable lot. FELIX WARBURG is an ideal leader and worker. He is not satisfied with merely signing cheques but is anxious to work as well. He agrees with THEODORE PARKER, "Work is the only universal currency which God accepts. A nation's welfare will depend on its ability to master the world; that, on power of work; that, on its power of thought." At the recent inaugural meeting of the Jewish National Agency held at Zurich, WARBURG was one of the speakers. Having visited Eres Yisrael in recent years, he was able to state from his own experience the rapid progress made by the pioneers in converting the desert into a paradise. He said in part:—

> "The urge of Palestine is tremendous. Whoever has been there must feel it in his bones, he must feel in his heart the love of the soil. Every blade of grass, every growing flower, every orange produced in perfect form, will add to the esprit de corps and strengthen the desire to work shoulder to shoulder and hand in hand. This will tend to produce a unified and strong Jewry in Palestine. The Hebrew language has done wonders but still more could be done to work out a common basis in education and, sooner or later, to evolve a method of co-operation in the many ways of educating the growing generation. All little congregations should come together by and by and form the most beautiful and the most perfect world congregation."

The foregoing remarkable utterance should dispel all doubts and misgivings regarding the future. It should silence the croakers and hasten the rapid upbuilding of the third Jewish Commonwealth soon and in our days. "Nothing is too high for a man to reach, but he must climb with care and confidence." That's it!

ITALY, VATICAN, ENGLAND AND THE MANDATE

We Jews are living in stirring times. We cannot overlook the fact that the Jewish world is witnessing a great phenomenon in Jewish state of affairs. Jews who have not studied their problems and have taken little or no interest therein, are waking up from their state of inertia and studying the daily telegrams published in the local Press, regarding the happenings in New Judea and their repercussion elsewhere. Suddenly there has developed a new channel by which those Jews, *nolens volens*, are obliged to read something of their history and life, something of which they did not care to read or study before. The Zionist Congress at Zurich, the outrages in New Judea by the Arabs, the Commission of Enquiry delegated by Great Britain last month, the move by the United States to support Jewish national aspirations, the second Declaration of the EARL OF BALFOUR, and last, but not least, the campaign by the Italian Press to claim the Mandate for New Judea for Italy, are events which are bound to arrest Jewish attention all over the world. The agitation of the Italian Press as reported by the *Transocean-Kuo Min* to "demand that the Mandate for New Judea be transferred from Great Britain to Italy and supported by the Holy See" is nothing new. The Italian Press had been agitating for a long while but the world public sentiments are opposed to such a proposal. It is absurd to suggest that Italy is the only country where "there is no anti-Semitic feeling." Great Britain, Holland, Switzerland, America, France, Japan, China *et al*, are countries where the Jews are well treated and placed upon an equal footing. The statement of the Italian Press that Italy, "on various occasions, demonstrated her friendship, towards Islam and Arabian countries" is nothing extraordinary. France and Great Britain are traditional friends of the Arabs and the attempt to make discrimination is not justified. Jews all over the world would not favor the withdrawal of Great Britain from New Judea, and if a plebiscite were taken there would be a unanimous vote in her favor. The agitation of the Italian Press is ill-advised and bound to end in smoke.

The 'JEWISH CHRONICLE' & The Jewish National Agency

We have read with pleasure the Jewish National Agency pact that was consummated at Zurich in August last, and find nothing therein to justify the *kvath* of our esteemed contemporary the London *Jewish Chronicle*. We admire whole-heartedly the loyal spirit which actuates the latter, but actually fail to understand why it is seeking to create timidity and faintheartedness in the hearts of its readers. As a Zionist organ ourselves, we have so far been unable to see any danger referred to by our valued contemporay, whose continued lamentations over the birth of the Jewish National Agency we cannot comprehend. We hope *The Jewish Chronicle* will not succeed in disillusioning us, for we are certain that the Agency will not harm our national cause, but give it much support and life, whether directly or indirectly. If there are fifty non-Zionists on the Agency, let us remember there are fifty Zionists as well. If the pact fails to work well there is such a thing as a divorce in the Jewish Code of Law. Jewish Law has never approved of the *berith hadasha* which enjoins, "Those whom God had united man should not sunder." Why then all this nervousness? We esteem very highly the valued services of the *Jewish Chronicle* and the *Jewish World* rendered to the Jewish National Movement, and would much like to see their efforts directed in giving their readers some constructive counsel as to how to navigate the new ship through her stormy journey. It behoves us to strengthen our political gain and secure further victories. Let the non-Zionists do their share; we should do ours. Pledges were given that no hindrance of any kind would be placed by the former against the latter. Our dear *Sefer Zikkaron* of London should possess its soul in patience and wait for the salvation of the Lord. On our part we fail to see where the real danger lies. The Jewish National Agency is a *fait accompli;*

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it is functioning to day and is a real force in Jewry. It is useless to antagonize it any longer. Let us give it a fair trial. "No mill, no meal!"

'ISRAEL'S MESSENGER' and 'The AMERICAN HEBREW

The American Hebrew has a policy of its own. We have ours. Our contemporary welcomes the Jewish National Agency. We do the same, but from different angles. *The American Hebrew* is interested in "the rehabilitation of the Holy Land," while we are intetrested in the rehabilitation of the soul and the SOIL as well. Our contemporary aspires after "the economic, social and cultural future of Palestine," while we are after that plus political sway and dominion, without which all the foundations would be built upon sand and liable to collapse at the moment a typhoon warning is signalled to us. *The American Hebrew* is anxious to make Palestine "a land habitable and fit for those Jews who desire to migrate there and to make it their home." We would not, however, put it that way. We would say that "Eres Yisrael should be made habitable and fit for ALL Jews who desire to live in tneir ancient Fatherland and make it their national home, in the real sense of the word." Our contemporary says, "A new era opens for Palestine." We would say, "A new era opens for New Judea to welcome Kol Yisrael as in the days of KING DAVID and KING SOLOMON." There is no doubt there exists some conflict of views between us. Our vision is not that of *The American Hebrew's* and *vice versa*. And yet we have no objection to Dr. ISAAC LANDMAN holding his views tenasciously and welcoming the Jewish National Agency. He assures us that "he is not concerned with Zionist dogmas and principles—either to maintain them or hinder them." This passive attitude is not so bad. His co-operation is equally not so bad. We welcome it. If he does his share of duty in the way he thinks fit and we do ours in the way we think fit, there should develop and blossom a real Jewish National Homeland in the near future. Let us unite together by all means for "A long pull, a strong pull and a pull all together." Dr. LANDMAN! In the past we had serious divisions of opinions between us; but to-day we can say that we are comrades in a great cause and are going to win, shall win and must win. Let this be our slogan and our daily affirmation. The task before us is not difficult to overcome when we can present a united front. We look forward to some tangible results and a fine dividened to last for ages.

THE GRAND MUFTI AND THE JEWS

The Grand Mufti, the spiritual leader of Islam, declared in an interview published in the last extra edition of ISRAEL'S MESSENGER, that "the recent attacks made by the Arabs on the Jews were provoked by Jewish greed and ambition, which aimed at gaining universal support, the re-opening of the question of the Wailing Wall and a desire to influence the Labour Government in England to amend the *status quo*." We are surprised at the statement and regret that the Grand Mufti should seemingly encourage his followers to resort to arms in order to settle a dispute instead of a round table conference. The Grand Mufti whom we hold in great respect, should understand that the holy Quran does not propagate the invasion of other people's rights, nor killing and plundering innocent beings. The "Jewish greed and ambition" to which he alludes is real moonshine. The Jews had to pay for every inch of ground to the Arabs and no one was disturbed or molested since the BALFOUR Declaration and the Mandate were put into operations. True, Jews have ambition—who has not? But it must be remembered that the "ambition" was not misapplied, and surely that is no reason for the Grand Mufti to gloat over the fact that the "recent attacks *made by the Arabs*.. " What is there to be proud of? The Grand Mufti is mistaken if he thinks that his people can browbeat the Jews and strike terrors in their hearts by threatening riots as a means to uphold (?) law and order. The re-opening of the Wailing Wall incident by the Jews is not a crime. According to Article 15 of the Palestine Mandate, "The Mandatory shall see that complete freedom of conscience and the free exercise of all forms of worship, subject only to the maintenance of public order and morals, are ensured to all." If the Jews cannot be guaranteed the unrestricted right of public worship in accordance with their traditional rites and customs before the remnant of their ancient Temple in their own National Home, of what value is the Palestine Mandate? The Grand Mufti has not made out a strong case for himself and he should not be over-happy over his rash statement. We await with eagerness and impatience the result of the report of the Commission of Enquiry, and trust that it will help to winnow the wheat from the chaff, so that the future relations between the Jews and the Arabs may be continued undisturbed in a spirit of harmony and brotherliness.

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JEWS MARCH IN PROTEST PARADE

Parade sponsored by the American Palestine Jewish Legion, protesting against the Palestine troubles, which was held in New York.

Every phase of New York Jewry took part in the procession: youths, war scarred Jewish veterans, two of whom tapped their way over the pavement with the aid of crutches, because they had lost a leg fighting under General Allenby in Palestine, middle aged shop keepers who closed their little shops so that they too could protest, talmudic scholars in their quaint costumes, rabbis, women of all ages, many of them in tears, the Yemenites with their dark features and lively eyes, all marched under a broiling sun through the heated streets of New York to voice their horror at what had happened. Peaceful as the marchers were, the banners they carried expressed what they thought—"We send our people to Palestine, but your henchmen send them to their graves," said one. "We demand the dismissal of guilty officials" was another of the anti-British posters that were sprinkled through the procession. The tone of the march was distinctly one of sorrow and grief mingled with horror. It was a singularly silent procession. As the line went down Broadway the only audible sounds were the shuffling of weary feet and the broken sobs of the women, some of whom carried babies in their arms. The marchers were escorted by the police whose bright uniforms were in contrast with the drab garb of most of the marchers.

MAYOR GREETS THRONG AT CITY HALL.

When the parade reached the City Hall, the choir of the Cantors Association of America recited the El Mole Rachamim memorial prayer for the dead). While they recited, their rich, mournful strains were caught in the microphones of the talking picture machines which cranked through all the proceedings. The Mayor then came from his office and greeted the marchers. Commander Beer appealed to the Mayor, and the Mayor answered, expressing his sympathy with the spirit behind the demonstration and stating his regret over what had happened in Palestine. He offered his help to stop the blood shed. Elias Ginsberg, in the uniform of a Jewish Legionnaire, then read aloud the following resolution that was being brought to the British Consul, Sir Harry Armstrong.

TEXT OF RESOLUTION

"We, the Jews of New York including the Legionaires who fought under the British flag for the liberation of Palestine, and the Jewish War Veterans of the United States, this day in mass meeting assembled, record our unbounded grief and horror at the tragedy which has befallen our fellow Jews in Palestine. We declare to mankind, before God, that responsibility for this frightful tragedy rests directly upon England, Arabs and the Palestinian administration. England, which solemnly assumed and accepted from the League of Nations the duties and obligations of the Mandate for Palestine, the chief of which was and is 'to place the country under such political, administrative and economic conditions as will secure the establishment of the Jewish National Home,' has flagrantly ignored and violated these duties and obligations from the very beginning and has, instead, maintained in Palestine an administration which has shown persistent hostility to the Jews and neglecteted to even accord them the elementary protection of a civilized government. The present massacre of the innocent Jews of Palestine is and was the inevitable consequence.

"In this hour of our grief and mourning, we solemnly resolve and demand: That the Government of England take all possible steps immediately not only to restore order and safeguard life and property in Palestine, but also to wipe out the blot upon England's honour and good name, which the violation of the Mandate has imposed, by immediately and drastically reorganizing the Palestine administration so that it will henceforth take note of and fulfill the solemn duties of the Mandate, and so that the world may know that England means to keep the pledge of the Balfour Declaration."

The Mayor then offered to review the procession, and for nearly an hour he stood as the marchers, four abreast walked by him. The procession then moved down lower Broadway, through the financial section. Again crowds lined the curbs and windows opened in the towering office buildings added thousands more of spectators to the scene. Shouts, cheers and here and there a few jeers, greeted the marchers; ticker tape was soon snowing on the streets, but the marchers ignored it all.

When the British Consulate General office at Whitehall Street was reached, a small delegation entered the building and presented the resolution which was accepted. The marchers then disbanded, with a vow that they would continue to protect the murder of innocent Jews and Palestine with their last breath.—*Indiana Jewish Chronicle.*

NATHAN STRAUS' MESSAGE FOR PEACE

We are indebted to the *Judischer Friedensbund*, of Berlin, for sending us a copy of a message sent by the Hon. Mr. NATHAN STRAUS, of New York, to the Universal Religious Peace Conference held at Frankfort. The eminent Zionist leader and philanthropist has struck a true Jewish note by his striking message and we are sure our readers will endorse the sentiments expressed by him. Mr. STRAUS at the age of 82, is still active in the service of humanity. His great heart and intellect is still robust to shed light, the most wonderful of all visible things. While on the subject, we may add that another fine message was sent by the noted octogenarian to the assenbly of the Jewish National Agency at Zurich, wherein he demanded the enlistment of every *halus* and *halusa* for the upbuilding of the Jewish National Home. Mr. STRAUS is getting young day by day, not old, although "Old age is honourable." His message to the Religious Peace Conference follows:—

HON MR. NATHAN STRAUS.

"A world religious conference on International Peace is an earnest of the Day when nation shall not lift up sword against nation neither shall they learn war any more. For when men of all races and creeds come together and look each other in the eyes without fear or mistrust while proclaiming peace and brotherhood as the teaching of all their religions there is achieved that recognition of world brotherhood out of which world peace can be born. I have been taught all my life that there is but one God and all men are equally His children and therefore brother to one another. Now in the evening of my days I realize more fully than ever that all religions summon their followers to the same fellowship under the fatherhood of God and the brotherhood of man. The day on which synagogue, church, mosque and temple shall unitedly refuse to sanction war for their followers will be the most glorious in the history of mankind. May the World Religious Conference help to bring near that day by focussing men's minds and souls on international peace as one of the noblest ideals of man's religious striving.

NATHAN STRAUS."

SHANGHAI ZIONIST ASSOCIATION MOURNS THE DEATH OF MR. LOUIS MARSHALL

LETTER OF CONDOLENCE SENT TO HIS SON MR. JAMES MARSHALL.

The death of Mr. LOUIS MARSHALL, the well-known leader of American Jewry and head of the Non-Zionists' Group of the Jewish National Agency, has been received here with profound regret and sorrow. The deceased was a remarkable figure in the Jewish world and commanded much attention, owing to his untiring devotion to his people and his self-sacrificing efforts in championing their cause. The local Zionist Association has forwarded a letter of condolence and sympathy to his son Mr JAMES MARSHALL, who is regarded already as the coming man in American Jewry. Mr. MARSHALL visited Eres Yisrael last year and was deeply impressed with what he saw. He published an interesting article in the Jewish Press giving his impressions of the progress achieved in the upbuilding of the Jewish Homeland. His contribution was a rousing call to the Jews to support loyally the national movement and to maintain the Yishub at all costs. Recently Mr. MARSHALL had visited Moscow in order to study Jewish conditions in Russia and plead for the removal of the ban placed upon Zionist work. The letter of condolence referred to above, follows:—

THE LATE MR. LOUIS MARSHALL.

SHANGHAI ZIONIST ASSOCIATION.
SHANGHAI, 17th September, 1929.

Mr. JAMES MARSHALL.
120 *Broadway, New York, U.S.A.*

Dear Mr. MARSHALL,—The sad news which reached Shanghai by cable and published in the local Press on the 13th instant, announcing the passing away of your father, Mr. LOUIS MARSHALL in Zurich, came as a great shock to us. The loss is a heavy one and we share it with you and your family.

Your father was long known to us as a *Ruwah hahaya ba ofanim*. He was the official spokesman not only of American Jewry, but of Jewry in other lands where courageous leaders were lacking and the need of defending the Jewish cause most pressing. We began to understand your father well and follow his lead in recent years. Although not a political Zionist, or an active Zionist leader, we knew that his heart was ever responsive to our ideals. We knew that his heart had often pulsated towards Mother Zion, and he felt that Jewry was doing the right thing in keeping aglow the fire of enthusiasm for our Fatherland. We recall with gratitude his great service to Zionism in 1922, when the late HENRY CABOT LODGE (of revered memory) was trying to secure the passage of the resolution to recognize Palestine as the Jewish National Homeland. Efforts of three misguided Rabbis were openly made to imperil and jeopardise the passage, when your illustrious father rose to the occasion and in a striking communication to the late SENATOR LODGE stated the Zionist standpoint clearly and in a manner which must have helped immeasurably to win the victory for us. We are anxious that this meritorious service to Zionism should not be forgotten; it should go forward before him as a light illumining his soul—*Wusdaka tihyeh lo!*

Your late father was a philanthropist and a humanist. He laboured unceasingly and faithfully in the vineyard of the Lord. He loved his people and cherished a warm sympathy for their ideals. A loyal Jew, a devoted leader, a perfect humanitarian, he was truly *Adam Kasher* of whom we were truly proud. His speeches at Jewish public functions were real gems which must have moved and stirred and warmed all those who had read or listened to him. His able championship of Jewry's cause when assailed by opponents and foes, his fine defence of Jewish ideals will long be remembered and recalled with pride. His was a great mind. A rare personality was his, combining conviction with courage. Leader, writer, fighter, thinker, philosopher, he commanded the respect and homage of all and sundry. We realize his great services in working hand in hand with our Dr. CHAIM WEIZMANN to found the Jewish National Agency, in order that

[*Continued on page 31*]

THE MENACE OF ASSIMILATION

By the Rev. Dr. LOUIS I. NEWMAN, Rabbi of Temple Emanu-El, San Francisco.

The American Jew is facing the menace of assimilation as never before, and he must rally about his synagogue if he wishes his group and his religion to survive. Jewry, like other religious groups in this country, is being overborne by the threat of prosperous, ease-loving, pagan, pleasure-seeking civilization of to-day. It still remains true that salvation is from the Jew, but the Jew must first regain a consciousness of his spiritual mission if he is to bring salvation anew to mankind. The message of the Old Testament which came from the First Hebrew Commonwealth in Palestine is the cornerstone of world culture; the spiritual contributions of the Second Hebrew Commonwealth have been accepted by great non-Jewish religious as the substance of their belief and observance. The reconstruction of the Third Hebrew Commonwealth is now under way. At Zurich the Jewish Agency is being formed. Whether the new commonwealth will inaugurate a spiritual renaissance for Israel will now be seen.

REV. DR. LOUIS I. NEWMAN.

Dr. Arthur Ruppin, speaking at Zurich, remarked that intermarriage, conversion, a low birth rate and a stationary death rate are factors which are seriously undermining Jewish life in the Diaspora.

A FOREWORD

The theme presented by Dr. LOUIS *I.* NEWMAN *is most fascinating and of absorbing interest. It has attracted much attention in the past. For countless ages the menace of assimilation had haunted us in the Diaspora, and to this day the danger is not yet solved. The desire on the part of the so-called progressive, semi-educated and wholly am ha-ares Jew to mingle freely with his neighbour and shine in his company at the expense of his own religious principles and scruples, has caused many souls to languish and perish on the road. Their weakmindedness has often proved a stumbling-block and a hindrance to remaining loyal to their heritage. The new freedom to which they were heir had proved disastrous for their petty mind. They found that they are a people without a homeland, without a government of their own, with no recognized political status in the world, often at the mercy of other nations (barring exceptions) which tolerated them for the time being and which had no love for them. Discovering this anomalous position they found it expedient to drift from their moorings and despise their own glorious inheritance. Dr.* NEWMAN *has very ably handled the theme and his brief contribution should create much interest and impel our readers to ponder well upon the menace which it invites. "No man," says* CHANNING, *"should part with his own individuality and become that of another." Only crass ignorance of the rich and glorious chapters of our history would drive one from his moorings and surrender his birthright. The present movement to reconstruct the third Hebrew Commonwealth in Eres Yisrael will go a long way to solve a knotty problem, and secure for the Jew his rights and privileges in the world. Therein lies, to our mind, the panacea for killing the germ which is now eating like a canker into the vitals of our people in the lands into which they are exiled.*

We are yet to know whether with the building of beautiful new Temples in America we have effectually checked the ravages of assimilation. The constant self-questioning and tortuous self-disesteem to which many Jews subject themselves are signs of psychic decadence. To say that the Jewish people should disappear like the ancient Greeks in the hope that their ideas will march on victorious, demonstrates the corrosive influences of our Western environment. Jewish leaders are

[*Continued on page 31*]

"ISHHADU LA ELAH IN ALLAH!"

By M. MYERS.

Addis Ababa is an important city in Abyssinia, where Sir Sidney Barton, the past Consul General in Shanghai has been designated Ambassador for Great Britain. This promotion offers no field for him to display his abilities, nevertheless, it opens avenues to distinction which are closed to him in Shanghai. Not far from this Abyssinian metropolis stands an agricultural district, where Sidi Ras Mangasha Il-Hodaidi was born, bred, and buttered. His family was composed of his three wives, his rabbit-town-the numerous little darkies of the Hodaidi clan. He was a peasant by profession, and was noted for his unexcelled land products. The large circle of men and maid-servants who assisted him to grow the cereals, was paid a share in the profit, as a remuneration for their toilsome labour. Sidi Basha was considered by his neighbours and competitors a man of fair means; but of late years, his fifty acres of land did not yield the usual humper-crop, he was accustomed to reap annually. He had experimented with all conceivable methods to improve conditions on the soil of his estate, without material result. Drastic remedies were suggested and tried in vain. Things went from bad to worse and the strain on his already depleted purse had seriously aggravated matters to render his financial position untenable, and sear its way in his heart and brain. He found himself immersed in a dilemma, failed to determine what course to pursue, and consequently spent many a restless night in dismissing trains of irregular thoughts that had pensively rolled on his much inquiring mind, like flocks of cattle on their way to the abattoir. Night in and night out, he racked his brain for an inspiration anent his future welfare which did not crop up in a hurry, and he began to view the case with alarm.

His constant efforts, however, eventually succeeded to produce the long-felt want, and vigorously slapping his thigh he triumphantly exclaimed "Il hamdu Lilah!" "Praise God, I got it at last—a capital idea indeed! A fifty-fifty per cent. partnership with Allah would prove admirably well-a very satisfactorily workable proposition indeed, and I hereby promise Allah to devote half of my land's product to local charitable purposes, in course of time." With this good intention on his mind, he retired and had a peaceful night, after many days.

There were great rejoicings and a noisy crowd at the farm on the approach of Autumn. Young folks danced and sang to the music of the Tom-toms, mutbugs (A mutbug is a rustic pipe made of two reed stems stuck together with tar. It has holes and played by blowing with the mouth and by stopping and opening the holes with the tips of the fingers.) and Zamaras (Clarionets) that would any day out-distance, Mr. Whitey Smith's Orchestra. At the request of "hullihlu Yal Nasa" that emanated from the sterner sex, all the women liberally rang out their 'Kee-lee-lee-lee-lee. (this is a sound produced with the roof of the mouth and the tip of the tongue as a mark of glad tidings) When the party was at the height of its intoxication, Cheedi Bai Il-Hodaidi led the procession to the field, where, a rake in hand, he repeated the formula "Bismilah il Rihman Il Raheem" (in the name of God the compassionate and all merciful, we shall work and prosper,) turned over the soil and sprinkled initiative seeds—happy in the knowledge that a bright and prosperous future was in store for them all. After the holy ceremony was over, the party danced their way back home, to the strains of "Goomilabi yabnaya wlil hoal mali jaya." Arise Oh ye daughters of the Sheikh and dance, as I shall not return to this place until the next spring. Spring arrived and brought forth an over-abundance of crop, that exceeded the expectation and overwhelmed the characteristically avaricious nature, of Il-Hodaidi. His large retinue of labourers then gathered the harvest and piled it up in stacks, and subsequently invited their lord and master to inspect the vast and splendid stock—the fruit of their hard and asiduous work. With tremendous steps he accompanied them to the field, and there he stood and profoundly gazed upon the extensive and lofty heaps of grain that stately stood before him, under the Abyssinian azure skies. A gleam of satisfaction glistened over his swarthy face, and the sight of that plenty, gave the Cheedi Bai much food to ponder upon, and debate over the "unequal treaty" that he had so inadvertently made with Allah. The Sidi wavered—a traceable suspicion of perfidious intentions began to have predominant influence over his crafty carriage, and were mirrored on his dusky countenance.

He returned home in a sullen fit, undecided in respect to the knotty question that was troubling his intellectual power, and in bed he gave vent to his feelings in this manner.

"*Taal Ras Mangasha, wisma yubnil Hodaidi*" Come, Oh Ras Mangasha, and listen to what I have to impart to you in regard to the serious features of this intricate case, Oh son of the Hodaidi tribe. You must have taken leave of all your five senses, or you must be a country-bumpkin, devoid of business accomplishment, or an offspring of an anserine, to have entered verbally into an altogether arbitrary contract with Allah, and agreed to cede to him an unearned *equal* share in the net profit of the business, without an outlay of capital (on His part) at that. "Tell me, man, were there any ocular witnesses to the pledge!" "None whatsoever!" "Again, how many seconds of the minute did your sleeping partner put in to help you to produce this gigantic and magnificent harvest-this coveted fortune, I ask you eh? You will readily admit that the Good God did not contribute a second of his sacred time to your *labour—Istakhfir Allah!* Do you realise what hard nerve-taxing work, you, your harems, children and *bona fide* partners had subscribed in growing this splendid stock? And in justice to you all, can you consider your inert undertaking, warrantable, to enter into such a stupid contract? What authentic evidence is there to this one-sided and unwitnessed document? "Nix!" Look here Sidi, you will be committing a crowd of crimes, if ever you condescend to carry out the agreement or part thereof, or part with an ounce of the grain Every man in the street would tell you that the law is on your side, so have it out and make no bones about it. Now were you to give Him a square deal, how will you deliver Him His share? He is everywhere and has no address. He is the Supreme being and Ruler of all the Universe, and mankind has so far failed to locate his divine habitation. Believe me Ras Mangasha, Allah does not require any grain and I impress upon you to completely drop the nonsensical idea that has been heating your Arab blood, in its finality, and would remind you of your national axiom' *alf galba wala ghalba* Back out! a retreat which proves more often than not, the vanquishing of the enemy, is more honourable than a miserable defeat. Please bring back to your disturbed mind the result of the battle of the Marne, and how exultantly the Englez and their allies the Frungees threw back and routed their powerful enemies the Numsa after a successful retreat. What a glorious and memorable victory has gone down in the annals of the history of the late World War! And do you know that it was Yashua the Second General of Bani Yisrael who had succeeded the first and great General Nubbi Musa aleh-il salaam, first hit upon the retreat stratagem, and consequently led the Hosts of Kaum Yisraeel to a complete victory, and wrested the unconquered part of Palestina from the hands of the Kaffirs—infidels, the Philistines (their descendants are now known as the Druses) and divided it between the eight and a half tribes of Yisrael." (the tribe of Rubel, Gad and half of Menashi were then already in possession of their inheritance. Nevertheless, all their mighty men of valour remained in the army and helped their brethren in the whole conquest of the land). He felt mentally exhausted and soon dropped fast asleep, albeit, delighted at his own crooked finding of the arbitration. On the other side of the picture we find Allah was totally ignored, not given a hearing in the matter, nor consideration to the conscientious promise; but Allah *subhan wutaala* was not to be so easily thwarted, nor the starving host of his faithful indigent worshippers, who solemnly believe in an absolute and eventual retribution, unlawfully cheated of their livelihood, and roughly brushed aside.

The imperceptible hand of Allah *subhan wutaala* which generally works slowly but surely, caused a strong and terrific easterly wind (*asher lo haya kamohu*) to blow attended by thunder and lightning, to unnerve and make the strongest heart quail. All the fountains of the great deep were then broken up and the windows opened. Incessant torrents of rain poured down throughout the night, until the break of day and innundated that part of the globe.

Wind and rain subsequently prevailed exceedingly, broke and bore up the entire harvest and impelled all the stacks to gaily drift into the interior of the great Sahara desert and were lost to Il-Hodaidi but surely not to the poor Bedouins who flocked in vast numbers to salve as much as they could from the wreck, as soon as the storm had abated, and the mighty waters absorbed by the arid sands and dunes of the dreary Sahara.

In the meantime, Sidi Ras Mangasha and all his home-circle were uneasily cooped in a two-storied grey brick-built house, suffering untold agonies, and could not foresee what the future was holding out to them. They were painfully listening to the continuous dowpour of rain and the howling winds which gave rise to an awe-inspiring effect, and they were unable to stay the wrath and destructive work of Allah.

At dawn the wretched Il-Hodaidi made a feint attempt to find out through the broken window-panes the extent of the damage that the violent storm had wrought. He discovered, to his gloom and consternation, that all that valuable commodity was washed away —the requital consummated and the hand of the Omnipotent Allah eventually diffusely triumphed over dishonesty and avarice, and he realized that he was in a pickle and the future as desolate as can be imagined.

Il-Hodaidi then resorted to chest-beating, bewailing his irretrievable loss, and acknowledge his defeat as a consequence of his despicable conduct, at the hand of the ubiquit-

[*Continued on page 30*]

The CRISIS In NEW JUDEA: COMMENTS By The INDIAN PRESS

We are indebted to Mr. DAVID I. SARGON, of Bombay, for sending us newspaper clippings from the Bombay daily press, in connection with the recent strained relations between the Jews and the Arabs in New Judea. The agitation conducted by our Muslim friends show lamentable lack of a real understanding of Jewish national aspirations; and the tendency to ignore them as if they were non-existent is most unfortunate. We hope, however, to create a public opinion in the near future that will be favourable to Jewish Nationalism, so that the ideals of both the Jews and the Muslims may not converge against each other. The relations between the Jews and the Mohammendans should ever be friendly. Both have much in common and should not remain antagonistic or apart. The attempts made in certain quarters to alienate JACOB and ISHMAEL must be nipped in the bud. There is no need, to our mind, to be alarmed at the recent developments which are bound to die a natural death, when once a clear understanding could be effected between the two Semitic races. Ancient prejudices must be uprooted forever. Ancient unequal treaties which place the Jews as an inferior race must be scotched forever. Ancient dislike of our nation must be combatted and resisted. There is no room in this age to suppress or withhold the minority rights when the tendency among all the Powers is to protect them. The fact that we Jews are a minority people should not give a chance to others to suppreses us, to molest us, to antagonize us and to terrorize us. We await future developments with confidence. We are sure that justice will be meted out to us because our claims are just and based upon irrefragable proof. We are not a whit down-hearted or alarmed because a hundred odd Jews were sent to their graves early by our misguided Arab brethren. We are rather hopeful of a peaceful solution of our movement to build the third Jewish Commonwealth in our ancient soil, and show to our friends and even our antagonists that we are not actuated by any selfish motives in our desire to build a home, but to realise an age-long dream which was foretold by the prophets, Seers and Sages in countless ages back. The solution of our problem along nationalistic lines should help to bring about a new era of friendship and prosperity for the whole world. The Muslim world should be the last to look askance upon Jewish national strivings. They have much to gain from our rise and everything to lose by our fall. Israel as a nation in New Judea will be a powerful ally of Islam. Both have an ineradicable ambition to inaugurate the kingdom of Allah on earth and raise the standard of Monotheism among all the nations of the world. The extracts from our Bombay contemporaries referred to above, follow:—

[From THE INDIAN DAILY MAIL]

STATEMENT BY INDIAN MUSLIMS.

Bombay, Monday.

The following statement has been issued to the Press by Maulana Syed Habib, Proprietor of the 'Sayasat' Lahore, Maulana Mazharuddin—Editor of the "Al-Aman," Delhi, Maulana Badar Jalali—Editor of the "Daily Khilafat," members of the Central Khilafat Committee and Maulana Mohamed Irfan and Maulana Qamar Ahmed—Secretaries of the Central Khilafat Committee:—

Being greatly alarmed at the one sided telegrams published by Reuter through the Jewish News Agency about the recent occurrences at Jerusalem and other places in Palestine which resulted in the proclamation of martial law in that country, the establishment of Censorship on the Press and the Press messages and the despatch of Navy and Army from Malta and Egypt, we feel it our duty to inform the British Government that Indian Mussalmans being at one with their Arab-brothers of Palestine in their aspirations, cannot but view with pain and anguish the method adopted by the Mandatory Government of Palestine to support and advance the unjust and preposterous Jewish demands in Buraque-Sharef and the Wailing Wall, and are bound, to infer that the British Government and its Agents in Palestine are not only trying to deprive the Muslims of their rightful and hereditary control on the Holy Places in Jerusalem and elsewhere but are at the same time creating an atmosphere to keep Palestine and other Arab countries in their complete control and deprive them of their inherent rights of self-Government and self-determination. In the circumstances it is fit to warn the British Government that her high handed and pro-Jewish policy in Arab lands has ereated and is sure to further create great stir and commotion in the Islamic countries and feeling of deep resentment among the Muslims in general the consequences of which could not be overlooked or minimised.

BRITISH AIR OFFICIAL LEAVES FOR HOLY LAND

London, Sept. 11.

Air Vice-Marshal Hugh Dowding left for of the British Forces in Palestine.—Reuter.

ORDERS CANCELLED

Malta, Sept. 11.

The battleship Royal Sovereign, which was standing by to go to Palestine if required, has been ordered to participate in the Mediterranean fleet's summer cruise. Furthermore the order given to army units here to stand by in readiness to proceed to Palestine has been cancelled.—Reuter.

Jerusalem, Sept. 12.

A communique states that the general improvement in the situation has enabled military forces to be released for service in Jaffa and Haifa. As a consequence the naval landing parties from H. M. S. Sussex and H. M. S. Barham have re-embarked ready to sail when the situation warants.

THE COMMISSION OF ENQUIRY

London, Sept. 13.—The Colonial Office announces that the commission of inquiry on the recent incidents in Palestine will consist of Sir Walter Shaw, chairman, and Rhys Hopkin Morriss, Liberal M.P., for Cardigan; Henry Snell, Labour M.P., for East Woolwich; and Sir Henry Betterton, Conservative M.P., for the Rushcliffe division of Nottingham.

MISGUIDED ENTHUSIASM BY THE ITALIAN PRES.

Rome, Sept. 14.

Simultaneously with the discussion of the question of mandates at Geneva, the Italian press, extensively supported by the Holy See, demands that the mandate for Palestine be transferred from Great Britain to Italy where there is no anti-Semitic feeling. Moreover Italy had, the papers aver, on various occasions, demonstrated her friendship towards Islam and Arabian countries. Italy bases her claim on the agreement of 1917 between Great Britain, France and Italy, which provided that Palestine be placed under an international administration. In such an administration, Italy, as a Mediterranean power, would naturally have the preponderant influence.—Transocean-Kuo Min.

[We refer to the above in our Editorial Notes, elsewhere in this issue.]

MANDATE QUESTION DISCUSSED

Geneva, Sept. 14.

The Political Committee discussed to-day the question of mandates, Great Britain and France hold that, by the Treaty of Versailles, all mandates had been definitely allotted to the former Allies, including the United States. Their distribution could only be effected with the consent of all the Powers concerned. Italy, Spain, and Switzerland, on the contrary, declared that the distribution was only a temporary one and that the mandatory Powers held no sovereign rights in the mandated territories.—Transocean-Kuo Min.

BERLIN JEWS SEND AID

Berlin, Sept. 15.—The Jewish community held a special meeting to consider the situation in Palestine, and passed a resolution assuring the Jews in Palestine of their sympathy and voting a sum of £1250 to alleviate their distress.—Transocean-Kuo Min.

DEPLORES THEIR ATTITUDE IN PALESTINE TROUBLE

Geneva, Sept. 16.

Claiming to be a direct descendant of King Solomon, the Abyssinian delegate to the League of Nations, Lidy Andargue Massai, speaking at a meeting of the Mandate Commission to-day as "the representative of the sole Christian power in Africa," deplored the attitude of the Christians in the recent riots in Palestine, declaring that they failed to play the role of mediators as prescribed to them by their religion. In conclusion, the delegate demanded that the Palestine Mandate Power enjoin the Christians to observe, in future, an unbiased and correct attitude towards the people of other creeds living in Palestine.—Transocean-Kuo Min.

"THE IDEAL OF CIVILIZATION"

Geneva, Sept. 18.

The sixth committee of the League of Nations has adopted the report upon the work of the Mandates Commission with a resolution renewing the confidence of the committee in the work of the commission. The resolution expressed profound regret at the recent events in Palestine and complete confidence in the enquiry instituted by the Mandatory Power. It trusted that order would be speedily restored with a view to preventing the recurrence of similar incidents. The resolution concluded with the hope that the institution of the Mandates would continue to pursue the ideal of civilization.—Reuter.

Big Meeting To Be Held On September 4

Bombay, Saturday.

A statement issued from the Khilafat House says, "Mussalmans are greatly exercised over the tragic events, that have happened and are happening in Holy Jernsalem the first Qibla of Mussalmans and on the requisitoion of many Mussalmans Sirdar Suleiman Kassum Mitha, President of the Bombay Moslem Committee, which represents every sect and class of Bombay Mussalmans called to-day an urgent extraordinary meeting to consider what steps should be taken with regard to the situation in Palestine. The Committee decided to hold a monster meeting of Mussalmans, but since it would take more than a week to erect a large marquee it was decided not to delay the meeting so long but to hold it on Wednesday, the 4th of September in the Cathedral Mosque of Bombay and to hold overflow meetings in the neighbouring streets. Mussalman leaders are anxious that nothing untoward should happen and would urge Government to take up their case with the Home Government and the League of Nations."—The Indian Daily Mail.

THE PALESTINE TROUBLE

While the Jews in Poland blame the British Government for its indifference and apathy to the interests of their co-religionists and the American Jews have put pressure on the Government of the United States to remind Britain of its duty to protect their nationals in Palestine, several Indian Maulanas have issued a manifesto warning the British Government of the consequences of their pro-Jewish policy. Lord Reading's "surprise visit" to the Prime Minister was no doubt connected with the Palestine trouble. According to authoritative accounts, the policy of providing a National Home for the Jews in Palestine has been a failure. Rabbi Stephen Wise, the eminent American Zionist on his return from a recent visit to Europe said: "I come back to you a disillusioned and dispirited man after I looked upon the darkest hour of the Jewish nation in many generations. There is no Zionism. It is dead." The present outbreak is sure to bring about a change of British policy in Palestine.—The Indian Daily Mail.

To the foregoing the following reply was sent and published in its issue of August 29:—

THE FUTURE OF ZIONISM

TO The Editor, The Indian Daily Mail"

Sir,—The pessimistic strain in which you write in your yesterday's paper of the future of Zionism should not discourage those Zionists who have the best interests of the country close at heart.

The reported statement of Rabbi Stephen Wise, permit me to tell you, does in no wise refer to conditions in Palestine, which, as a matter of fact, were most satisfactory when those words were uttered. They refer entirely to the future Zionist policy in connection with the extension of the Jewish Agency which he at one time opposed tooth and nail and which, as you know, is a means of roping in the non-Zionist element of American Jewry as well to carry on the work in Palestine. The stand that Rabbi Wise took at the Actions Meeting at Berlin is quite different from the attitude he adopted at Zurich at the Zionist Congress held there and this statement is substantiated by an interview he recently gave a "Jewish Chronicle" representa-

(*Continued on page 34*)

JEWISH NATIONAL AGENCY ISSUES CALL TO JEWRY

CONTINUATION OF ERES YISRAEL UPBUILDING MUST BE JEWISH ANSWER TO MASSACRES

[*From* THE SCRIBE]

LONDON, August 28. (J. T. A.)—Over the signature of Dr. CHAIM WEIZMANN, President of the World Zionist Organization, FELIX M. WARBURG of New York, chairman of the administrative committee of the Jewish Agency for Palestine; and Lord MELCHETT, a member of the committee, the Jewish National Agency for Palestine, recently created at the Zurich session, issued the following statement in connection with the Palestine outbreaks and outlined the future course of the Zionist work in Palestine:

"The Jewish people, relying upon the Balfour Declaration and the Palestine Mandate, have worked for the last ten years at the peaceful and constructive upbuilding of Palestine. This work has now suffered violence and wanton destruction. Innocent Jews and Jewesses have been murdered. Our pioneers died in defense of the foundation they had made for the Jewish National Home. Undeterred by these attacks, Jews the world over must show that their determination to build up the Jewish National Home in Palestine remains unshaken and that they will devote all their strength and energy to this work. Terrorism and violence will not succeed. The blood of the Jewish victims cries out to us all to do our full share for the sacred cause of Palestine. The responsible officers of the Jewish Agency are taking steps to secure adequate reparation for the damage inflicted, the punishment of all offenders, the removal of incompetent officials, a just settlement of the problem of the Wailing Wall, a renewed and increased immigration of Jews into Palestine and a clear restatement of policy of the Mandatory government in regard to Palestine. We call on all Jews to give immediate proof of their determination to proceed with the work in Palestine and put at the disposal of the Jewish Agency all necessary means to ensure that the Jewish National Home will be rebuilt effectively and speedily."

LARGE FUNDS FOR IMMIGRATION

London, August 28.—The amount of $250,000 to open a huge Palestine fund to further Jewish immigration to Palestine was subscribed by an outstanding British Zionist, the Jewish Telegraphic Agnecy learns to-night from trustworthy sources. Another British Zionist subscribed the amount of $50,000 toward the same fund. These sums were subscribed in addition to the $175,000 raised at the first meeting of the Jewish Agency Council held here last night to consider the Palestine situation. The above amount was given toward the Palestine Emergency Fund. Addressing a meeting of the Executive Committee of the English Zionist Federation to-night, called to formulate plans for a huge mass meeting to be held at the Royal Albert Hall here, Dr. Weizmann stated that the only effective reply of the government to the events in Palestine must be to make the Mandate a living instrument. "As soon as quiet is restored a huge Jewish immigration to Palestine must begin. This must be the answer of the Jewish people. No ship may go to Palestine without carrying our pioneers!" Dr. Weizmann declared.

ARGENTINE RAISES MILLION PESOS

Buenos Aires, Argentine, August 30. (J. T. A.)—A fund of one million pesos ($400,000) for Palestine emergency relief will be raised among the Jews in the Argentine. A decision to raise the fund was taken at a protest meeting held here last night. Twenty-five thousand Jews attended the meeting to voice protest against the outrages in Palestine.

ERES YISRAEL RELIEF FUND

Amount acknowledged in our last issue	$184.00
Mr. SAMSON ISAACS	5.00
A. A.	5.00
ANONYMOUS	5.00
Mr. M. E. DANGOOR	5.00
Mr. E. M. EZRA	10.00
Mr. W. RAWITZ	5.00
Mr. N. FRED NISSIM	10.00
Mr. F. S. ELIAS	10.00
Mr. J. E. SALMON	5.00
Mr. R. M. JOSEPH	10.00
Mr. L. MERKIN	5.00
Mr. I. SASSON	5.00
Mr. S. E. LEVY	5.00
Mr. S. D. JOFFICK	5.00
Mr. H. TOBIAS	5.00

A draft for £25 - will be forwarded this week to Col. F. H. KISCH, Jerusalem. Further contributions will be gladly received and duly acknowledged in ISRAEL'S MESEENGER.

"ISRAEL'S MESSENGER'S" APPEAL FOR TREES

Amount already acknowledged	$258.43
In memory of the late Mr. ISAAC JOSEPH	6.00
Mr. S. I. JACOB	3.00

MR. C. H. Z. HONG ZANG.—One of the well-known brothers of Hong Zang & Co., whose popular gown shop on Bubbling Well Road has won for them much local prestige. Mr. Hong Zang is one of the very prominent and enterprising young business men of Shanghai, and with his brother, Mr. C. Y. Z. Hong Zang is famous to the feminine shopping world.

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CORRESPONDENCE

GREETINGS FROM A CHINESE THINKER

Editor, ISRAEL'S MESSENGER,

DEAR SIR,—I have pleasure to acknowledge receipt with thanks of a recent copy of your ISRAEL'S MESSENGER.

Having had a chance to trace the development of the Zionist movement with all its hindrances and vicissitude, I have the pleasure of congratulating the Zionists for the success they have so far achieved, which, already a tremendous advance since the days of ghetto, will no doubt lead to further prosperity. The Chinese, it seems to me, have much to sympathize with the Jews at present. The two peoples are common in fighting for national independence, for the destruction of foreign bondage in one way or another; only, the Jews have in addition a religious motive. The Jews will also find perfect spiritual and social freedom in China such as perhaps is lacking in most other countries. This should consequently promote good-will and full understanding on the part of either race towards the other, even if not to the extent of uniting as oppressed nations to fight for international liberty and equality, as our late Dr. SUN proposed. I wish you rapid achievements and prosperity.—Yours truly.

C. Y. CHEN.

SHANGHAI, 10th September, 1929.

St. John's University. Jessfield Road.

[We have pleasure in giving publicity to the foregoing communication, which breathes fine sentiments quite characteristic of the Chinese people. While on the subject, we may as well add that in a letter from Nanking dated 3rd September, Minister SUN FO wrote us again, *inter alia*, as follows, "Please be assured that Dr. SUN YAT-SEN'S sympathy for the aspiration of your people is assured by the Chinese people." We welcome again this manifestation of sympathy with our national ideals by China's chosen, which is bound to accummulate to our credit, and stand us, as Dr. CHAIM WEIZMAN, President of the World Zionist Organization, said at the sixteenth Zionist Congress last month, in good stead one day. It is indeed our bounden duty to be known among the peoples of Asia, for Ancient Judea was Asiatic in origin, and clings to this day to the ideals that went forth from the East. Mr. CHEN is right in saying that "the Jews have in addition a religious motive" in their present effort to secure their national independence. Love of religion and love of country make the patriots. It brings mankind nearer to each other, and nearer to God. —Editor, ISRAEL'S MESSENGER.]

THE LATE DR. BOGEN AND THE SHANGHAI B'NAI B'RITH

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I was deeply moved when I read the fine tribute to the late Dr. BOGEN, a leader of the I. O. B. B. in your editorial columns in your issue of September 6th. This is characteristic of you. What should have been the duty of the Shanghai Lodge of the B'nai B'rith to extol the virtues of the dead leader, has been left to you to do, for which you should be commended. I am sure the Head Lodge of the I. O. B. B. will be pleased at the manner in which you have expressed the sentiments of the Jews in China towards the late Dr. BOGEN. The Shanghai Lodge is too busy (especially during the summer months) to think of performing a duty of this kind. They have, however, excelled themselves in giving banquets at the "Majestic" where silent speeches are made and non-kasher dishes are served. It is a real pity that for want of active leaders, little or no progress has so far been achieved by the B'nai B'rith in Shanghai.

Before closing this, I want to express my displeasure at the manner in which you have been treated by the "Brothers" in Shanghai, in having your name suppressed from the Charter, when we owe it to you also for encouraging the idea of having a Branch of the I. O. B. B. established here. This petty-mindedness will not affect you in the least and the loss is not yours but theirs.

BEN BERITH.

SHANGHAI, 18th September, 1929.

REV. SHOGUN ON HIS NEW DISCOVERY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I wish to thank you for giving prominence to my second contribution concerning the Decalogue in your esteemed journal. I wish to inform you that a booklet on the subject has just been published in Japanese, of which I am mailing you a copy to-day. I hope to have it published in English as well. For this I would require Yen 3,000.00 and I hope to raise it soon. I may add that ere printing the booklet in question another stone was found showing us the real Decalogue, except two concerning the Sabbath and the Parents. On the stone we have the following commandments:—

"The Great Lord of the Heavenly Kingdom Forever, Amen."

1. Worship God, the Heavenly Father.
2. Snatch not the woman of thy neighbour.
3. Deceive not thy neighbour.
4. Steal not the things of thy neighbour.
5. Bear not false witness against thy neighbour
6. Rebel not against thy Heavenly God.
7. Break not the boundary of thy neighbour.
8. Break not God's Commandments.
9. Kill not thy neighbour.
10. Give not pain to thy neighbour.

ROMULUS sixteenth of Adam and Eve. MOSES' Ten Commandments, the laws for the Gentiles .... (here five letters are not distinct), legislated on Mount Zion. I may add that with this stone an onyx with some characters was found. Certainly you know what the onyx says. And these characters I understand to be ancient Hebrew. I will see the characters again and have them photographed, and if I fail to read them, I shall send them to you.

Many thanks for your kindness in sending me cutting of Dr. OYABE'S article on "The Jews and the Japanese." Dr. OYABE is a good friend of mine and I advised him to withdraw his opinion that MIKADO is a descendant from the Gad tribe. It is entirely rootless and nonsense. MIKADO is an abbreviation for Sumeramikado which means Messiah. MIKADO is, of course, a name for the holy mission while Gad is for the tribe. The onyx found lately certifies that the real descendants of the tribe of JOSEPH came to Japan. Japan is a mispronounciation by the Europeans. She should be called Zion.

The recent pogroms in Palestine against the Jews is a real outrage. The rise of anti-Semitism is always a sign of degeneration and should be denounced by all right-minded people. Ten years ago Gen. ALLENBY could have changed Palestine into Eres Yisrael, but he was thwarted by the anti-Semites.

SHOGEN SAKAI.

TOKYO, 4th September, 1929.

WANTED: USED STAMPS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Since the issue of the last report we have realised from the sale of used Postage Stamps a further £20. 6. 11 making with the £14. 2. 6. previously recorded a total of £ 34. 9. 5. to date, which amount has been forwarded in full to the Head Office of the Jewish National Fund. Whereas it is gratifying to note that private individuals are beginning to send us their old Stamps, it is disappointing that from our 77 Branches in 55 countries only a very few take the trouble of helping this Department, although it costs nothing. All we ask for are used Stamps from letters, which usually go in the waste paper basket. It may appear insignificant, but £34. 9. 5. for our Fund iis not to be discarded, and this amount could easily have been quadrupled, had we been supplied with the material. One client was prepared to spend £100. 0. 0. but we could not supply. It is with special satisfaction we desire to thank our private friends and Commissioners, who were good enough to send us Stamps; which we have disposed of as per attached list. A fair quantity we still have in stock. In most cases, the stamps from various countries had to be mingled to make up quantities, and the amounts indicated are the approximate amounts realised for each country and consignment. We again appeal to our friends not to regard this source of income for our Fund as too trivial, but to remember that:

"Little drops of water, little grains of sand,
Make the mighty ocean and the mighty land."

Send us the Stamps from your 55 countries, and you will be gratified with the results.—With Zion's Greetings, Yours faithfully,

PERCY P. BAKER.
Hon. Philatelic Organiser.

LONDON, 11th August, 1929.
229, Willesden Lane, N. W. 2.

JEWISH COMMUNAL ASSOCIATION MEETING.—A PROTEST

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The meeting called by the Jewish Communal Association on the 25th instant, to consider what steps to take in response to the cable appeal for funds from Safed and Jerusalem, and to hold a memorial service for those who died during the riots in Palestine, was an utter failure. Not a single committee member of the Association had put in an appearance, and the indignation and annoyance caused thereby can be easily imagined. Too much faith has been placed in the Association to do things but it has been misplaced. Such an "outrage" would not have been perpetrated had we still with us the late Mr. D. M. DAVID, or Mr. SIMON A. LEVY, who retired and went to London two years ago. Unfortunately, Mr. C. S. GUBBAY is away in Hongkong, otherwise he would not have tolerated such mismanagement. It is very clear to me that those who are running the Association to-day do not realise the great responsibility they are shouldering. It is a pity that matters are allowed to drift from bad to worse for want of a leader. And yet I have heard it said that the steps taken by you already in opening a subscription list for the sufferers in Palestine was "unauthorized." Result: talk. Happily, you have shown that deed is better than creed. But for the energetic steps taken by you from the very outset, Shanghai Jewry would have been placed in a very poor light before the world. The extra edition of ISRAEL'S MESSENGER on the 13th instant, issued by you voicing the indignation of the Jews in the Far East against Arabian atrocities and containing dignified editorials, is another feather in your cap. And yet they talk that your action was "unauthorized." Let those who are envious suppress their pride hereafter and leave you alone. I say to you, Hazak!

A. A.

SHANGHAI, 26th September, 1929.

P. S. May I ask you to accept a contribution of $5.00 from me for the relief of the Jewish sufferers? The amount is enclosed herein.

(Continued on page 33)

ERES YISRAEL: A VISION OF THE FUTURE

BY I. SUNLIGHT, Manchester

How many of us, I wonder, are in the habit of occasionally sitting down quietly to contemplate upon the future state of Eres Yisrael, and to form an idea in their minds how the Holy Land will look when all is accomplished, and to what extent it will then influence the Jews in the Diaspora, both in the national and in the spiritual sense? That the builders of Zion do their work properly and intelligently, it is essential that they should have a clear conception as to how the edifice will appear when the work is finished. Moreover, this stimulating effort of directing the mind to visions of the future would serve as a tonic mitigating the bitter controversies which are raging in the Zionist camp at the present day. It may therefore be of some interest to the readers of ISRAEL'S MESSENGER, if I give an outline of the mental picture I have formed of the conditions which will prevail in Eres Yisrael in a century hence.

In the year, 2030, Eres Yisrael which will extend far beyond the confines of its present boundaries (1), will have a Jewish population of at least seven and a half million. (2) Its soil, enriched by the fertilizing substances extracted from the chemical deposits of the Dead Sea, will yield several crops annually (3), so there will be sufficient food, not only for maintainnig the vast population of Palestine itself, but large quantities will be left over for exportation to other countries. Trade and industry will flourish (4), greatly assisted by the exceptionally cheap electric power which will be prevalent all over Eres Yisrael. The millions of trees that are being planted now, will by that time have grown up into imposing forests, and with the disappearance of the desert sands, owing to the reclamation of that region to agricultural productivity (5), the climate of Palestine will become one most salubrious in the world.

Politically, Eres Yisrael will be perfectly free and independent. The nations of the world will have already learned the lesson that international peace is the greatest blessing that mankind could ever possess, and therefore, no nation would ever think of attacking or even envying its neighbour (6). Militarism with all its concomitant evils will have disappeared from the face of the earth (7), and so Eres Yisrael will only require a citizen police force for the regulation of traffic. The Jewish religion will assume its ancient purity, and owing to the changed conditions in every phase of Jewish life, many of the fences will be removed, as well as the strange customs which the Jews have acquired during their various dispersions. The Sabbath and the National Festivals will be observed as days of rest and pleasure without in any way entailing a burden upon the people. Judaism in its purified condition will be so beautiful that it will attract many adherents (8), particularly among the Arabs, who will then freely assimilate with the Jews, and so the Arab question will disappear altogether. The Temple will be rebuilt in its ancient glory, not for offering sacrifices or incense, but as an historical monument, and as a House of Prayer for all Nations. In its vicinity will be situated the Court of Shanhedrin, as well as the Temple of Peace, whereto all international questions will be submitted for final judgment. (9) People will be coming from all over the world to see this glorious land with its sublime institutions (10), and Jews from every part of the Diaspora will pay their respects to the Holy Land by visiting it, as in days of old, during the three principal Festivals, with this difference, that whilst in those days the poor pilgrims had to make their weary journey on foot, lasting many weeks or months, now it will only be a matter of as many hours travel by aeroplane (11), at a cost of no more than a few pounds for the return journey. The hot wells of Tiberias—the curative qualities of which will be recognized all over the world—will also attract a great number of visitors, and so Eres Yisrael will always have an additional floating population of at least a million. This great influx of visitors will naturally be a source of considerable wealth to the country (12). The Jewish Commonwealth will be distinguished also in that there will be no income tax or any other direct taxation imposed upon the people. The Government will derive its revenue from various concession, royalties and from other indirect sources, and notwithstanding the large amount that will be spent on education, the Budget will always show a surplus of many millions which will be utilized—paradoxical as it may appear to us—for assisting the poorer communities in the Diaspora. The greatest attention will be given to education. Eres Yisrael will possess the finest educational system in the world, from the Infant School up to the University. There will be no such thing as ignorance (13), and every man and women, in addition to enjoying a sound secular education, will also be well versed in Jewish learning (14), all will know the Hebrew Bible by heart as a matter of course. Every boy will be a potential ISAIAH, and every girl a possible Deborah (15), for Eres Yisrael will produce not only great men distinguished in science, art and philosophy, but will also raise up great Prophets and Seers, as in days of old, who will lead the people in the path of truth and righteousness. Great Rabbinical Seminaries for the training of Rabbis and Teachers will be established as part of the Jerusalem University, not only for the requirements of Palestine itself, but also for all the communities of the Diaspora. No Rabbi or Teacher will be appointed in any of the Jewish communities all over the world unless he has been ordained as such by the educational authorities in Jerusalem (16), In that way, the Jews outside Yisrael will draw their inspiration direct from the spiritual centre of Jewish life and thought. Hebrew will become a living language also in the Diaspora, and every Jew in whatever country he may live will be proud of his Jewish nationality, and he will look up to Eres Israel as his own rightful inheritance. Happy will the lot of our great-grandchildren who will inhabit the Land of Promise, which will once again be flowing with milk and honey, and where the people will live happily and in comfort all the days of their life (17), There will be no millionaries but there will also be no paupers. (18) None of the vices which we see nowadays will exist in the Holy Land (19). There will be no gambling or drunkeness, and crime will be a very rare occurrence. All the nations of the world will look up to Eres Yisrael with respect and reverence, and the Jewish people will be rightly acknowledged as a Kingdom of Priests and a Holy Nation. (20).

This article from the facile pen of MR. I. SUNLIGHT *was written some considerable time before the recent disturbances in New Judea. The writer, however, is convinced, the bitter bloodshed that has taken place in the latter country, however regrettable and painful this episode was, simply to be looked upon as a passing phase in our long and glorious history. It can, therefore, have no effect in obscuring the vision which* MR. SUNLIGHT *has conceived of the future state of New Judea. "They that sow in tears shall reap in joy."*

BIBLICAL REFERENCES

1. For thou shall break forth on the right hand and on the left; and thy seed shall inherit the Gentiles. Is. 54 v. 3.

2. Lift up thine eyes round about and see; all they gather themselves together, they come to thee; thy sons shall come from far and thy daughters shall be nursed at thy side. Is. 60 v. 4.

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered. Hos. 1, v. 10.

3. Behold, the day is come, saith the Lord, that thou shalt saw the ground with all and that the ploughman shall overtake the reaper, and the treaders of grapes him that soweth seed. Amos 9, v. 13.

Then shall he give the rain of thy seed, bread of the increased of the earth, and it shall be fat and plenteous. Is. 30, v. 23.

4. Cry yet, saying, thus said Lord of Hosts; my cities through prosperity shall yet be spread about. Zac. 1, v. 17.

5. For the Lord shall comfort Zion: He will comfort all her waste places; and He make her wilderness like Eden, and her desert like the garden of the Lord. Is. 51, v. 3.

6. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Epharaim. Is. 11, v. 13.

7. And they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

8. And the stranger shall join himself with them, and they shall cleave to the House of Jacob. Is. 14, v. 1.

In those days, it shall come to pass, that ten men shall take hold, out of all the languages of the nations, shall even take hold of the skirt of him that is a Jew, saying: We will go with you, for, we have heard that God is with you. Zac. 8, v. 23.

9. And he shall judge between the nations, and shall decide for many people. Is. 2, v. 4.

10. And many people shall go and say: Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob. Is. 2, v. 3.

11. Who are these that fly as a cloud, and as the doves to their cotes. Is. 60, v. 8.

12. Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them. Is. 60, v. 9.

13. For the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Is. 11, v. 9.

14. And all thy children shall be taught of the Lord. Is. 54, v. 13.

15. And it shall come to pass afterward, that your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. Joel. 3, v. 1.

16. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Is. 2, v. 3.

17. But they shall sit every man under his vine, and under his figtree, and none shall make them afraid. Micah 4, v. 4.

And the ransomed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads. They shall obtain gladness and joy, and sorrow and sighing shall flee away. Is. 35, v. 10.

18. They shall not hunger nor thirst, neither shall the heat or sun smite them. Is. 49, v. 10.

19. Violence shall no more be heard in thy land, desolation nor destruction within thy borders. Is. 60, v. 18.

They shall not hurt nor destroy in all my holy mountain saith the Lord. Is. 65, v. 25.

20. But ye shall be named the Priests of the Lord, and men shall call you the Ministers of our God. Is. 61, v. 6.

And their seed shall be known among the nations, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord has blessed. Is. 61, v. 9.

A ROSH HASHANA CONVERSATION: A CORDIAL MEETING

By Rabbi S. FYNE, Philadelphia

Two distinguished personages, who did not one another for a couple of years, met at the entrance of the Synagogue on the eve of the first of "Tishri" 5690. They grasped each other's hand with a warmth that bespoke genuine friendship, saluted, greeted one another with evident joy. Their faces beamed with delight, glad at the opportunity of meeting once more. One of these two was our familiar friend, our frequent visitor, that welcome guest in whose honour the housewife renders herself busy the day previous to make due provision for entertaining this august personality; viz. the "Sabbath!" The other, is our annual guest, whose expected advent yearly creates such a stir in Jewry that weeks ahead his coming is heralded forth by the sound of the trumpet, and at whose feet, as it were, millions prostrate themselves to solicit all that their hearts desire in the hope, that if not all they ask be granted, some of their solicitation be yet conceded them; this visitor is "Rosh Hashana."

They stood at the entrance of the Synagogue, "vis a vis," looking at one another for awhile without uttering a syllable—as if each of them was waiting for the other to start the conversation. The "Sabbath"—as the senior of the two, felt that his younger brother was holding the floor for him; so he began.

I am so glad to meet you, Brother R. H. the pity is only that our meeting does not occur often enough! I rather enjoy the spectacle your advent calls forth; the stir your expected arrival creates in the heart of Jewry; how well nigh all our people, all the world over, make every effort, exert themselves in every way to accord you a princely reception. They all, or nearly all, close their business, cease operations of all kinds, put themselves into a mood of serious earnestness, betake themselves to the Synagogues or to the improvised halls—whose organizers, by the way, are quite adepts in the art of tempering religion with business! The empty seats in the Synagogues—which all the year round look like so many deserted wives—become filled again, thronged with worshippers from the chanced to the door—all of whom would seem to be inspired with the one ideal, to ingratiate themselves into your favour, and to assure you of their whole-hearted attachment to the cause you represent.

I am glad to see it all—continued the Sabbath, and would add, that I am not a bit jealous of the magnificent reception you receive; though, you will admit, that I suffer by comparison, and slight indignity—seeing that I am the older of you by far; the senior of all holy convocation days; since my sanctity dates from the very creation, and yet I am being slighted week after week! Few, very few, of our people, will sacrifice a day's business in my honor; few, very few, will cease work on My Holy day! The Synagogue, in consequence, presents a desolate appearance on the Sabbath, the seats vacant. The reader or preacher can hear the echo or reverberation of his own voice by reason of the emptiness of the Shrine, and were it not for the elderly people, whom their children have brought over, and maintain them at their expense—were it not for their attendance on the Sabbath, the "Shool" might have been empty completely! Yet, withal, I am not, in the least, envious at the respect you command, at the reverence you enjoy! Quite the contrary. I am exceedingly glad that you still retain the high regard of our people, and I am pleased, without measure, to meet you on My holy day, for through you, I get, now and again, my share of rest—my Sabbath will be kept this time, all because of you. But for your presence—or that of your brother "Kippur," occasionally—I might not enjoy a complete day's rest even once in a generation.

It was now the turn of "Rosh Hashana," to speak, and picking up the thread of conversation, began—

Yes, Brother Sabbath, that you are genuinely glad to meet me, I am more than convinced, seeing that I am equally as pleased to meet you, and "heart answereth to heart!" You will, however, pardon me, if I say, that it was quite gratuitous on your part to have stressed the fact that you are not jealous of or envious at the reception accorded me by our people. Who would even imagine that you were? Why, you are the very incarnation of holiness; the very essence of saintliness, with a character such as yours, why envy or jealousy is quite incompatible!

But were you even altogether of a different disposition, even then, only such that look but at the surface of things could be jealous at my reception. True, the people do honour me; do cease work on my account, do flock to "Shool" on "R. H.," but surely, you ought to know, that all this is done not out of the high regard the people entertain for the Holy Day itself, as it is for the peculiar importance attached to Rosh Hashana! You know, that for centuries long it has been instilled into the mind of Jewry, that "R. H." is a day of Judgment, a day of vital issues, whereon the destiny of every man, for the ensuing year, is being decreed and decided. That life or death, health or sickness, prosperity to adversity, happiness or misery, are all decreed on this fateful day. "R. H." being thus pregnant with such momentous consequences, hence, few would care to take the risk of ignoring the claim of a day like this! What value could one attach to the sacrificing of a couple of days of business when compared with what he expects to gain from observing this Holy Day? Far from being a true religious revival, the keeping of "Rosh Hashana" is—with not a few of our people—but a business proposition! It is perhaps ungracious on my part to have said so; but let the truth be said for once, though the heavens should fall! Could but the bulk of Sabbath breakers ever be persuaded that they need not expect any material gain from keeping "Rosh Hashana," then they would no longer keep it, than they do the Sabbath!

Let me, in conclusion, whisper a word or two of consolation into your ears and tell you that notwithstanding the apparent disparity in the way we are received by our people, it is yet the "Spirit" that should count—and the Spirit that pervades our respective receptions much more in your favor! The spirit that prompts the spectacular reception accorded to me may be such as would not bear any scrutiny—may be mercenary!

The Sabbath is not invested with such potentialities as to hold out any material benefit for those who keep it; hence, those who still honour the seventh day, who still keep the Sabbath—not expecting any material reward, keep it from the purest of motives—keep it for God's sake! Whereas "Rosh Hashana"—a day invested with such momentous possibilities; a day from which so many material blessings are expected, who can tell the motives that sway the "Rosh Hashana" and "Yom-Kippur" Jews to keep these days?

Let us be charitable and give them the benefit of the doubt; but the Keepers of the Sabbath are not in need of such charity, since there is no room for doubt in their case!

GERMAN PAPER URGES U. S. TO TAKE MANDATE OVER PALESTINE

BERLIN, Sept. 5 (JTA)—The Government of Great Britain has proved its unfitness to hold the mandate over Palestine and as the result of the present tragedy it is the plain human duty of the government of the United States to become the mandatory power over the Holy Land, states an editorial in the German newspaper, "Acht Uhr Blatt."

England is too strongly a Mohammedan power and is therefore unable to do justice to the Arabs or to the Jews. The same is true of France. Italy is unsuitable because its becoming the mandatory power for Palestine would destroy the balance of power in the Mediterranean. Although Germany wants colonial possessions, its assumption of the mandate for Palestine would revive the fears that Germany is dreaming of an expansion in the Orient.

The events have proved that Palestine is unable to govern herself and that Great Britain is unfit to hold the mandate over it. The only solution is to find a great power which is not connected with Mohammedanism and is not interested in Mediterranean politics. The only power which possesses these qualifications is the government of the United States, declares the "Acht Uhr Blatt."

Although it is true that the United States Government is not a member of the League of Nations, which holds the power to grant the mandate, the United States has nevertheless co-operated with the League of Nations in other humane undertakings. "Why should the United States of America not undertake this great duty of peace and reconstruction? There is added reason for such action on the part of the United States in view of the fact that American funds are and will be the largest factor in the reconstruction of Palestine and many American Jews have settled there. It is the plain human duty which makes an American mandate inevitable as the result of the present tragic occurrences," the paper writes.—*The Jewish Advocate.*

HAD A HARD TIME CUTTING HER TEETH

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There are few more trying times for a mother than when her child is teething. A simple and ready solution to the fretting of both mother and child is to be found in Baby's Own Tablets, for these pleasant and absolutely harmless little lozenges allay the pains and assist the process of teething so quickly and easily as to seem almost magical in their good effects.

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Baby's Own Tablets also correct infantile indigestion, constipation, colic, cool feverishness, check diarrhoea, relieve croup and colds, expel worms. Of chemists everywhere at 60 cents the vial.

JEWS OF GREAT BRITAIN PROTESTS AGAINST ARAB ATROCITIES

[From THE DETROIT JEWISH CHRONICLE]

London.—(J. T. A.)—British Jewry added its voice of protest to that expressed by Jewish communities in other parts of the world and urged the British government to restore immediately law and order in Palestine, at a huge mass meeting held here Sunday night at the Royal Albert Hall under the chairmanship of Lord Melchett.

Fifteen thousand persons crowded the hall and an unequal number waited outside. Chief Rabbi of the British Empire, Dr. Joseph H. Hertz, O. E. D'Avigdor Goldsmid, president of the Board of Jewish Deputies; Louis Lipsky, president of the Zionist Organization of America; Dr. Chaim Weizmann, president of the World Zionist Organization; Harry Sacher, member of the Zionist Executive in Jerusalem; Col. Josiah Wedgwood, Labour M.P., and Dr. Chaim Arlosoroff, Zionist labour leader, were among the speakers. Weeping was audible in the great hall which was pervaded by an atmosphere of grief and protest as the chief rabbi offered a prayer for those slain in Palestine and that "Israel may henceforth be saved from violence."

STATESMEN SEND MESSAGES

Leading British statesmen, including Gen. Sir George MacDonough, chairman of the British Palestine Mandates Society; the Marquis of Reading, Viscount Cecil, Major Ormsby Gore, Sir Oliver Lodge, Sir Robert Waley Cohen, Dr. Leonard Montefiore, president of the Anglo-Jewish Association; the Dean of Durham, J. E. C. Welldon, Dean Inge and Nahum Sokolow sent messages expressing sympathy with the Jewish community, indignation at the horrors of the Palestine massacres and urging confidence in the British government that it will speedily restore order and live up to its promises contained in the Balfour Declaration and in the acceptance from the League of Nations of the Mandate over Palestine with a view of establishing there a National Home for the Jewish people. A message from Cardinal Hayes, Archbishop of New York, expressing the sympathy of American Catholics was read by Louis Lipsky, president of the Zionist Organization of America.

WILSON'S SHARE IN WORK

That the late President Woodrow Wilson was a co-author of the famous Balfour Declaration which pledged the best endeavors of the British government to facilitate the establishment of the Jewish National Home in Palestine was the revelation made by Mr. Lipsky, president of the Zionist Organization of America, in his address.

The American Zionist leader voiced the disappointment of American Jews in the British policy in Palestine and stated that although he does not speak in his capacity as member of the World Zionist Executive, he is certain that his American constituency, probably the largest Jewish community in the world, sustains him in this view.

"I speak the sober truth when I say that from all reports that have come to me from the United States it is obvious that confidence has been thoroughly shaken and is being lost by what is now going on in Palestine," he said.

PEACE TURNED INTO MOCKERY

"The shocking incidents of the past two weeks have broken the continuity of 10 years hard work in Palestine. The words of peace and conciliation we uttered have been turned into mockery and taste in our mouths. There is indignation and grief. The prophetic vision of a desolate land being redeemed by a people, free for the first time in centuries to engage in national creative work, was blurred by the blood of Jews shed in defense of their lives on the field we thought would hereafter be dedicated to peace and good will. American Zionists have given loyal, unqualified cooperation to the heroic efforts of Dr. Weizmann to maintain, against great odds, a policy of patience, forbearance and sufferances which guided the administration of Zionist affairs. That policy was based on the implicit faith in the essential justice of our cause which ultimately be recognized. We believed in all the inhabitants of Palestine and had faith in the sincerity of the intentions of he Mandatory Power. No other course was open to a people whose history has been one of suffering whose guiding principle in life always has been peace and who, returning to their heritage with the sanction and approval of the world's best opinion, believed that the cornerstone of their structure must be on their word of greeting 'Shalom' (peace) to those who are near and to those afar," Mr. Lipsky stated. The Mandate refers to the close settlement of Jews on the land. But little assistance has yet been given to the Jewish Agency, directly or indirectly, in the matter of laws conneced with the land or of grants of land. However, all these complaints are a part of the larger question involved in the interpretation of the Mandate. In view of the pledges made to us and the sacrifices already made by us in this work, we have a right to ask for the support not only of Great Britain but of the whole civilized world."

WEIZMANN DEMANDS INVESTIGATION

Vigorous steps to restore order and to make clear its policy with regard to the Jewish National Home in Palestine, as well as a sweeping investigation into the entire matter, were demanded by Dr. Chaim Weizmann, president of the World Zionist Organization and of the Jewish national Agency for Palestine in which prominent American non-Zionists are members.

"Beyond all dispute there has unhappily been something perilously approaching a breakdown in the government in Palestine. This is a matter which calls for investigation and such investigation cannot be limited in scope, nor can persons who are to conduct it be other than such as by their standing and quality give necessary assurance that every aspect of the problem will be probed and that their recommendations will command the respect not only of this country, but of the world at large. For, the world is vitally interested. Out there in Palestine our brothers are bearing the brunt of the attack. They look to us to throw in ever new reserves and to make good what was lost, to extend and increase what has been saved. For us the lesson of these bitter days is that we must increase the pace at which we are travelling. Time is always precious where the work in Palestine is concerned. Now it is infinitely more precious than ever before. As our strength in Palestine grows there comes a corresponding immunity from the repetition of such assaults. Two things have encouraged the Arabs, first the conviction that the Jewish National Home is even now only a beginning, and, second, the belief that we are still weak enough to make it possible for them to destroy us. By our own efforts we must do everything in our power to render such a state of mind impossible. We must not only make it abundantly clear that the Jewish National Home is actually in existence, but by a solid, concrete achievement, by ever increasing accelleration of our efforts, we must render ourselves too strong to invite further attacks. In this connection, too, the duty is clear. If such an outbreak of murder and violence as we are now witnessing, falls in the first instance on the Jewish population, its ultimate objective is the British authorities in Palestine and has for Great Britain implications which extend still further afield. The best security against a repetition of such calamities is a strong, soundly established Jewish National Home. In the presence of our dead, our hearts are bitter. What they would expect of us in this tragic hour is that we should dedicate ourselves to complete that work for which they died. One worthy monument which we can erect to our dead is a living Jewish National Home. In that task, more than one factor must cooperate. We have a right to ask the Mandatory government to fulfill strictly, faithfully and positively every one of the obligations to us under the Mandate. But even more sacred is the duty which these events impose upon the Jewish people. It is for everyone of us to give the best that is in him, without stint, for the sacred cause of Palestine. In that spirit are we met here to-day, not only to grieve for the fallen and sympathize with suffering, but to rebuild what has been cast down and to carry to completion what has been begun."

An open air meeting for the thousands who were unable to gain admittance to the hall was held outside and was addressed by Sir Gilbert Clayton, former Civil Secretary of the Palestine government and leading British statesman in the Near East, and Col. Jcsiah Wedgwood, Labour M.P.

CRIES OF "SHAME"

Cries of "Shame" and loud weeping interrupted the address of Dr. J. H. Hertz, Chief Rabbi of the British Empire when he stated that "What happened in Palestine conforms truly to the Russian anti-Jewish pogrom."

"I will not be deceived that the Palestine administration did not know what was breaking in the country," Lord Melchett who presitded said. "The administration there has had long military service. Its officials have long been in touch with Arab movements. They have had evidence more than once of such outbreaks to take precautionary measures. Their failure to do so has shaken the faith of the whole civilized world in Great Britain's rule. Palestine is the key of the British Empire. Without Palestine there can be not talk of the Empire's security. The weakness in Palestine is a signal for revolt against British rule in all of its possessions all over the world, particularly in the Near East, and particularly since the recent events in the Near East and in Egypt," he said.

Col. Josiah Wedgwood, who was given a great ovation by the 15,000 persons in the hall rising like one man, said: "It is easier to be a Jew and to speak on this platform, but as a Christian and as a British subject, I want to say to Lord Melchett that the key to the British Empire is its honour, but when disarming of Jews is going on in Palestine at this moment our honour is at sake. It is inconceivable to believe that this is true. No Englishman holding his Majesy's government's commission holds or confesses such a cowardice. The struggle is now one between the Jew and the British administration of Palestine and not between Jew and Arab. The Palestine Jews do not desire to wail at the Wailing Wal, but arms in hands, to protect their lives and the lives of their children. This is not a religious but a political warfare. The Arabs want Palestine free, free for what looting and murder there can be. Can we leave Palestine in the hands of these socalled Arab

(*Continued on page 30*)

BARON TANAKA'S DEATH REMOVES A FORCE FROM ZIONISM

CABLE OF CONDOLENCE SENT TO BARON SHIDEHARA

The passing away of GEN. BARON TANAKA on the 29th ultimo, in Tokyo at the age of 66, removes a great statesman from the field of the world's politics, whose death will be widely mourned. Japan had in him a great pillar, a leader of rare independent character and independent thought. He stood unwaveringly for his principles and was a fair opponent to those who were opposed to his political views. His Premiership from 1927 to July of this year, was crowned with manifold opportunities to further the interest of his country and people. The late BARON TANAKA was a great friend of the Jewish people and an ardent supporter of their national aspirations. He took a keen interest in the upbuilding of the Jewish National Homeland in accordance with the principles of the BALFOUR Declaration and the Palestine Mandate. In November 1927, when the Jewish world was celebrating the tenth anniversary of the BALFOUR Declaration, the late BARON TANAKA wrote to the Editor of ISRAEL'S MESSENGER through Mr. S. YADA, the then Consul-General for Japan in Shanghai, congratulating the Zionist Movement upon its happy celebration in terms which bear reproduction:—

THE LATE BARON TANAKA

"On this memorable occasion of the tenth anniversary of the Balfour Declaration, it is my esteemed privilege to express to you, in the name of His Excellency Baron Giichi Tanaka, His Imperial Majesty's Minister for Foreign Affairs, hearty congratulations on the steadily progressing organizations of the Zionists and on the remarkable advancement of the Jewish national institutions which they have achieved in Palestine."

When in Februaty last year, Mr. GERO. KRISHEVSKY the Zionist Envoy had delivered his first public address in Shanghai, the following message from BARON TANAKA was read by Mr. YADA:—

"The Japanese Government has been watching with a keen interest the development of the Jewish national 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."

The late BARON TANAKA gave an audience to Mr. KRISHEVSKY when he visited Japan last year which lasted over an hour, in the course of which the former had asked the latter several questions relating to Zionist strivings in Palestine, which indicated the trend of his mind and the great urge felt by him to support the cause of world Jewry. "To lose a friend is the greatest of all losses," said an ancient thinker. Such is Jewry's loss to-day. The late BARON TANAKA will occupy an honourable place among the galaxy of those who had befriended our oppressed people in their hour of need. Our future posterity will recall with pride what this noble son of Nippon, this great pleader of the Zionist ideal had done for their cause and the manner in which he had fostered their aspirations. Jews everywhere will cherish his revered memory and place on his fresh tomb the laurel wreath of sincerest affection.

CABLE OF CONDOLENCE

The Editor of ISRAEL'S MESSENGER forwarded on the 30th ultimo, the following telegram of sympathy to His Excellency BARON SHIDEHARA, the Minister for Foreign Affairs:—

"Baron TANAKA'S death deeply mourned by Zionists throughout the world. Japan loses a great statesmen and Zionism an ardent supporter. Pray accept sympathy and condolence."

LOCAL ZIONIST ASSOCIATION TENDERS SYMPATHY

The following letter of condolence has been forwarded by the Shanghai Zionist Association to Mr. S. SHIGIMETSU', the local Consul General for Japan:—

SHANGHAI ZIONIST ASSOCIATION.
SHANGHAI, 1st October, 1929.

S. SHIGIMETSU', Esq.
Consul-General for Japan, Shanghai.

DEAR MR. SHIGIMETSU',—I beg leave to tender you on behalf of myself and the Association, and the Government which you represent, our sincere sympathy and condolence on the sudden death of GEN. BARON TANAKA, ex-Prime Minister of Japan, and trust you will kindly convey to them and the surviving relatives our expression of deep regret over the irreparable loss sustained by them.

We hold the late BARON TANAKA in high esteem and veneration. He was a great supporter of our national movement to which he had rendered invaluable services during his lifetime.

A tribute to his memory will appear in ISRAEL'S MESSENGER of the 4th instant, the official organ of our Association, an advance text of which was published in to-day's issue of *The Shanghai Times*.

With renewed expression of regret and sympathy in your country's great loss, I remain, yours sincerely.

N. E. B. EZRA, *Hon. Secretary*.

(Continued from page 29)

gentlemen? I am encouraged by the backbone displayed by the British in The Hague to believe that the same courage and determination and fair play will be used in Palestine. Palestine costs the British taxpayer nothing. It is paying its way and with interest. The Jewish police in Palestine were the only ones who obeyed orders. We will get plenty of lip-service, but we want action," Col. Wedgwood said, demanding that the British government allow an armed Jewish police force in Palestine to keep peace in the country. He recalled the 1920 incidents and contrasted the government action then with the present. He added: "But the Jewish spirit to-day is better than then. They then were not united, now 15,000,000 Jews speak in the name of Palestine. We want to see a united Jewish front, from San Francisco to Shanghai, demanding in one powerful voice justice for the Jewish people and demanding that Great Britain keeps its word."

Lord Reading expressed his horror and indignation at the events which are transpiring in Palestine.

IMPORTANT STATEMENT BY CHIEF RABBI KOOK

Attempts to justify the barbarities and massacres now being perpetrated by the Moslem Arabs on the Jews of Palestine are made in the Moslem press and the Lebanon. For the purposes of justification these newspapers spread reports alleging that Palestine Jews have "desecrated the Mosque of Omar, thrown bombs, and slaughtered Arab children and violated women." These alleged acts on the part of the Jews now presented to have been the cause of the events in Palestin. Rabbi A. J. Kook, Chief Rabbi of New Juden, when informed of these attempts at justification, issued a statement to the Jewish Telegraphic Agency in which he declares: "Before God and all mankind I wish to state that nothing in this report is true. The contrary is the fact. These inventions are malicious and disgusting libels. I would like to see prominent Moslems, religious and scientific men, come to Palestine to see with their own eyes what is the truth. Despite the latest events, I am still hopeful that the ancient tradition of Arab Jewish friendship, based on their kinship and racialties and in the belief in one God will prevail, the Chief Rabbi said.

[Continued from page 24]

ous and vigilant "Allah Hu Akber"—the God who is greater than the other gods and mortals, and not likely to be outwitted by mankind, and peasants in the very least degree. The repentant Il-Hodaidi then raised his eyes towards heaven, and said, "Extolled be Thy perfection, O Lord! O Creator! O Supplier of the conveniences of life! Thou suppliest whom Thou wilt without reckoning! O Allah, I implore Thy forgiveness of all offences, and turn to Thee repenting of all faults! O Lord, there is no talking about Thee with respect to Thy judgment and Thy power; for Thou art not to be questioned regarding that which Thou doest, and Thou art able to do whatsoever Thou wilt! Extolled be Thy perfection! Thou enrichest whom Thou wilt and whom Thou wilt Thou makest poor! Thou magnifiest whom Thou wilt, and whom Thou wilt Thou abasest! There is no deity but Thee! How great is Thy dignity! and how mighty is Thy dominion! and how excellent is Thy government! Thou hast appointed unto Thy creatures what Thou wilt, and what Thou has given them; so that among them one is weary, and another is at ease; and one of them is prosperous, and another is like me, in the extreme of fatigue and misery."

In conclusion he faithfully promised the Sublime Allah in the presence of his half distracted household and retainers to fulfil all future contracts to the point, and never again attempt to defraud the poor and the fatherless, and falling down on his knees he again devoutly invoked the aid of Allah to protect him against future deviation from rectitude.

"Ashhadu La. Elah In Allah!"

FINIS.

ARAB MASSACRES ARE REPLY TO JEWISH NATIONAL AGENCY, GRAND MUFTI DECLARES

JERUSALEM, Sept. 5 (JTA)—"This is not an incident, this is not a Wailing Wall affair, but a serious national revolution, the reverberation of which may soon be heard in every corner of Moslem Arabia."

"This was the statement made to me by Emir El Hussein, Grand Mufti and president of the Supreme Council, the man who holds the reins of power over the Arabs in Palestine," writes Carl J. Ketchum, according to a Universal Service despatch from London. For two hours this handsome young man with red beard and high forehead, who is the idol of the Arab people, explained to me in the presence of four members of his Supreme Council, the whole history of recent events in Jerusalem from the Arab viewpoint. He spoke with gravity and conviction and Britain cannot afford to ignore his warnings, as he said:

"There will be peace in the immediate future as far as we can preserve it. We will not oppose British bayonets, but what Britain must understand is that the grave events which you have witnessed here have little really to do with the Wailing Wall. They go farther back. They go back to the Balfour Declaration in 1917. We are faced at this moment with a great national rebellion in which we have the sympathy and, if need be, should have the support not only of the Moslem Arabs of Syria, Egypt and Northern Africa, but the whole of Arabia with their 60,000,000 people. The direct cause of the recent outbreak was the Zurich Zionist Congress which gave the Arabs of this continent, not for the first time, a clear picture of the intentions of the Jews in Palestine. For the whole of Arabia I assure you that by the force and presence of British troops you may suppress the present disorders and restore tranquility for the moment, but ultimate peace in Palestine and Arabia will never be made while Britain attempts to pursue the autocratic, unjust and illegal policy adopted under the terms of the Balfour Declaration."

Z. O. A. REPLIES

A reply to this statement was made by the administrative committee of the Zionist Organization of America in a statement issued Monday. The statement, which was signed by Dr. J. Kaliski, acting chairman of the organization; Emanuel Newmann, chairman of the committee on information, and Herman Bernstein, member of the administrative committee, declared:

"In this statement the Grand Mufti has unveiled the hidden motives which have been behind the Arab uprising. He has indicated, without the shadow of a doubt, that he and his associates are directly responsible for instigating the outrages that have occurred in Palestine during the " week. He has assumed responsibility for one of the greatest crimes against civilization that history has ever witnessed. The Grand Mufti, in effect, has stated that what he fears is no oppression by Jews but the ultimate success of the rebuilding of Palestine, which has been made more possible by the formation of the Jewish Agency, which has united Zionists and non-Zionists for the reconstruction work. The entrance of such leading Jews as Louis Marshall, Felix Warburg, Lord Melchett, Dr. Lee K. Frankel, Baron Edmond de Rothschild, Sir Herbert Samuel and others into the task of rebuilding Palestine has aroused the frenzied animosity of misguided Arab leaders who, by such counsel as they are now giving their people, have caused the backwardness of Palestine for so many centuries. The civilized world must see from the Grand Mufti's public declaration that premeditation and a studied policy are behind the Arab outrages. How unjust his position is must be admitted by all those who know of the many benefits Jewish reconstruction work in Palestine has brought to the Arabs. That the responsible Arab leaders are cognizant of the benefits of Jewish work has been made evident on many occasions. It may be well to recall at this time when some Arab leaders are protesting against the workings of the Balfour Declaration the statement that was made in March, 1919, by King Feisal, who was at that time Emir of Palestine, and a member of the Arab delegation to the Peace Conference. At that time King Feisal said:

"We Arabs look with the deepest sympathy on the Zionist movement. Our deputation in Paris is fully acquainted with the proposals submitted by the Zionist to the Peace Conference and regard them as moderate and proper. We will do our best to help them through and wish the Jews a most hearty welcome home. We are working together for a reformed and revived Near East and our two movements complete each other. The Jewish movement is national, and not imperialist; so is our movement national, and not imperialist and there is room in Syria for both of us. Indeed, I think neither can be a real success without the other. Arabs who have devoted their lives to the problems of their people and who are deeply concerned about the future of their people know what folly it is to have initiated the outrages that have taken place, and which can have only one effect: the condemnation of the Arab population by the civilized world.—*The Jewish Advocate.*

3,000,000 ARMENIANS DESIRE TO EMBRACE JUDAISM

Warsaw, Aug. 19. (J. T. A.)—Three million Armenians, a people whose fate during the World War was similar to that of the Jews, contemplate embracing Judaism as their faith, according to a sensational report which appeared to-day in the Warsaw Jewish daily, "Der Hajnt." The newspaper reports that a group of Armenian leaders arrived in Warsaw incognito for the purpose of visiting the Jewish institutions in the largest Jewish community in Europe in order to acquaint themselves with the ways of Jewish life. The leaders, whose names were not given by the newspaper, related that several years ago, Armenians who live in various parts of the world formed an association called "Ararat-Zion" which has the embracing of Judaism for its purpose, the combination of the name indicating the sought-for harmony between Ararat, the Armenian mount, and the Mount of Zion. Ninety per cent. of the Armenians are said to be willing to embrace Judaism.—*The Jewish Independent.*

LETTER OF CONDOLENCE TO JAMES MARSHALL

[Continued from page 22]

Israel may be united upon one single platform and work for the common cause. Whatever differences of opinions he had they faded in the face of his sincerity and the nobility of his mind. He had principles for which he fought, but never for a moment did he faist them upon others. His voice though stilled by death will not silence the good deeds and the good examples which he had left behind. His last address delivered at Zurich will go down as truly classic among his many others which he had delivered during his lifetime. His words will be treasured and his memory always revered. His passing away is an irreparable loss to world Jewry and will be acutely felt by Kol Yisrael. *Zechor Sadik libracha!* The memory of the righteous is for a blessing.

I beg to offer you on behalf of myself and the Association which I have the honour to represent, our deep sympathy and condolence and bid you to console yourself with those who are mourners for Zion and Jerusalem. Your father had rendered yeoman service for Zion and his parting words at Zurich were a call to Israel to remove the period of mourning for her, and to work for the revival of her ancient splendour and glory. May his mantle fall upon your shoulder and may you continue the work which he had left undone. "He only half dies who leaves an image of himself in his sons."

With Zion's hopes and greetings, I remain, Yours sincerely,

N. E. B. EZRA, *Hon. Secretary.*

P. S.—Our President, Mrs. R. E. TOEG, being absent from Shanghai, could not join me in conveying to you our expression of sympathy, but I hope you will, none the less, accept her own sense of loss which you have sustained in the demise of your father.

THE MENACE OF ASSIMILATION

[Continued from page 22]

convinced that the Jewish people must survive as the spiritual leader of the nations because of the very nobility of the Hebraic heritage. A race which can give to mankind Henri Bergson, the philosopher; Albert Einstein, the scientist; Sigmund Freud, the psychologist; Ernest Bloch, the composer; Jacob Epstein, the sculptor; Louis D. Brandeis, the jurist; Stephen S. Wise, the prophet, and Bialik, the poet, has a biological and psychic potency which the world profoundly needs. Judaism to-day stands as a bulwark of liberal religion; it emphasizes the ethical principles of faith in individual, economic, social and political life; it preaches untiringly the reconciliation of science and faith; it does not ask modern intellectuals to renounce or abdicate their reason. The Jewish legacy is a priceless possession; the people of Israel must appreciate it, cherish, deepen, enrich and disseminate it.

The world expects every Jew to be loyal to his people and his faith. The deracinated and dereligionized Jew is an unhappy, maladjusted creature. By self-respect as a Jew, he gains the non-Jew's respect. Merely to be a Jew as a reaction to discrimination and prejudice is insufficient for the moral health of the individual. Imitativeness of non-Jewish life in its less attractive forms is an abandonment of Jewish standards. The Jew must be himself, candidly, frankly and naturally. The world must not ask the Jew to be anything except an enlightened, inspired adherent of his ancestral faith. Society has much to gain from the professing Jew, and very little from those who imagine they can be loyal to mankind only by disloyalty to their own kind. A perfect Jew is a far more valuable and essential member of the world community than a nondescript. The formation of the Jewish Agency is Jewry's answer to the perils of assimilation. Can we rise to the heights of obligation it imposes upon us all?

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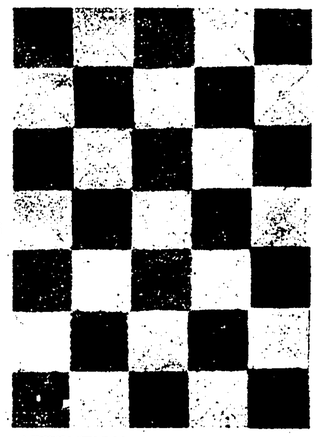

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MUNICIPAL LOANS AND DEBENTURES	
Shanghai French Municipal Council	1,381,157.00
Hankow French Municipal Council	64,477.39
Hankow 3rd S.D.A.	229,823.45
Tientsin British Municipal Council	34,513.82
BEBENTURES IN PUBLIC COMPANIES	
Shanghai Mutual Telephone Co.	122,225.76
Hall & Holtz, Ltd.	77,384.95
Lane, Crawford & Co., Ltd.	54,661.56
Grand Hotel de Pekin	5,100.00
DEBENTURES IN REAL ESTATE COMPANIES	
Shanghai Land Investment Co., Ltd.	58,075.09
Anglo-French Land Investment Co., Ltd.	101,409.75
Tientsin Land Investment Co., Ltd.	28,670.95
DEBENTURES IN CLUBS AND SOCIETIES	
American Club, Shanghai	114,283.70
Cercle Sportif Francais, Shanghai	129,155.39
Hankow Club	16,441.93
Hankow Race Club	100,000.00
Cercle Gaulois, Hankow	42,736.62
Tientsin Race Club	68,957.97
Shanghai Race Club	377,282.57
CHINESE GOVERNMENT BONDS	
Chinese Government 5 per cent. Reorganization Gold Loan 1913	3,681,742.92
Chinese Government 5 per cent. Gold Bonds 1925	2,461,634.21
Chinese Government 5 per cent. Gold Loan 1896	146,868.22
Chinese Republic 17th Year 8 per cent. Short Term Currency Loan	1,840,000.00
Chinese 6 per cent. Gold Loan 1928	1,075,397.41
Chinese 2½ per cent. Surtax Treasury Bonds 2nd (Shanghai) Issue	85,400.00
Chinese Republic 8 per cent. Rehabilitation Loan 1928	81,375.00
Shanghai Nanking Railway	14,385.96
Hai Ho Conservancy Loan, Tientsin	73,882.52
SHARES IN REAL ESTATE COMPANIES	
Credit Foncier d'Extreme Orient	139,156.17
Asia Realty Co.	57,075.00
Anglo-French Land Investment Co.	64,487.50
SHARES IN INDUSTRIAL UNDERTAKINGS	
Shanghai Tug & Lighter Co., Ltd. Pref. Shares	60,007.65
Shanghai Mutual Telephone Co., Ltd.	4,230.45
Siam Cement Co., Ltd.	14,812.50
Cie. Francaise de Tramways & d'Eclairage Electrique de Shanghai	368,285.08
FIXED DEPOSIT—MARBIN	90,000.00
REAL ESTATE	4,262,698.69
MORTGAGES	3,104,634.65
LOANS TO BONDHOLDERS AGAINST THEIR BONDS	11,024,662.40
	$31,657,094.25

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SOCIAL AND PERSONAL

Special constable N. S. ISAACS, who is connected with the Shanghai Horse Bazaar, has added yet another merit to the long list of convictions he has secured in the Provisional Court on Chinese criminals. His latest haul was a Chinese thief, who, after stealing a pair of pants belonging to a workman in the employ of the Horse Bazaar was found to be running away, and after a successful chase was caught by Mr. ISAACS.

Mrs. M. G. LEVY and her four children returned to Shanghai last month after a visit to Bombay and Calcutta.

Mr. CHARLES S. GUBBAY is spending a brief holiday in Hongkong and will return to Shanghai at the latter end of this month.

Among those who returned to Shanghai last week from their vacation in Europe were, Mr. and Mrs. J. M. JOSEPH, Miss REGINA JOSEPH, Mr. S. M. JOSEPH and Mr. R. JULIAN.

Mr. ALEXANDER N. FISHMAN has returned to Shanghai after spending a holiday in Europe. Mr. FISHMAN had the misfortune of losing his father who died in Berlin soon after his arrival there.

Mrs. ALEX. RENNER, wife of Dr. A. RENNER, has returned to Shanghai from her vacation in Japan.

Mr. JULIAN ABRAHAM has returned to Shanghai from his pleasure trip to Europe looking hale and hearty. Mr. ABRAHAM has visited Eres Yisrael, France, Switzerland and India, and was greatly impressed with his observations in these countries.

A general, well attended meeting of the "Kadimah" was held on the 26th ultimo at the Ohel Moshe Synagogue.

Mr. H. KAMMERLING, the President, in his opening speech dwelt upon the excellent work done by his co-workers and the fraternal feeling that existed and animated the members, who were all anxious to do their "bit" for Zion, and be a force for good, not only to their own community but to their fellowmen and humanity in general.

It was somewhat in the nature of a surprise that Mr. KAMMERLING announced that he had irrevocably decided to lay down his office as President of the "Kadimah."

Mr. KAMMERLING in wishing success to the incoming new President and the other workers of the Association, gave his assurance that the welfare of the latter which he had served for three years would not be overlooked. It is hoped that Mr. and Mrs. KAMMERLING would fully associate themselves with the Zionist cause, and continue to carry on the good work which they had done in the past.

Dr. S. D. JOFFICK, who presided proceeded then with the formal business of the meeting, at which measures for the improvement of the organization were discussed, the passing of the Balance-Sheet and the election of a new committee and auditors for the ensuing year, the results of which is announced in the next column. A vote of thanks was then passed to the retiring committee which was given by acclamation.

Mrs. I. D. FRIZER and her son MICHAEL have arrived here from Harbin en route to Hongkong, for which place they left on the 17th ultimo. Mrs. FRIZER will stay in the Colony for about a year while her son goes to study in a college. Young FRIZER will take courses in engineering in the Hongkong University.

SIR ELLY KADOORIE, K.B.E., and Mr. J. E. SALMON left for Hongkong last week and will return to Shanghai at the latter end of this month.

Mrs. R. E. TOEG and her daughter Miss DORA TOEG are leaving Marseilles to-day for Shanghai via Suez. They are expected here on the 10th proximo.

The following were appointed to serve on the Committee of the Kadimah for the ensuing year, Mr. R. M. NOBLSTON, President, Mr. I. L. HASSER, Vice-President, Mr. I. HIRSCH, Secretary and Mrs. D. G. M. ARONOVSKY, Hon. Treasurer.

A card from Mr. DAVID BENJAMIN reaches us from Freiburg, Baden, Germany, under date of September 6, sent via Siberia and Vladivostock, consuming 21 days in transit, which should be noted by our readers. Mr. BENJAMIN writes: "Thanks for ISRAEL'S MESSENGER. What a terrible thing the Palestine riots! My sister from London is here and is terribly worried, her children and husband being there. The BEN ABI mentioned as wounded in Reuter's, married Dr. ABOUCHEDID'S sister (my brother-in-law). I send you under separate cover a lot of cuttings from the English papers which will be of interest and usefui for your publication." These are not to hand yet, but we appreciate such thoughtfulness on the part of our readers abroad when they render such useful service to us. In this issue, we are supplying materials which were sent us by two correspondents in Bombay and Calcutta respectively.

BOOKS RECEIVED

The TEACHINGS of MAIMONIDES, By Rev. Dr. A. COHEN, M.A., PH.D.

The BABYLONIAN TALMUD Tractate Berakot. By Dr. A. COHEN, M.A.

WHY I AM a JEW, By EDMOND FLEG.

LOUIS D. BRANDEIS: A Biographical Sketch, By JACOB DE HAAS.

MASACHTOTH Z'EEIROTH, (in Hebrew) By MICHAEL HIGGER.

An extended review of the foregoing will appear in our future editions.

[*Continued from page 26*]

THE WAILING WALL OUTRAGE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am desired by the Executive of the English Zionist Federation to send you herewith a *communique* embodying resolutions which were passed at a special meeting of the Council, held to-day, to consider the incident which occurred at the Western Wall of the Temple in Jerusalem, on August 16th.

The Executive of this Federation would be deeply grateful if you would give publicity to the enclosed *communique*.

H. L. HAWKINS, *Secretary*,
LONDON, August 23rd, 1929.

[ENCLOSURE.]

A special meeting of the Council of the English Zionist Federation was held in London on August 23rd, to consider the latest incident which occurred at the Kotel Maaravi (Western Wall), when Jewish worship at that Holy Place was interrupted by Arab demonstrators, who tore up and burnt Hebrew books of prayer. It was resolved to place on record the profound indignation with which English Zionists have learnt of the insult to the Jewish People and of the outrage to the Jewish religion involved in acts which have occurred not for the first time. The Council presumes that the Mandatory Government will make a thorough investigation of the circumstances in which the authorities responsible for the administration of Jerusalem allowed an anti-Jewish demonstration to be held at a place of Jewish prayer and devotion, a rite most holy to all Jewry, and of the fact that not a single arrest was made during the acts of desecration which have been referred to. The Council of the English Zionist Federation looks to His Majesty's Government to adopt such measures, in accordance with its obligations under the Mandate, as will secure for Jewish worship at the Western Wall complete freedom from all interference, and conditions consonant with the dignity of religion.

ARABS PROTEST SENTENCES

Jerusalem, Sept. 30.—After meetings at Haifa, Jaffa and Jerusalem to protest against the sentences passed on Arabs in connection with the recent disturbances, the Arabs have decided to close all their establishments throughout Palestine and to cease all work on Wednesday.—Reuter.

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[*Continued from page 24*]

tive. Further, it is only a matter of opinion and it is only with the passage of time that we will know whether the extension of the Jewish Agency s beneficial to Zionism and Palestine.

You write that according to authoritative reports Zionism is a failure. Now, may I ask who these authorities are? Had you made any mention of this, say ten years ago, when the Balfour Declaration was just ratified, there would have been a general agreement with this report. But now with Zionism so firmly established one cannot imagine by any stretch of the imagination that its doom has been sealed. It has worked wonders in the country—an assertion with which even the Arabs will be in agreement.

The rioting, indeed, is very regrettable and only shows a lack of foresight on the part of the local authorities. If prompter action had been taken the situation would not have developed into such serious proportions. No doubt, it has given a setback to the movement.

DAVID I. SARGON.

[What our correspondent says is quite correct; but the effect of the new developments in Zionism on the future of the settlements in Palestine cannot be left out of account.—Ed. I. D. M.]

THE ROOT PROBLEM

Under the above caption. The Bombay Chronicle of August 28, says:—

The "Wailing Wall incident" in Palestine affords an unpleasant reminder to the student of recent political developments in the land, which is as much the home of the Arabs as of the Jews, how a trivial issue, mainly concerned with the preservation of the religious customs of a particular community, developed into an acute communal quarrel, saturated with political hatred, simply because the administration which claims not take prompt measures to go to the root of the problem. On the Day of Atonement a "to see fair" between the two communities did skirmish took place between the Jew worshippers at the Wailing Wall at Jerusalem and a number of Arabs. The British administration of Palestine affected to regard the incident as a trivial quarrel between two religious denominations. Britain has been given mandatory powers over Palestine and it is her duty to administer the land in such a manner as to leave no room for reasonable complaint on the part of any of the communities living in it that one is being favoured at the expense of the other. But British policy in Palestine, ever since the Balfour declaration of 1917, has afforded sufficient justification for the Arab population to feel that the Jews whose numbers have doubled during the last ten years enjoy special consideration from the British administration. The Arab leaders have never questioned the policy of encouraging the Jews from other lands to settle down in Palestine; they have shown no inclination to obstruct the progress of the gigantic scheme of establishing in the land a National Home for Jews. They welcome the young Jew as an enterprising colonist; they realise the value of the numerous economic developments in Palestine due to the infiltration into the land of Jewish capital and its exploitation for economic purposes under Jewish enterprise. What irritates them is the distressing fact that while the Jews seek successfully to obtain a greater political hold over the land, the self-government promised to Palestine still remains a mirage. It is significant that during the Turkish tenure of Palestine no communal squabbles like the Wailing Wall incident arose. The Turkish rulers were careful not to show partiality to one community against the other. The root problem in Palestine is the securing of self-government by the people of the land. A scheme of self-government for Palestine in which all the communities who have made Palestine their home can participate fully, preserving, their separate identity, must be introduced at once giving place to the mandate. Religious squabbles will then find their proper proportions and can always be solved amicably at conferences between accredited representative of both the communities.

ARABS AND JEWS

Under the above caption, *The Indian Daily Mail* of August 29, says:—

Mr. N. C. Kelkar's lament in his address at the Dacca Hindu Conference that of all the religious communities, the Hindus alone have no supporters from outside their country, derives point from the offer of the American Palestine Jewish legion to the British Ambassador at Washington of the services of 10,000 fighting men to restore peace in Palestine. The Arabs in that country can count upon the support of the Arabs in Syria and Arabia. If the present trouble gets beyond the control of the authorities, there may be a Jewish-Arab struggle in which America and Asia will be inevitably involved. The Arab-Hebrew conflict in Palestine has aroused more world interest and discredited British administration in the East than all the Hindu-Moslem Moslem conflicts in India during the past ten years. Demonstrations in Warsaw and deputations to the State Department at Washington have denounced the inefficiency of the British administration in allowing the onslaught on their nationals. We in this country may derive a melancholy satisfaction from the fact that we are no longer the only people under British rule desputes. Those who have been admitted astonished to behold revealed before their eyes the feet of clay of the bureaucratic system by which Britain rules her dependencies.

MISPLACED ENTHUSIASM

Rome, Sept. 26.

Whilst the press continues to criticise "Balfour's experiment," it is reported from Palestine that Italian agents are actively engaged to enlist the support of the Arabs and the Jews in favour of the Italian aspirations for the transfer of the Palestine mandate from Great Britain to Italy.—Transocean-Kuo Min.

ZIONIST DEMANDS

But while in Hebron and Jerusalem the occurrences might be referred to by the terms "massacres" and "pogroms," says *The Detroit Jewish Chronicle*, in Tel Abib and the Jewish colonies the situation assumed the character of a war, and wherever Jews were able to defend themselves they displayed heroism comparable to the spirit of the Maccabeees.

In the meantime, at London, a memorandum was submitted personally by Lord Melchett to Lord Passfield, Secretary of State for the Colonial Office, containing the following four requests:

1. Adequate compensation for the victims of the riots and for Jewish property destroyed.
2. Full liberty for Jews in Palestine to arm themselves in selfdefense.
3. Punishment of those guilty and dismissal of administrative officers who proved themselves incompetent in handling the situation.
4. A clear statement is asked of British policy in Palestine with regard to the Jewish National Home.

JEWISH GALLANTRY

Commenting on the heroism and gallantry displayed by the Jews in the recent riots in Eres Yisrael, *The Detroit Jewish Chronicle* concludes its leader as follows:—

"In expressing the indignation that must surely be registered in every Jewish heart as a result of the happenings in Palestine it is only right that we also declare our pride in the heroism displayed by the young Jews in the Jewish settlement in Palestine. Unlike the pogroms in Eastern Europe, and a direct contrast to the unfortunate happenings earlier in the month in Slobodka, Lithuania, the Jews of Palestine knew how to defend themselves, their people and their people's property. Theirs was a manifestation of Jewish honor and pride, and for them history already has a place which will appear on parallel lines with that of the Maccabees. In decrying the shame that is Britain's and the indecency and inhumanity that is the Arabs', we at the same time hail the heroism of our modern Maccabees. The heart of Israel aches that his sons who went to Zion to use the plowshare and the pruning-hook should have been compelled to turn their peaceful agricultural implements into swords and spears for the defense of the Jewish people."

ITTAMAR BEN-ABI INJURED

Ittamar Ben-Abi, noted Hebrew editor and publisher, son of the late Eliezer Ben Yehudah, father of the movement for the revival of the Hebrew language, is reported among the injured in the riots in Palestine. Benjamin Goldberg of Tel Abib, son of the well-known Russian Zionist and philanthropist J. L. Goldberg, is reported among the killed. Wolfgang von Weisel, correspondent of the Vossische Zeitung, is among the seriously injured.

The Grand Mufti head of the Moslem Supreme Council, the body responsible for the agitation among the Moslems over the Wailing Wall controversy, was warned by the Palestine government that he will be held responsible for any further riots.

The foreign consuls in Jerusalem protested to the government against the continuous riots and lack of safety. They urged that energetic measures be taken for the restoration of order.

THE MASSACRE AT HEBRON

Uninformed of what was happening in Jerusalem, the students in Hebron were attacked suddenly, and so savage and brutal was the massacre and so sudden the assault, that the slaughter is unequalled by the most tragic events in Jewish history. The students were resting on the Sabbath, when the massacre occurred, and were therefore wholly unprepared for any defense. When Jerusalem learned of the tragedy at Hebron, the entire Jewish community was transformed into a vale of tears. Chief Rabbi Kook burst into tears at hearing the news, and in a trembling voice declared:

"It is the worst slaughter the Jews have experienced since the destruction of Jerusalem, because it was perpetrated in the town of King David."

The eight Arabs who were killed at Hebron owe their deaths to the bravery and courage of the 24 American students who defended themselves with pieces of furniture against the well armed Arabs. Of the 50 Jews killed in Hebron at least 12 are American Jewish young men. In one other spot the attack was as savage, and that is in that part of Jerusalem which is inhabited by old Jews, who were unable to defend themselves. Had it not been for the quick action on the part of Jewish young men who organized a self-defense corps, the entire Jewish population might havee been slaughtered.

RENEWED PLEDGE GIVEN BY GREAT BRITAIN

The most encouraging statement in the recent unhappy state of affairs in New Judea, was one made by RAMSAY MACDONALD, Prime Minister of Great Britain, in his address at the opening session of the Council of the League of Nations at Geneva on Tuesday. Mr. MACDONALD declared:

"I believe I am speaking the mind of every member of the League of Nations in offering the victims of the recent events in Palestine our sympathy and assurance to continue our policy.

"When the idea of the mandate was installed, it was clearly understood that the nations undertook an international responsibility. This responsibility will be carried out and I give you the assurance that the situation in Palestine is now well in hand.

"There is no racial conflict in Palestine. There is no conflict at all. I ask you not to make this a Jewish Arab issue, but to condemn the incidents. It is uprising and disorder, and whatever the motive may be, it must be suppressed in the interest of the maintenance of peace and the execution of the duties imposed on the British by the mandate and the League of Nations. I feel sure that Moslem and Jew will agree with me on this point.

"No criminality can be permitted and because this is crime, it must in the first place be controlled.

"Our second duty is to inquire into all conditions in order that a remedy may be found that no such thing will be repeated in the future."

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[Continued from page 33]

[illegible] Further, [illegible] and it is only with the [illegible] we will know whether the [illegible] Zionist [illegible] to Zion and Palestine.

You write that [illegible] authoritative reports [illegible] Nevertheless I have [illegible] who those authorities are. But I am able [illegible] mention of this, [illegible] Balfour Declaration was [illegible] there would have been a general [illegible] with regard to Eretz Hat'sur with Zion [illegible] and I cried out [illegible] matter. It is my [illegible] consideration that [illegible] down his own record. It [illegible] wonders in the country [illegible] with which he enters the Arab [illegible] agreement.

The reply indeed, [illegible] respectable and only shows a lack of [illegible] on the part of the local authorities. If [illegible] of Fait accompli [illegible] taken the [illegible] with [illegible] Jewish [illegible] such [illegible] to be [illegible] No [illegible] has been a setback to the movement.

DAVID L. SARGON.

What [illegible] correct [illegible] for the effect of the [illegible] in Zion [illegible] the future [illegible] Palestine [illegible]

Ed. I. C. M.

THE ROOT PROBLEM

Under the [illegible] in The [illegible] Chronicle of August 23rd:

The "Wall's Wall" [illegible] in Palestine afford an [illegible] recent [illegible] and, with it as a [illegible] the Arabs of the Jews how a [illegible] the preservation of the [illegible] part of the [illegible] recognized [illegible] not take [illegible] the problem [illegible] the Palestine [illegible] sharp [illegible] at the Wall's Wall [illegible] of Arabs. The Balfour [illegible] Palestine [illegible] racial [illegible] Jews. Before [illegible] over Palestine [illegible] that [illegible] favored [illegible] Jews [illegible] Palestine [illegible] under Jew [illegible] Jew [illegible] Palestine [illegible] Jew [illegible] Palestine [illegible] Jew [illegible] Palestine

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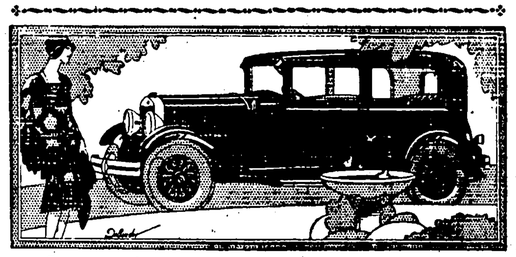

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Empress of Asia	Nov. 3	Nov. 4	Nov. 6	Nov. 9	Nov. 18
Empress of Canada	Nov. 16		Nov. 19	Nov. 21	Nov. 30
Empress of Russia	Nov. 30	Dec. 1	Dec. 3	Dec. 5	Dec. 14
Empress of Asia	Dec. 21	Dec. 22	Dec. 24	Dec. 26	Jan. 4
Empress of Canada	Jan. 18		Jan. 21	Jan. 23	Jan. 31
Empress of Russia	Feb. 15	Feb. 16	Feb. 18	Feb. 20	Mar. 1
Empress of Asia	Mar. 8	Mar. 9	Mar. 11	Mar. 13	Mar. 22
Empress of Canada	Mar. 22		Mar. 25	Mar. 27	Apr. 4
Empress of Russia	Apr. 12	Apr. 13	Apr. 15	Apr. 17	Apr. 26
Empress of Asia	May 3	May 4	May 6	May 8	May 17
Empress of Canada	May 18		May 20	May 22	May 30
Empress of Russia	June 7	June 8	June 10	June 12	June 21
Empress of Asia	June 28	June 29	July 1	July 3	July 12
Empress of Canada	July 13		July 15	July 17	July 25
Empress of Russia	July 26	July 27	July 29	July 31	Aug. 9
Empress of Japan	Aug. 10		Aug. 12	Aug. 14	Aug. 22

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	Leave Shanghai	Arrive Hongkong	Leave Hongkong	Arrive Manila
Empress of Russia	Sept. 28	Sept. 30	Oct. 1	Oct. 3
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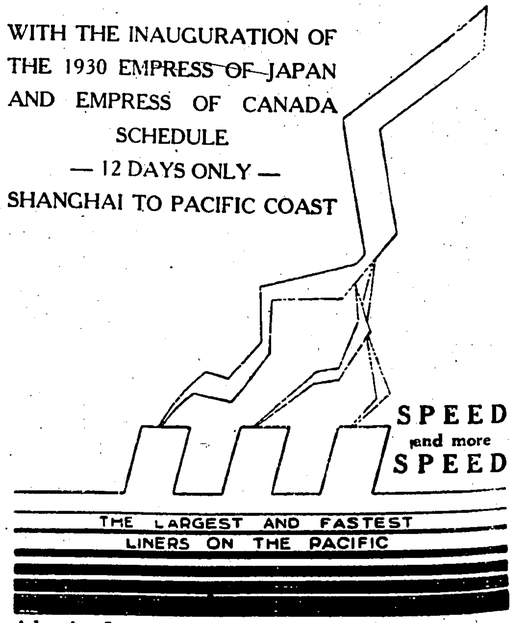

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THE TWELFTH ANNIVERSARY OF THE BALFOUR DECLARATION TODAY

MESSAGE FROM HIS EXCELLENCY Dr. C. T. WANG, CHINA'S MINISTER FOR FOREIGN AFFAIRS.

WHAT WE JEWS WANT GREAT BRITAIN TO DO FOR US: BY Dr. SELIG BRODETSKY OF LEEDS.

1st November, 1929
28th Tishri, 5690

SHANGHAI, CHINA

猶太月報社

ESTABLISHED 1904
26th year of publication

משגיח ישראל
ISRAEL'S MESSENGER
The International Jewish Monthly
Official organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China. A Jewish Paper devoted to the interest of Jew and Judaism in the Far East.

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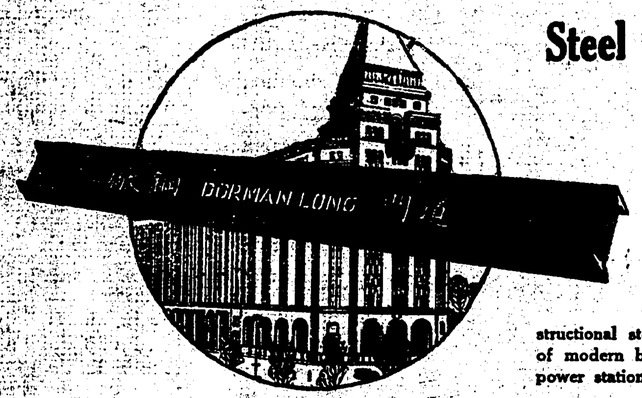

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

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To-morrow the Jewish world will celebrate with unwonted enthusiasm the twelfth anniversary of the BALFOUR Declaration. It is an event of unique significance carrying with it a recognition of a principle for which Jewry has waited for two millenniums. The Balfour Declaration is a document of great import to us. It is a Charter to the Jewish People to uphold their country and revive their nationhood; it created a new machinery by which the Jewish Homeland could be built and recovered from the blight of the ages, so that once more it could become a place habitable for men. For the past twelve years Jewish hands and minds and money and skill were at work in reclaiming the soil, planting the seeds for the future and struggling against tremendous odds. We aim to establish a free Jewish national life, to foster our spiritual experience with which to enrich and inspire the world. There are now 159,000 Jews in New Judea, nearly 100,000 more than at the end of the Great War. About 30,000 Jews are engaged in agriculture. We have established agricultural training schools for boys and girls as well as technical high schools. The industrial training and the agricultural go hand in hand, although naturally we emphasize the agricultural at this stage. Our municipal governments under the British mandate are elective in the main. The head of each city is chosen by the British commissioner from a group the members of a council elected by the people. English, Hebrew and Arabic are the three languages spoken in New Judea. Jews constitute eighteen per cent of the total population. Half of the Arab population, totalling 600,000, appreciate the benefits of Zionist strivings. Only certain Arab politicians are exploiting religion and inflame the mass to resist the Mandate and Balfour. Under Turkish rule there was no irrigation, no electric power, no industry, no harbours. To-day the resources are being rapidly developed. We are building a £1,250,000 harbor at Haifa, and this port will be connected by railroad with eastern countries. Haifa is going to be a railroad from Haifa to Bagdad. The old trade routes to Mesopotamia, Persia and India will be reopened. Electricity is now produced at Jaffa, Haifa and Tiberias by Jewish private capital and assisted by Zionist funds. The same concern is damming the Jordan for hydro-electric power, and the Sea of Galilee will soon be a natural storage reservoir. Electricity will be developed the whole country. Cement is being manufactured on a large scale, and the products from olives are an important industry. Our citrus plantations rich for export purposes and we anticipate a boom in development. Last year we exported over 2,000,000 crates of oranges. The cultural work is centred in the Hebrew University, the pride of Jewry in every country. Such in brief is our record and activities in our Homeland. We brought to it no sword, but peace, not disease but health, not strife but hope, not economic distress but economic progress which the Arabs as really have carried. It is rather late in the day to ask world Jewry to abandon this national work, and retire in favour of a people whose greed and ambition to hold power and to reap the fertility of the land is first and foremost in their minds. The recent unfortunate outbreaks in New Judea and the outrages committed upon the defenceless Jews by the Arab leaders, will not, we believe, for a moment cause to stand still in the work of regeneration on the Balfour Declaration, it cannot be understood, by our worst enemies, should create no turmoil or misgivings in the heart of the Jewish people. Jewry is hopeless. Jewry is trodden down under foot and for countless ages had been the shuttle-cock among the nations of the earth. Justice demands that this ancient nation shall not be strangled and throttled and driven to despair. Her problem of homelessness calls for immediate solution, and the answer was found twelve years ago, in the shape of a Declaration under the signature of ARTHUR JAMES BALFOUR, with the full knowledge and concurrence of the British Cabinet and the rest of the Powers. To-day it is an international pledge that cannot be revoked, rescinded or repudiated unless the world were to revert to barbarism and the sanctity of treaties no longer held valid. The misguided attempts made in certain quarters to thwart our national rehabilitation will not end in success but failure. No power on earth can destroy a nation's hope based upon truth and justice. The Zionist ideal can as little be suppressed by agitation, as the mighty oak of five or ten score years of growth be uprooted by Zephyr's gentle breath. The heart of Jewry is sound and healthy and will not be driven to despair. The Promised Land must be reached. It is our destiny which we cannot escape. We must unite together and learn the policy of "self-help." EMERSON said that "no nation was ever great until it found that there was no one in the world to whom it could turn for help, save itself." The significance of this should sink deep into our heart. The recent tragedy in our homeland should teach us a great lesson. The incident should awaken in us "thoughts beyond the reaches of the soul." We must be fortified with hope, courage and faith.

"THE LIGHT" AND THE JEWS

Under the caption "Britain's Blunder," *The Light* of Lahore devotes a leader in its issue dated September 16, in the course of which it comments upon the treatment of the Jews in Christian countries and the BALFOUR Declaration. Our contemporary has a policy of its own and we have no desire to comment it, save to remove certain misconceptions in order thereby to understand each other better and live on the best of terms. After deploring the "unseemly scenes enacted in the streets of the sacred city of Jerusalem a city held in veneration by the three great religions of the world, Judaism, Christianity and Islam," *The Light* makes the following striking observations:—

Neither by tradition nor by tradition can there be any but the best of relations between the followers of Moses and Muhammad. For centuries [illegible] under the vicissitudes of changing Governments they have lived in perfect amity and concord. In fact when all over the world the unfortunate wandering Jew, the victim of Christian [illegible] could find not a resting place for his head, it was under Dar-ul-Islam that he was welcomed and embraced as a brother and afforded perfect [illegible] security. Why this deplorable outburst of bad blood [illegible] We nurtured the dragon's teeth, sowed and nurtured them with [illegible] and then threw the insignificant pebble of the Wailing Wall [illegible] for the awful elements of Islam and Judaism to come [illegible] Did Cain and Abel of yore?

We are in accord with the fine spirit of tolerance of our Indian Moslem brother. As we write this we are in receipt of mails from Jerusalem, giving full descriptions of the outbreaks and praising the work of many Arab friends for saving Jewish lives and risking their own in the defence of the Jews. Here we have abundant testimony, if any were needed, that Jews and Muslims can live and should live in a spirit of harmony and brotherliness together. *The Light* was good enough to refer to the protection and "resting place" given to the Jew under "Dar al-Islam" where the latter "was welcomed and embraced as a brother." This is perfectly true and we are happy to admit it. We are [illegible] satisfied that *The Light* will not deny that Jews, too, have a right to lead their lives [illegible] and not remain "beggars in the streets," nor mainly as [illegible] "protection" from their neighbours, sometimes even with excesses and sometimes with displeasure. A [illegible] cannot remain under intolerable [illegible] conditions in the [illegible] of the earth, always at the mercy of the [illegible] are oftentimes cruel and heartless. There are exceptions [illegible] but not the rule. We cannot go on indefinitely this way without [illegible] national genius altogether. Indeed there are signs [illegible] that in certain directions and nothing will save the situation [illegible] the Jew building his own home in his ancient country. *The Light* will concede that the rise of the Jew from his two thousand years [illegible] will not harass the Muslim world nor jeopardize the [illegible] rich. On the contrary, the Jew's two [illegible] with [illegible] present [illegible] necessary for our common

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About 30,000 Jews are engaged in agriculture. We have established agricultural training schools for boys and girls, as well as technical high schools. The industrial training and the agricultural go hand in hand, although naturally we emphasize the agricultural at this stage. Our municipal governments under the British mandate are elective in the main. The head of each city is chosen by the British commissioner from among the members of a council elected by the people. English, Hebrew and Arabic are the three languages spoken in New Judea. Jews constitute eighteen per cent. of the total population. The bulk of the Arab population, totalling 600,000, appreciate the benefits of Zionist strivings. Only certain Arab politicians are causing friction and inflaming the masses to resist the Mandate and British policy. Under Turkish rule there was no irrigation, no electricity, no industry, no harbours. To-day the resources are being rapidly developed. We are building a £1,250,000 harbor at Haifa, and this port will be connected by railroad with eastern countries. There is going to be a railroad from Haifa to Bagdad. The old trade routes to Mesopotamia, Persia and India will be re-opened. Electricity is now produced at Jaffa, Haifa and Tiberias by Jewish private capital and assisted by Zionist funds. The same concern is damming the Jordan for hydro-electric power, and the Sea of Galilee will soon be a natural storage reservoir. Electricity will be supplied the whole country. Cement is being manufactured on a large scale, and the products from olives are an important industry. Our climate is damp enough for cotton manufacture, and we anticipate a textile development. Last year we exported over 2,000,000 crates of oranges. The cultural work is centred in the Hebrew University, the pride of Jew in every country. Such in brief is our record and activity in our Homeland. We brought to it no sword, but peace, not disease but health, not strife but hope, not economic distress but economic success in which the Arabs especially have participated. It is rather late in the day to ask world Jewry to abandon this national work and retire in favour of a people whose greed and ambition to hold power and destroy the fertility of the land is first and foremost in their minds. The recent unfortunate outbreaks in New Judea and the outrages committed upon the defenceless Jews by the Arab leaders, will not shake Jewry's confidence to stand firm in the work of regeneration. The Balfour Declaration, if properly understood, by our would-be friends should create no turmoil or misgivings in the hearts of the latter. Jewry is homeless. Jewry is trodden down under foot and for countless ages had been the shuttle cock among the nations of the earth. Justice demands that this ancient nation shall not be strangled and throttled and driven to despair. Her problem of homelessness calls for immediate solution, and the answer was found twelve years ago, in the shape of a Declaration under the signature of ARTHUR JAMES BALFOUR, with the full knowledge and cognizance of the British Cabinet and the rest of the Powers. To-day it is an international pledge and cannot be revoked, rescinded or repudiated unless the world were to revert to barbarism and the sanctity of treaties no longer held valid. The misguided attempts made in certain quarters to thwart our national rehabilitation will not end in success but failure. No power on earth can destroy a nation's hope based upon truth and justice. The Zionist ideal can as little be suppressed by agitation, as the mighty oak of five or ten score years of growth be uprooted by Zephyr's gentle breath. The heart of Jewry is sound and healthy and will not be driven to despair. The Promised Land must be reached. It is our destiny which we cannot escape. We must unite together and learn the policy of "self-help." EMERSON said that "no nation was ever great until it found that there was no one in the world to whom it could turn for help, save itself." The significance of this should sink deep into our hearts. The recent tragedy in our homeland should teach us a great lesson. The incident should awaken in us 'thoughts beyond the reaches of the soul.' We must be fortified with hope, courage and faith.

"THE LIGHT" AND THE JEWS

Under the caption "Britain's Blunder," *The Light* of Lahore devotes a leader in its issue dated September 16, in the course of which it comments upon the treatment of the Jews in Christian countries and the BALFOUR Declaration. Our contemporary has a policy of its own and we have no desire to combat it, save to remove certain misconceptions in order thereby to understand each other better and live on the best of terms. After deploring the "unseemly scenes enacted in the streets of the sacred city of Jerusalem—a city held in veneration by the three great religions of the world, Judaism, Christianity and Islam," *The Light* makes the following striking observations:—

> Neither by religion nor by tradition can there be any but the best of neighbourly relations between the followers of Moses and Muhammad. For centuries past and under the vicissitudes of changing Governments they have been living in prefect amity and concord. In fact when all over the vast earth of God the unfortunate wandering Jew, the victim of Christian fanaticism, could find not a resting place for his head, it was under Dar-ul-Islam that he was welcomed and embraced as a brother and afforded perfect protection of life and property. Why this deplorable outburst of bad blood then? Who imported the dragon's teeth, sowed and nurtured them with care and cunning and then threw the insignificant pebble of the Wailing Wall as a signal for the rowdy elements of Islam and Judaism to come to grips and disgrace themselves as did Cain and Abel of yore?

We are impressed with the fine spirit of tolerance of our Indian Muslim brother. As we write this we are in receipt of mails from Jerusalem, giving full descriptions of the outbreaks and praising the work of many Arab friends for saving Jewish lives and risking their own in the defence of the Jews. Here we have abundant testimony, if any were needed, that Jews and Muslims can live and should live in a spirit of harmony and brotherliness together. *The Light* was good enough to refer to the protection and "resting place" given to the Jew under "Dar-ul-Islam" where the latter "was welcomed and embraced as a brother." This is perfectly true and we are happy to admit it. We are perfectly satisfied that *The Light* will not deny that Jews, too, have a right to end their homelessness and not remain "beggars in the streets," continually asking for "protection" from their neighbours, sometimes given with pleasure and sometimes with displeasure. A nation of seventeen millions cannot remain under intolerable conditions, wanderers in the face of the earth, always at the mercy of their hosts who are oftentimes cruel and heartless. There are exceptions to-day but not the rule. We cannot go on indefinitely this way without undermining our national genius altogether. Indeed there are signs of a collapse in certain directions and nothing will save the situation until the Jew builds his own home in his ancient country. *The Light* will concede that the rise of the Jew from his two thousand years wanderings, will not harrass the Muslim world nor jeopardise the Islamic faith. On the contrary, the Jews (we cannot sufficiently repeat this) will be her powerful ally. It is necessary for our con-

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temporary, which represents a large progressive section of Muslims in India, to study our viewpoint and avoid rendering a disservice to us in the present forward march to our goal. Nothing will check this national movement of Jewry since it is a question of life or death to us. Another passage from *The Light* deserves elucidation. It says:—

> What after all is the ominous shadow that has stolen into that earthly paradise and turned it into a veritable hell? Col. Lawrence may not be there. But who can deny that Lord Balfour's hands are not quite clean? Under the mask of the "national home for the Jews" the peace of a whole people has been disturbed and it is a pity that a certain section of Jewry should have fallen into the snare and become the catspaw in British imperialist greed.

Here is a fling upon the philosopher-statesman which we must in all fairness to him try to rectify. The BALFOUR Declaration was hailed by all the Powers as an act of justice to the Jew. It was incorporated in the Palestine Mandate of the League of Nations as an essential duty for the world to help the Jew to regain his political status and rejoin the family of nations. Surely, *The Light* is aware that the whole world had hailed the BALFOUR Declaration as the right measure by which the Jew could save his identity and build up a new civilization in his ancient land. How on earth can it be said that "the peace of a whole people has been disturbed under the mask of the national home for the Jews," passeth our understanding. RAHINDRANATH TAGORE who was here five years ago, gave on behalf of the whole Hindoo world, his blessing to the "national home for the Jews." China, a nation of 500 millions has equally endorsed the BALFOUR Declaration. Japan, a nation of over fifty millions did likewise. Siam, another Asiatic Power has declared her readiness to support "the national home for the Jews," to say nothing of the other European Powers and the United States. Why a people of seventeen million souls, pioneers and leaders in trade and commerce, art, science, culture etc., should continually seek the "protection" of other nations for want of a home and a national status, should really disturb the equilibrium of EDITOR KHAN and make him realise the anomaly of it. The present agitation on the part of the Muslim world would never have been developed, but for the desire of the GRAND MUFTI to win political power for himself and "become the head of an Arab Muslim Empire and re-elected to his present post as the religious head of the Arabs in Palestine."(*Vide, The New Palestine*, New York, page 178, September 13, 1929). In bringing this to a close, we hope that *The Light* will study the Jewish viewpoint as we are anxious to study its own, and realise that there is a great chance for the Jew and Muslim to fraternize together and keep their old friendship thereby ushering in an era of brotherliness and prosperity.

"THE HOLY LAND WILL BE REDEEMED"

The foregoing is a caption of a leader which appeared in *The American Hebrew*. It is catching to say the least. It must be attributed to the creation of the Jewish National Agency, which body is functioning to-day and directing the affairs of the upbuilding of the Jewish National Homeland. Our contemporary is evidently anxious to-day to do its "bit" for Zion. We are equally anxious to serve. It pleads for the redemption of the Holy Land, "economically, socially and culturally," while we would be satisfied if the word "politically" could be added by our contemporary. We believe in politics as other nations do. America without political influence would be an easy prey to others. And so we may say of Great Britain, France, Japan or Italy. While we live we must depend upon the world of matter as well as the world of spirit. "He who teaches," says MAETERLINCK, that man must have "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." We would like this truth to be indelibly implanted upon the minds of those who pretend to guide the destinies of modern Israel so that we may stop hearing any further nonsense about building our homeland upon no political basis and foundation. For the life of us we fail to grasp the significance of those who seek to disparage the possession of earthly domain. The sweet singer of Israel must have had such queer folks in mind when he said hundreds of centuries ago. "The heavens are the heavens of the Lord; but the earth hath He given to the children of men." This does not exclude the "children" of Israel, surely! Another statement by *The American Hebrew* is worth analysing. It says:—

> Let it not be supposed, however, that any of the Jews who participated in the organization of the Council of the Jewish Agency at Zurich surrendered, for themselves or for those whom they represented, an iota of their principles and ideals. The Zionists will continue to cherish and to promulgate their interpretation of Jewish history; the non-Zionists, theirs. The Zionists will remain, religiously and politically, segregationists; the non-Zionists, universalists.

Well said! It helps us to clarify the situation. No one surely was asked to sacrifice "an iota of his principles and ideals" for entering the Jewish National Agency Council. Everyone is open to trust in his sense and commonsense. We echo the sentiment of the ancient Psalmist: "Some trusts in chariots, and some in horses; But we (Zionists) will make mention of the name of the Lord our God." (Psalms 20: 8). We do not question the rights of anyone to remain staunch to his principles: but the moment he flaunts them publicly *b'farhesya*, then it becomes public property and as such he must face certain criticism and opposition, if any. We fail to understand the philosophy of our contemporary when it says, "The Zionists will remain, religiously and politically, segregationists: the non-Zionists, universalists." We challenge the veracity of this charge. We believe that the contrary is the case. We plead before the bar of Jewish history, Jewish literature and Jewish religion. Facts are overwhelmingly against the statement or rather misstatement made by *The American Hebrew*. The "interpretation of Jewish history" by the Zionists had never been a deviation from the traditional point of view. It is fully in consonance with the teachings of the Jewish prophets, bards, sages and seers. When the Zionist opens his Hagadah on *let shel Pessah*, he utters the following time-hallowed phrase, *L'Shana haba'a birushalayim*, "Next Year in Jerusalem." But when a non-Zionist (like the Editor of the *American Hebrew*) reads his Hagada on *let shel Pessah*, he deliberately and wantonly misstates the historical significance of the ceremony by saying not "Next year in Jerusalem," but "Next year may we be altogether free." Now, we ask in all seriousness and earnestness who is guilty of misinterpreting our history and misreading its trend? Surely, not the Zionists, who stand for Universalism AND Nationalism. The non-Zionists have a vague idea of Universalism which implies the assimilation of Israel and his absorption by the nations surrounding him. We oppose tooth and nail this form of Universalism. Another statement made by our contemporary also calls for elucidation on our part. We hope our contemporary will not mind our taking up the cudgels on behalf of other publications near to it who are too busy or indolent to take any notice of its vagaries. As an international Jewish Monthly, it is our incumbent duty to act as a sentinel and reprove the critics and commend their virtues, if any. We cull the following illuminating passage:—

> During the whole controversial period, unimpassioned observers never doubted the affection and love for Zion of the contending parties. Only the one side, contended that those Jews who opposed the creation of a Jewish political state in Palestine were traitors to the Jewish cause and, on the other side, that those Jews who insisted upon a political entity for the Jewish people grossly misunderstood and misrepresented the mission of Israel among men. The World War solved, among others, the problem of this Jewish intellectual war.

Now, we are not anxious to rake up the past, but we cannot help saying that it is not fair to contend that "those who opposed the creation of a Jewish political state in Palestine" were not actually traitors to their brethren and the faith to which they belonged. What would have been, pray, the position of a Belgian who insisted during the recent War that his people should no longer aspire to nationhood now that Germany had driven them out of their country? That Belgian would have been shot as a traitor to his country, and yet we Jews because we are nineteen centuries backward must contend with silly opposition and resistance on the part of those who had abandoned the national hopes of Israel. Of course, we are quite willing to let bygones be bygones, now that there is unity in our camp, but it is unfair of *The American Hebrew* to criticize the Zionists for resisting the wave of aggression of those (albeit in the minority) who had seceded from the Jewish camp and founded a new theology which is alien to the spirit of Judaism. We want to assure our contemporary that we are open to lend a willing ear to its plea to make New Judea a country "fit," not as it says at the end of its article, "for those who will migrate there to make their national home," but as a country which is ready to welcome the sturdy band of pioneers who are willing to upbuild the land, fertilize the soil and spiritualize the ideal. Such a New Judea will not be frowned upon by the nations of the world, but will become an object of praise and admiration from every visitor who elects to sojourn in it. Our Arab friends need not then have less cause to be proud of our achievements, since we are in duty bound to share with them the joys of the future greatness of New Judea.

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SOME FACTS FOR MAULANA MOHAMMAD ALI

The burden of complaints made by critics against the Zionist movement is that it seeks to despoil the Arab settlers in the land. It is easy to play upon the emotions of the public and stir them to take bitter actions against the minority people. But facts are facts and no sophism can change them. Records are available that since the BALFOUR Declaration twelve years ago, no Arab was dislodged from his rights and not one inch of soil was taken from him unless he was paid for it handsomely. Here is a little history by a noted Jewish leader JUDGE HARRY FISHER, which should be read by our friends the Indian Muslims, in order that they may understand what they mean by accusing the Zionists for despoiling their Arab co-religionists. We shall let facts speak for themselves and not allow ourselves to run away with vague ideas which impress no one but leave scars and jars behind. Says the eminent jurist:—

> "The trouble in Palestine is more political than economic, the jurist declared. Since 1896 the Jews of the world have planned the colonization of a country of their own, and during the world war Premier Balfour of Great Britain promised the creation of a Jewish homeland in Palestine under conditions which would safeguard religious freedom, and this promise was made a reality by the treaty of Versailles.
>
> **Bring Western Civilization:**—Thereafter the Jews started colonizing Palestine and at present there are 170,000 there, while the Moslems number 500,000 and Christians, 100,000. The Jews have spent millions of dollars electrifying Palestine and have brought to it a western civilization and countless industries. They are now planning to explore the Dead sea. Beside the traditional right the Jews claim to the holy land they are entitled to one spot on the face of the earth where they can go as a matter of right. Altogether aside from political difference of Zionists or non-Zionists, the Jews all over the world felt that in building up Palestine they were righting an age-old wrong.
>
> **A Peace Movement:**—"The Jews approached the whole subject of building up Palestine in peace and friendliness. Although the mandate expressly required Great Britain to create such political administrative and economic conditions as will enable Jews to create a homeland there, the Jews of the world decided not to settle in Palestine as conquerors, but as peace loving people who would come to build up the land for their own benefit as well as the benefit of those who were there. Every foot of soil Jews now possess there was bought and paid for at times with prices far out of proportion to their real worth. For 800 years Palestine was neglected. When the Jews came there since the war hardly a tree was to be found in the land, and vegetation had gone from the hills, and the soil was washed away so that nothing but stone remained. Malaria and other diseases prevailed. Perhaps one-half the people suffered from tracoma and were going blind. Jews poured in millions of dollars and with money and blood cleansed the country. They have virtually eradicated

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malaria. The Hadassah has built hospitals and clinics, brought nurses, and trained Jewish and Arab women to become nurses. Trachoma was reduced to a minimum among Jews and Arabs alike. Infant mortality amongst Arabs, through the efforts of Jewish medicinal agencies, has been reduced by more than 50 per cent. For all this we had hoped to gain the friendship of the Arabs. Nothing was left undone to assure them of our intentions to have our people live with them as brothers, to respect and safeguard the rights of all religious groups throughout the world who have sacred and traditional places in Palestine.

Friendship of Arabs:—"I believe we have gained the good will of Arabian people in Palestine. As a matter of fact while I was there my attention was called to the fact that Arabian communities where Jews had not yet settled were petitioning Jews to come there because wherever they came they brought industry and work and a prosperity such as Arabs never enjoyed before. While the present outbreak is horrible, particularly because of attacks made upon innocent students that came from all over the world to study in Yeshiva (a theological college) at Hebron, we still feel that is not the action of Arabian people, but the work of a group of political leaders, whose aim seems to be to prevent the carrying out of the purposes of the Versailles treaty. Not enough facts have come to our knowledge upon which Jews could be advised as to the responsibility of administrative officials. There is fear expressed that the Palestinian government failed in taking ample precautions, but we are confident that the British government will effectually restore law and order and will punish all offenders.

Hopes for U. S. Help:—"So far as the American people are concerned we have every confidence that our government will take the necessary steps in connection with the loss of American lives and the position of Jews recognized to be one of peace. I am asked what effect the present disturbance will have on Jewish work in Palestine. My answer is that the building up of Palestine will go on. It is a movement that has its foundation in history and is fed by the very souls of the people. So far as American Jews are concerned my hope is that this will result in their more determined effort to give moral and financial support to the heroic young men and the heroic young women who sacrificed themselves in their efforts to build up the land. Shocking as the report of loss of life is, I appeal to our people to be calm and deliberate in their actions, to recognize that this is a world affair to urge no measures except those which sound judgment and recognized diplomatic course dictate."

We submit the foregoing to the attention of MAULANA MOHAMMAD ALI, President of the Khilafat Organization, Bombay, India, and hope that he will find time to read and study the Jewish viewpoint, in order that he may not cause an injustice to be done to a people who have suffered enough at the hands of their detractors, but little or less at the hands of the followers of Islam. We also hope that the Anglo-Indian dailies such as the *Indian Daily Mail*, *The Times of India*, *The Bombay Chronicle* and others, will see fit to lift the address of JUDGE FISHER published above, and place it before their readers and thus help them to understand the real truth which it is the mission of the press to propagate to-day. ISRAEL'S MESSENGER has no wide circulation in India and it cannot, therefore, reach the Muslim leaders who are excited to-day over some imaginary fears, unless our Anglo-Indian contemporaries who are noted for their love of fairplay and justice will take note of our appeal and broadcast the facts contained in JUDGE FISHER'S striking speech. ISRAEL'S MESSENGER is not lending itself to foolish propaganda in order to bolster up an unjust people, an unjust cause and an unjust movement. It relies solely upon truth as its weapon to shed light upon some dark corners. We who have suffered untold persecutions for two milleniums are fully entitled to receive a fair hearing and a fair measure of support and sympathy from the Muslim world whose co-operation would help to correct a great wrong and vindicate a great truth. "The price of wisdom is above rubies."

THE GREAT COALITION

The organ of the pseudo-Zionists in London has once more made its voice heard, high above the discordant notes that have reached us from the Land of Israel. It has taken for its themes two questions of moment which wholly concern Zionism and the Jewish People. The one appears under the attractive caption which heads this article, whilst the other deals discreetly with the 'Wailing Wall—And After'. Both these momentous incidents have occupied the attention of world Jewry for some considerable time past. The great coalition which has until recently been accomplished welding the Zionists and the non-Zionists into a compact whole may truly be termed 'historic' as our contemporary suggests. It has not merely changed our circumstances but has also moulded our inmost thoughts concerning Zionism. With the post we may well say:—

'New passions are wakened within us,
New passions that have not a name.'

As a result of the coalition an administrative committee of forty were elected consisting of Zionists and non-Zionists. The Agency pact describes a 'Zionist' as a 'person associated with the Agency in the capacity of a member and a representative of the Zionist Organization' and a 'non-Zionist' as a 'person associated with the Agency otherwise than in the capacity of a member and representative of the Zionist Organization'. To what category does a 'pseudo-Zionist' belong? we may well ask. It will be seen by our readers that the enlarged Jewish National Agency will represent the entire mass of Jews the world over and serve to broadly interpret the national aspirations of *Kol Yisrael*. We agree with the *Guardian* that the British Mandate for New Judea has come to stay. We hear echoes here and there of efforts being directed by certain foreign powers to persuade Great Britain to relinquish her rights as the Mandatory Power in order that one of them should step in and fill in the breach. But what has the world Jewry to say about it? From the very outset Jews in all lands urged Great Britain to accept the Mandate. They had all along implicit confidence in British fairplay and British justice. If we find the Palestine Administration failing in hastening the advent of the Jewish National Homeland, we are sure that the time is not far distant when we will see a decided change brought about in the administration by the new Labour Government. When this has been brought about then will the Jewish National Agency start to function in earnest and serve as a valuable adjunct to the Palestine administration. It will readily be seen that all Jews, irrespective of party differences will have a voice in the Enlarged Agency. The political Zionist will have a voice just as in the same way the non-political Zionist in our midst. But our readers should take stock of what our pseudo-Zionist contemporary writes:—

"The tall (sic) talk about 'nationalism' has now disappeared **[Has it?—Then there is some hope for "Liberal" Judaism.—Ed.]** The Policy of the White Paper is the law of Palestine **[Like the laws of Medes and Persia, eh?—Ed.]** and a national home is to be established in Palestine in which some Jews **[Some Jews! In Rabbinic phrase, m'at m'rabbim shenayim, is that what you are driving at Mr. Magnus?—Ed.]** can satisfy an age-long historical sentiment closely associated with its soil. But it is to be a home of Palestinians of the Jewish religion **[A new Ghetto, we suppose!—Ed.]** to be shared by Palestinians (at present far exceeding them in numbers) **[What a consolation to the Montefiorites!—Ed.]** of all religions, which though not so ancient are not less closely bound by sacrifice and sentiment with the land which is holy to all alike."

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It is palpably evident that Mr. MAGNUS has somewhat sobered down his views since we began our campaign against him and his Weekly Sheet over three years ago. To-day his up-to-date policy is to hold out the olive branch to all. At times, of course, certain passages creep into his weekly Notes which are 'neither fish, flesh nor good red-herring'. An extensive colonization scheme which is not based upon a healthy foundation—that of nationalism—is doomed to failure. Our gentle critic refers to 'the tall talk' about nationalism while in the same breath speaks of 'a national home' which is to be established in New Judea. Is it because drowning men will catch at straws that Mr. MAGNUS seems comforted by the mere usage of such synonymous terms as 'nationalism' and 'a national home' when in his heart of hearts he deprecates the very idea that is latent in those very words? Surely it must be that he feels a stir and touch of a new life, of a new Jewish national consciousness—something not far removed than when the dry bones of 'Liberal' Judaism are stirred. Our *confrere* in his concluding lines made it a point to take up the cudgels on behalf of Palestinians not of the Jewish faith. 'It is to be a home of Palestinians of the Jewish religion to be shared by Palestinians of all religions', subtly adds the *Watchman's* spokesman. There was no need for our friend in far-off foggy London to look as fierce as a tiger and 'say boo to a goose'. We have always dealt fairly with our neighbours in our Homeland and it was never our endeavour to oust them out of their belongings and of their lands. Such an expression of poor faith in Zionism surely must sound ridiculous to the readers of the 'Weekly Sheet' But let us part company with the good Samaritan for the time being and look for further rocks ahead of us. Says the *Jewish Shomer*:—

"With the Agency founded on the broad lines of Jewish endeavour, with a satisfactory system of accountancy, and a free voice in its administration to all subscribers, there need no longer be any fears that the nationalists will run away with the national home. Englishmen of the Jewish religion are free at last in 1929 to express in tangible form their sympathy with the generous experiment of the League of Nations, for which our own country holds the mandate."

"All hands on deck!" 'Man the life-boats!' This was our plight when we struck against the veritable JONAH'S whale in the above citation. When carefully read this passage will prove a veritable apple of Sodom dying between the hand and mouth. Our mathematical contemporary cannot but help speak of 'a satisfactory system of accountancy' even after having satisfied itself on that score, thanks to the welcome help of Dr. HANS KOHN who came to its rescue last year. Our readers must, no doubt, know that the Keren Hayesod officially publish the monthly expenditure and income, as well as a general *resume* at the end of the year. (our review of the bulky volume appears elsewhere in this issue), so that this subtle threat emanating from the King's henchman seems of the same kidney as 'He who wrote like an angel, but talked like poor Poll'. We are glad to see this 'Englishman of the Jewish persuasion' speak of the 'Englishman of the Jewish religion as being free to express in 1929 their sympathy with the League of Nations'. All will applaud this generous sentiments, we are sure. *The Guardian* concludes with the usual stirring appeal 'for the support of such non-nationalist objects in Eres Yisrael as afforestation *(that innocent recreation)*, the Jewish National University *(with its shady nooks)* and the library *(to which* SIR PHILIP MAGNUS *contributed some time ago a fine collection of books)* to one or another of which many of its readers were good enough to contribute, and that along with the enlarged Jewish National Agency the hopes and aspirations of Jews the world over will well-nigh be on the way to realization! Mr. MAGNUS with this parting JOB'S comfort makes his final bow. *Waba l'Siyon Goel!*

'THE WAIL OVER THE WAILING WALL"

The northern provinces in India are the seat of Muslim communal life and activities. Lahore, an ancient town situated in the province of Punjab and its historic capital, has a large Muslim community which owns a weekly journal *The Light*. Our contemporary is ably edited by MOHAMMAD YAKUB KHAN who is known far and wide for his liberal and temperate views. When the clash between the Arabs and the Jews was reported by the various telegraphic agencies, we eagerly anticipated the views of *The Light* which would naturally express its sentiments from the Muslim viewpoint. There was a short silence on its part after that tragic outburst in the Land of Israel, after which our contemporary discussed the issues in a calm and dignified manner which no doubt suggested to us how much forethought and deliberation was expended before Mr. KHAN projected his views in the columns of his weekly. For this restraint we thank our *confrere* and hope he will not consider it amiss if we will review some of the statements which were written by him, under the above caption. On earnest consideration of the article we cannot help noting that the Editor of *The Light* views the whole situation with a seriousness tinged with a spirit of liberality which we most heartily endorse and reciprocate. The following lines prove this beyond a doubt. We are told:—

"On August 23rd last there occurred a serious mutinous outbreak in Palestine over the question of the 'Wailing Wall.' The Arabs and Jews of the country fell upon one another. Bloodshed, loot and carnage continued for several days in a horrible manner. The official casualty list issued from Jerusalem on September 2nd shows that 83 Muslims, 115 Jews and four Christians were killed . . . . . Whoever may have been guilty, we heartily condole with the bereaved families of the unfortunate souls."

All those who will read the concluding line of the citation will join with the writer in expressing their hearty sympathy with the victims and martyrs who suffered in New Judea. The question of which element was responsible for the lamentable outburst is also considered by the *Light*. It says:—

"It is reported that the Arabs were the first to take the offensive, and the Jews were the victims. It may be true. But why things had taken such an unhappy turn is a question which necessitates our enquiring into a little past history."

It then goes on to explain to its readers how the disturbance began at the Wailing Wall last year on the Day of Atonement. 'The Jews' Mr. KHAN quotes an Anglo-Indian local paper as saying, "have certainly tried to encroach trying to establish usage by right instead of by privilege as heretofore." It is for this reason that 'the Jews were the aggressors', he concludes. To make matters simpler, Mr. KHAN suggests that it was a mere matter of 'meum and teum'. Now, the Jewish viewpoint is explicitly stated in an official document. We are scarcely

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aware of any statement wherein Jews claim the wall as their inalienable property. It was never denied that the wall is the legal property of the Muslim community. But access to it for the purpose of worship cannot be denied at any time to the Jewish People, since the Wall is part and parcel of the remnant of the ancient Temple built by KING SOLOMON. All that the worshippers claim is the right to worship there unmolested and with absolute freedom and security. When on that memorable Day of Atonement the Jewish worshippers allegedly violated the *status quo* by placing a screen in order to separate the women and men, it was the duty of the government to approach the proper Jewish authorities in order that the mistake be rectified. Religious complication has now developed into a political one with far-reaching and sad repercussions. On this aspect of the case *The Light* hastily arrives at the following conclusion:—

"Accordingly the following morning the police were compelled to forcibly remove the partition. This shows that the Jews took a decided stand even against the authorities. And this was certainly at the root of the whole trouble. Had this melancholy attitude on the part of the Jews been dealt with properly in the beginning there would have been no disaster."

Our contemporary has let loose a '*Brutum fulmen*' when it wrote the foregoing views. The action of the worshippers at the Wall who placed a screen during the Holy Service thereby disturbing the *status quo*, should not be laid at the door of the whole of Eres Yisrael Jewry, for after all it was a very small group of our co-religionists who assumed responsibility for doing so. The Very Rev. Dr. J. H. HERTZ, Chief Rabbi of the British Empire, speaking at the Albert Hall on September 1st, at a mass meeting, *inter alia*, said:—

Abandoning the policy of tolerance pursued by the Turks for four centuries, the local officials are responsible for a continuous spiritual pogrom against the Jewish people. 1,500 years before Mohammedanism was born this Wall formed part of Israel's ancient Temple. Benjamin of Tudela, in twelfth century, attests to usage under Christian rule. In 1517 the Turks became masters. For four centuries Turkish law secured for the Jews quietude and peace when beside the sacred relic of their Holy Temple. Special liturgies were composed and printed for use during the services at the Wall; men repaired thither on Fasts, Festivals and Sabbaths without molestation; midnight vigils (chatsos) were arranged, and none prohibited them to bring their lamps with them. Old people used seats and cushions at the longer services, as is proved by pictures and photographs, without any protest or annoyance from anyone. The annoyance and molestation only began in 1912.

From the foregoing it will be readily seen that all this great fuss about the screen is used as a pretext by reckless political agitators to arouse religious hatred and fanaticism of the masses in order thereby to further their own aims. The GRAND MUFTI on whose shoulders the whole responsibility of the lamentable tragedy rests, amply made it evident that the issue was concerned more with the birth of the new Jewish National Agency than with the Wailing Wall which had hitherto not even attracted the attention of Arabs. In view of this, we think it will be of utmost necessity for the British Government to punish the GRAND MUFTI and his satellites, who have incriminated themselves by their bold confession to which we have just referred. It is fruitless for EDITOR KHAN to strive and deflect the blame on the Jews when it is palpably evident to those in higher counsels where the root of the whole evil lies. *The Light* next refers to the condemnation of the British Policy in Palestine, a protest meeting of which was held in the 'principle Mosque of Bagdad'. There was one protest read which is alleged to have been signed by the 'Young Bagdad Israelites', who deplored the Zionist movement and arrayed themselves on the sides of their Muslim brethren. Had these fainthearted Israelites not have been young in age and experience, we do not believe that they would have recklessly signed the protest after having read of the brutal massacres of their co-religionists for no other rhyme or reason than that they were tending the soil and living on the fruits of their labours. Among the other protests which were lodged, we find one addressed to His Holiness the Pope. A very fine state of affairs, no doubt! Another moving incident is related by EDITOR KHAN whereby some of the Arabs 'heroically saved the Jews from the fury of the mob'. We are glad to see that not all the peoples of the earth live by treachery and disorder. This is another proof as he says, 'that the strained relations between the Jews and the Muslims are not permanent and all-pervading'. Such examples of loyalty and heroism no doubt amply mitigate the heinousness of the whole campaign against the defenceless Jews. We realize by it that essentially the Muslims and Jews are not opposed to each other from a racial or religious viewpoint. If we read of such incidents as that cited whereby Arabs destroyed and burned 'Psalm books' (the Zaboor of King DAVID), which they themselves hold in deep veneration, we believe that it was in the heat of the moment that they allowed their religious zeal to give way to blind hatred and bigotry. A very reasonable solution to the whole problem is offered by *The Light* in its concluding lines, which we positively associate ourselves with, and we are sure that all lovers of peace will heartily endorse and uphold. Says *The Light*:—

"It is our hearty desire that the two communities resume their old friendship, forget the past, and live as peacefully as they lived in previous centuries. A reasonable attitude from both sides and the maintenance of the status quo will mend the matter."

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BEFORE WHOM DO THE JEWS PROSTRATE THEMSELVES AT THE WAILING WALL?

AMIR HUSSJEN (right), Grand Mufti of Jerusalem and President of the Moslem Supreme Council in Palestine, is known to be the leading spirit of the agitation, systematically and deliberately conducted throughout the country. The Jerusalem correspondent of the London *Jewish Chronicle* writing about him, says, "It is worth while at this juncture to remind the Jewish as well as the non-Jewish public that AMIN AL HUSSEINI was once banished from Palestine by the British Military Administration for his pronounced anti-British and anti-Jewish activities. It was SIR HERBERT SAMUEL who, in what he considered an attempt to reconcile the Arabs, not only recalled AMIN IL HUSSEINI from Egypt where he was living, but also appointed him as Grand Mufti, despite the opposition of a considerable section of the Arabs themselves. SIR HERBERT went further: he appointed him as Mufti for life, and for this purpose issued a special ordinance." The Grand Mufti is unfortunately not exercising any beneficial influence. His dislike of B'nai Israel is conceded by impartial observers. His objection to Jews praying at the Wailing Wall, disclaiming their rights to use chairs, screen, etc., is strange considering that Jews do not go to the Wailing Wall to bow before the idols of Baal and Ashtaroth, or before hooded cobras, or snakes and crocodiles, or prostitute before grinning, horrible idols, who have eyes but see not, who have ears but hear not, but prostrate themselves before Rab Il Alamin whose divine Unity and Fatherhood is proclaimed both by Jew and Muslim alike. Even the Quran enjoins upon the Jews to stand firm in their belief in God. "O children of Israel! call to your mind My favour which I bestowed on you and be faithful to (your) covenant with Me. I will fulfil (My) covenant with you; and of Me, Me alone, should you be afraid." (*Vide* Quran, Section 5, The Cow, 40). Again, Israel is enjoined, "O children of Israel! call to mnid My favour which I bestowed on you and that I made you excel the nations." (Vide Quran, Section 5, 47). Here is abundant testimony that the Jewish mode of prayer and reverence to God is not alien to the spirit of the Quran. If Jews worship at the Wailing Wall or anywhere else, it does not harm the spiritual growth and progress of the Muslim world. To think that a leading light of a Mosque should treat the Jews very shabbily, because they approach the holy

[*Continued on page 11*]

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THE TWELFTH ANNIVERSARY OF THE BALFOUR DECLARATION

MESSAGE OF GOODWILL FROM HIS EXCELLENCY DR. C. T. WANG, MINISTER FOR FOREIGN AFFAIRS OF THE CHINESE REPUBLIC.—"CHINA AND NEW JUDEA ARE BOTH ENGAGED IN THE TASK OF RECONSTRUCTION," SAYS CHINA'S CHOSEN.

H. E. Dr. C. T. Wang.

It is not necessary to assure the readers of Israel's Messenger *that in China we have an ancient ally worthy of the best traditions of this great nation. We have received in the past abundant assurances that China will not look askance upon the regeneration of New Judea, but watch with interest and sympathy her struggles to rise Phœnix-like from the ashes. We are heartened by the striking message sent us by* Minister Wang, *on the eve of Jewry's celebration of the twelfth anniversary of the* Balfour *Declaration. It is another proof, if any were needed, that the Jewish National Movement is not receding but gaining momentum among the Powers, who will not allow an ancient people to commit national suicide and disappear from the earth. The work which has been accomplished in New Judea since the issuance of the* Balfour *Declaration, speaks for itself. It has evoked praise from friends, well-wishers and critics alike, and has created not a little surprise and admiration for the ability and zeal of the Jewish people to overcome their difficulties and thereby end their homelessness.* Minister Wang *aptly reminds us that China, too, is "undertaking the task of reconstruction" and that she can well afford to look upon others with a measure of sympathy who are equally building their own country and saving it from the blight of the ages. New Judea is heartened by the manifestation of goodwill extended by* Minister Wang *and see in it an assurance and a pledge that, come what may, the Jewish People will not be betrayed by any Power in their present forward march to their Promised Land. The recent outbreak in the Land of Israel by the Arab plotters, agitators and intriguers, will not delay the task of reconstruction, but on the contrary help to expedite it. The pledges of the League of Nations, of which China is a member, will impel them to look forward,* pace Minister Wang, *"for the success of a modern and greater Palestine." The plan for a "greater Palestine" is not one from which our Arab friends will be excluded. On the contrary, it is a call for both the Arabs and the Jews to work unitedly for the common cause and realise in their own days the success "of a modern and greater Palestine." The message of* Minister Wang *follows:—*

WAICHIAOPU

THE REPUBLIC OF CHINA

NANKING

No. 3993

STATEMENT BY H. E. DR. C. T. WANG
MINISTER FOR FOREIGN AFFAIRS
REPUBLIC OF CHINA

October 18, 1929.

Mr. M. E. B. Ezra,
Israel's Messenger,
52 Avenue Road
Shanghai.

Dear Mr. Ezra:

In compliance with your request as contained in your letter of the 16th instant, I take pleasure to enclose herewith a statement from Dr. C. T. Wang supporting your worthy movement of restoration.

Yours very sincerely,

CTW:Y
Encl:1

It is gratifying to learn from reports of various sources that the Jewish people have during recent years made great progress in rebuilding their ancient country and restoring it to its former position of importance. The people of China are also undertaking the task of reconstruction and have therefore profound sympathy for others who are working toward a similar goal. I highly admire the Jewish race for their past contributions to civilization and, on the occasion of the twelfth anniversary of the Balfour Declaration, I wish to express my sincerest and best wishes for their success in the upbuilding a modern and greater Palestine.

THE CRY OF ZION

[*Continued from page 18*]

hallowed by the lives of their founders; we centre our thoughts not on a single founder or prophet, but to the remnant of that Holy Sanctuary, which was the light-house of a pure religion in an idolatrous world; the forum of prophecy and the heart of Israel's National Life throughout one millennium. Since the Romans have crushed our National Entity, we have never ceased to pour out there our souls in prayer and lamentation over its departed glory. It is unbelievible that Britain, the World champion of religious freedom and toleration should not realize the vehement indignation of seventeen millions of Jews, humiliated and molested at their most sacred relique, with which they were associated for the last three thousand years.

ISRAEL'S STRENGTH UNCONQUERABLE

Brethren, our spirit must not fail us, when the tidings of such grave calamity reach us. We must cope with the disaster. Solomon the Wise censures despair. He regards it as unworthy of true manhood. He says in his Proverbs c. h. 24, "If thou faint in the day of adversity, thy strength is small." The catastrophe is to stimulate us, to show forth our strength, to brace our energies, to nerve our arms. It is not the first time in the long and blood-stained history of the Jewish People that we have been assailed by an hostile world. We have emerged triumphantly from all sorts of attacks in so many other dark periods in our history. Eres Yisrael Jewry itself, has steered steadfastly seven crusades and their severe trials. True, Zion weepeth, bitterly, Jerusalem giveth forth her voice, "O my heart, how it grieves for the slain, O, my soul, my soul, how it yearns with tender compassion for the slain," but it is merely a repetition of history. Israel has been assailed by the swords of the Nebuchadnezars and the Tituses of all times and of various forms, and nothing has shaken his faith in God, because, he has never doubted in the Eternal truth conveyed by Isaiah, LIV, 16., "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt declare guilty. This is the heritage of the servants of the Eternal. It is the Almighty himself that comforteth us." We have defended Eres Israel with our blood when assailed by insolent foes, we have bathed its soil with our tears in bitter lamentations. The time will surely come when we shall also rejoice over its final and definite return to the Jewish people.

[*We are indebted to Rev. A. P.* Bender, *Rabbi of the Rodeph Shalom Congregation, Capetown, for sending us his full text of a sermon delivered by him before his congregation on the 1st September last, under the caption "Day of Mourning in Israel," which we hope to publish in the next issue of* Israel's Messenger.]

WHAT DO WE JEWS WANT BRITAIN TO DO FOR US?

By Professor Dr. BRODETSKY, Leeds

Recent events in Palestine have created a triangular situation, involving the Jews, the Palestine Arabs, and the British people. It is a complicated situation, with each one of the trio feeling unhappy about and somewhat inimical to the other two. The average Englishman has perhaps forgotten exactly why he is implicated in the matter at all, and there are many of his advisers who suggest that it would be best for him to withdraw altogether from the tangle, and to leave the Jews and Arabs to settle their quarrels by themselves.

Dr. S. Brodetsky

The fact is that Great Britain is in Palestine because of one main circumstance. In November, 1917, the British Cabinet issued the so-called Balfour Declaration, in which Great Britain undertook to facilitate the establishment of a National home for the Jewish people in Palestine; with due regard to the rights of the other inhabitants of the country. This pledge was embodied in the Palestine Mandate, which was assigned to Great Britain by the League of Nations in 1920. In other words, Great Britain has promised to Jewry, and has also pledged itself to the international tribunal of humanity, the League of Nations, that the attempt being made by world-Jewry to rebuild the Jewish National Home in Palestine will be facilitated and helped by Great Britain as the Mandatory Power for Palestine. It seems reasonable to assume that no self-respecting Englishman will consent to treat England's word as a "scrap of paper," whose binding value is reduced to zero because of the murderous attacks by Arabs upon Jews a week or two ago.

A MORAL HARVEST

The Balfour Declaration has meant more to Great Britain than the ordinary Englishman realises. There are sixteen million Jews in the world, about one-quarter in the United States of America, one-fifth in Poland, and large numbers in Germany, Roumania, France, Italy, etc. The Balfour Declaration gained the friendship and love of all Jews for Great Britain. This country was immediately stamped as the one modern Power that has recognized the centuries-old wrong done to Jewry, and which is prepared to begin the task of reparation. The burden assumed by Great Britain gave it a moral status unique in international affairs. Having reaped this incalculable harvest, can Great Britain now throw off the charge it assumed nine years ago? As a matter of fact, the moral harvest is not the only reward that England has received. The strategic position of Palestine in the Middle East is one that makes it of enormous value to any European Power. It is to Great Britain's interest that no other Power shall hold this position. It is still more to its interest that it shall hold this position itself. Take a map of the Mediterranean and Asia Minor, see how British power has been forced to annex Gibraltar, then Malta, then Cyprus and Egypt, leading to the Suez Canal on the way to India, observe the overland route from the Persian Gulf to the Mediterannean, envisage the all-red air route to India with Palestine as a natural stopping place, think of Haifa as the future great port of the eastern half of the Mediterranean, and you will realise that Palestine is not a burden to the British taxpayer, but an essential constituent of British policy in the East.

A PILLAR OF BRITISH INTERESTS

Palestine cannot be what it should be to Great Britain unless the Jewish National Home forms part of it. In the first place, Great Britain is in Palestine only by virtue of the Mandate which imposes upon the Mandatory the policy of the Jewish National Home. In the second place, Palestine needs a European population, friendly to England, in order to make of it the pillar of British interests that it is recognized to be potentially, and Jewry is clearly the nation whose interests in Palestine can be made to coincide with British interests in the same land. If Britain is in Palestine, the Jewish National Home must be there, too. It is undignified and short-sighted to suggest that England should "scuttle" out of Palestine. It is dishonourable and treacherous to suggest that England should remain in Palestine, but give up the policy of the Jewish National Home.

Mention has been made of the British taxpayer. A legend has grown up that the British taxpayer is burdened with Palestine and the Jewish National Home. It is commonly said that the British taxpaper is putting up a National Home for the Jews. This is absolutely false. The cost of the Jewish National Home is borne by world Jewry in the form of voluntary contributions. The British taxpayer pays nothing at all towards the Palestine budget. Even the Transjordan frontier force is subsidised by Palestine, and yet Transjordan has been taken out of the ambit of the Jewish National Home, and Jews are practically forbidden to enter that land at all—an injustice perpetrated recently in spite of all protests from Jews. The British taxpayer has a valuable sentinel near Suez at practically no cost. He has sold to Palestine quantities of war stores for a large sum of money. He has a growing market in Palestine for British manufactures, especially machinery. The Rutenberg hydro-electric works have been erected with entirely British machinery. The harbour at Haifa is to be built with British machinery, by British engineers. The Palestine civil service is largely British, especially in the higher ranks, and numbers of Englishman hold remunerative posts, all of which are paid for out of Palestinian taxation. And who can estimate the value to the British taxpayer of Jewish friendship in such important centres of world finance, commerce, and diplomacy, as New York, Berlin, etc?

ARE THE ARABS OPPRESSED?

What do we Jews want Great Britain to do for us? There seems to be a belief in the minds of some Englishmen that we want them to help us to build up a National Home against the will and to the detriment of the Arabs. There is actually no proof that the large masses of Arabs are opposed to the Jewish National Home. On the contrary, as was made clear to the Colonial Secretary in the deputation which I accompanied last Thursday, Jews and Arabs lived together peacefully, did business together, worked together, and were even beginning to study together, when the shock of the recent outrages came upon them. We Jews have over and over again challenged the Arab leaders to point out actual cases of injury done to them, but none have been forthcoming. The fact is that our coming to Palestine has been a blessing to the Arabs, and large masses of them know this to be the case. Unfortunately, religious fanaticism has been used in a most criminal manner to incite them to bloodshed. It is very significant that, during the last few days, the Palestine Arab Executive have under official pressure, issued a statement denying that Jews were attacking the Mosque of Omar; further a movement seems to be gaining strength among Arabs against the Grand Mufti and the other ring-leaders in the recent revolt, accusing them of making trouble and mischief, and of disturbing the peaceful relations existing between Jews and Arabs.

SELF-DEFENCE

We do not want Great Britain to do any injury to the Arabs. But we do demand two things. The first is that Great Britain shall carry out its promise to "facilitate" our work. This can be done in a number of ways, which we are continually bringing to the notice of the Government in London and in Jerusalem. Large immigration, participation in State lands, land taxation, railway policy, labour legislation, fair wages, these and many other matters affect our work very seriously, and the Government can do much to make our work easier and more productive. The second thing that we demand of Great Britain is security in Palestine. This must not be misunderstood. We do not want to hide behind British bayonets. We Jews want, as all self-respecting peoples want, to defend ourselves against all who attack us. We go to Palestine peacefully, and have no desire to bring either British or Jewish bayonets with us. But we must have such police arrangements, such Jewish participation in the internal and external defence of Palestine, as will produce security for Jewish (as well as Arab) life and property. We are confident that both demands will be carefully considered by the Government, and that our work, so well begun, and so rudely interrupted, will soon be taken up again. Whatever happens, we Jews will never relinquish the task till the Jewish National Home in Palestine is firmly established, and world Jewry has once again become anchored in the land of our past.

[*Continued from page 9*]

ground of Islam (as well as that of the Jews) prostrating themselves before Il Rahoom, may be a cause for some to despair of man ever rising over his animal nature. But there is no need to despond. Man must ascend. Here and there may be found some evidences of his "fall" but, in the last analysis, he must conquer his beastly nature and triumph over his passion to destroy the work of God.

"THE LONG TRAGEDY OF THE GALUTH"

The fine message of hope which we publish below will be read with vivid interest by our readers. MRS. ZANGWILL *is an authoress of no mean ability; she possesses a rare intellect and wields a facile pen for worthwhile causes. Her interest in the Zionist Movement is known for many decades; in fact ever since she became the wife of the late celebrated Jewish novelist, playwright, philosopher, lecturer and publicist, who was the first to introduce* THEODORE HERZL *to the leaders of London Jewry. Mrs.* ZANGWILL *refers to the 'pogrom' in Eres Yisrael by the Arabs more in sorrow than in anger, and her remedy to the conflict is worth the attention of all those who are interested in the future welfare of the Holy Land. There is no gainsaying that Jewry in Eres Yisrael is confroned with a class of people the bulk of whom are illiterate and by no means civilized; their fanaticism is proverbial. For the least thing the masses could be stirred to riots, plunder and bloodshed. We give a plausible instance of how the Arab leaders try to inflame their people with false charges against the Jews in order to promote their self-aggrandisement. For this we are indebted to the statement issued by the Jewish National Fund, Jerusalem, giving a comprehensive account of the reign of orgy and carnage in Eres Yisrael in August last. It is said that Sheikh Aby Kishik was held up in Jaffa on the Sunday of the excesses and asked why he did not answer the call of the Moslem Council "after the Jews had destroyed the Mosque of Omar." He replied that when he was sentenced in 1921 after his attack on Petah Tikhwa to 15 years imprisonment not even one member of the Moslem Council was prepared to take the responsibility of his action, and these Jews were the only one who had assisted him to obtain his freedom. Apart from this, only when he saw with his own eyes that the Mosque of Omar was destroyed, only then would he "go out." In the pictures that they sent him of the wreck of the Mosque of Omar he had no faith. It was enough that he had believed in them in 1921.*

MESSAGE FROM MRS. ISRAEL ZANGWILL

A pogrom in Palestine forms the final drop of bitterness in the Jewish cup. For Palestine is 'home', a home regained after centuries of exile, and the essence of home is security. From one land to another the Jews have been driven through the long tragedy of the *Galuth*, but always there shone before them the hope of 'Next year in Jerusalem.' But now thata Jerusalem itself has taken on the characteristics of the *Galuth*, what hope remains?

Blame has been freely scattered for this Arab outbreak, but, personally, I do not feel that one can even indulge in the luxury of condemnation. For it seems to me that the position in Palestine is so difficult as to be well nigh impossible. In an extremely limited area there are three races of different civilizations of different languages, of different outlooks. Further, each of these races considers itself—and justifiably—as master of the house; the English by right of mandated force; the Arabs by right of centuries of occupation; the Jews by right of divine decree. Is it surprising that with this triangular menage there should be friction?

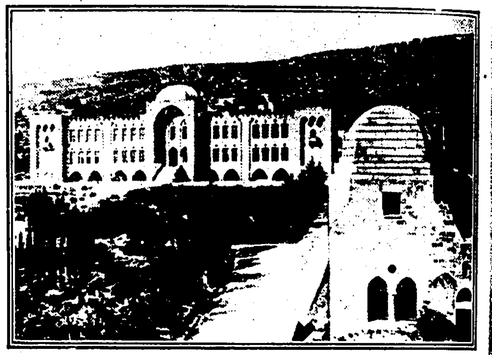
Ten years ago a possible solution was put forward by ISRAEL ZANGWILL. He was attacked for it, but these recent events seem to have justified his proposal. However, as he himself said, the suggestion had to be acted on at once, or not at all. It is now too late.

The only remaining method of dealing with the problem is to raise the level of Arab civilization. Among the Western peoples a consciousness is dawning of the futility of force, the wickedness of war. Is it impossible to imbue the Moslem world with this conception? Palestine was the land which originally proclaimed 'him that bringeth good tidings, that publisheth peace.' Cannot the Messenger return there?

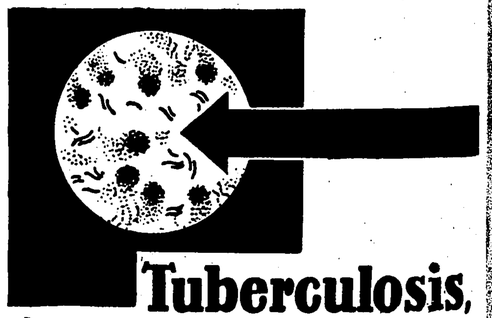
EDITH ZANGWILL.

Far End, East Preston, Sussex.

Happily, there are signs of a revival. We would not condemn the whole Arab people for the murders and bloodshed committed in our Homeland. But the need of educating and humanizing the backward elements of the population is great and urgent. "One of the great misfortunes of Zionism," writes the Dean of Jewish journalists, Dr. S. M. DELAMED *in his brilliant Monthly* THE REFLEX *of September last (page 12), "is that the Palestinian Arabs are not a people but savage tribes. If they were a people with some sort of national intelligence they would easily understand that the ascendancy of Zionism in Palestine means their good luck and fortune. Deprived of creative ability, they cannot rebuild the country, revitalize their own life and enter into a stage of civilization. The Jews, by creating a civilization in Palestine, bring also civilization to the Arab. They brought him electricity, good roads, good hospitals, modern institutions of higher learning and the like. By wiping out malaria and trachoma in Palestine, they brought health and vigor to the Arab. The Jew is ready to teach the Arab all the tricks of civilization and to share with him in the advantages of this civilization. If the Arab were less of a savage than he is and if he were of western civilization he would not only not raise his hand against the Jew, but he would be thankful to him for all that he is doing for the country and he would help him in his great task." These thoughts of* DR. MELAMED *help us to realise what a great task devolves upon the Jewish people. But the Palestine government may well devote their attention to helping the Arabs from their present deplorable status and creating a thirst for education in their rank. It is a problem which must be solved not in the distant future but in the near future.*



The above picture shows the Technical College on Mount Carmel, overlooking Haifa, where Arabs attacked Jewish students. The gruesome details of the horrible massacres beggar description. We are told that Sheik Daleb Marka, ring leader in the Hebron massacre where more than sixty Jews were killed, was arrested during the preliminary inquiry conducted at Hebron whereby an attempt is being made to identify the murderers. Jewish witnesses were taken from Jerusalem to Hebron in special cars to testify before Government Prosecutor Kermack. The witness include orphans whose parents were massacred. Evidence submitted points to the guilt of a prominent Moslem family in Hebron in the murder of E. D. Slonim and his family.



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EDITORIAL NOTES & COMMENTS

THE DAWN THAT NEVER FAILETH

The Talmud wisely enjoins, "Let not care enter thy heart, for care has murdered many." This should be taken to heart by all and sundry. The tragic events in New Judea should not find Israel consigned to gloom: it is the dawn to which we look forward as the essential thing for us to emphasise.

SUPPRESS WORRY

"Be not anxious about the morrow," says the Talmud, "you do not know what to-day will bring." Here is another dictum which is necessary to bear in mind. Israel has learnt in his school of adversity that worry is not a cure for any evil under the sun: it is rather the suppression of it that helps many a soul to conquer self and rejoice over his portion in life.

THE LEGAL POSITION OF THE JEWESS

Miss L. HANDS, Hon. Secretary of the Council for the Amelioration of the Legal Position of the Jewess, London, sends us a short report of her visit to Hamburg where a Congress of Jewish Women was convened. In a note Miss HANDS, writes to us, "Despite the terrible happenings in Palestine, I think that we should not forget our other demands and the sorrows of our women are ever pressing upon our notice." We are moved by this appeal from our sister-in-faith, and wish to assure her that we watch very eagerly the progress of the Council in seeking to remove some disabilities from which our mothers and sisters suffer for lack of a representative Jewish tribunal to mitigate or abolish them altogether. Our own appeal to Chief Rabbi ABRAHAM I. KOOK of Eres Yisrael, to hasten the convocation of a Sanhedrin has not yet been answered, due, no doubt, to the outbreak in New Judea which must have occupied his first and foremost attention. Our earnest advice to Miss HANDS and her co-workers is to persevere with the good work in which they are engaged, as we are certain the day will come when the victory will be theirs. The position of the Jewess in Jewish history had been an enviable one and there can be no question of any disability to which she may be exposed to-day.

JUSTICE BRANDEIS: HIS LIFE AND ADDRESSES

A considerable number of addresses originally delivered by JUSTICE LOUIS D. BRANDEIS, in intimate or semi-private circles have been collected and made part of a volume published by Messrs BLOCH PUBLISHING Co., New York. One that is bound to create much interest is JUSTICE BRANDEIS' own version of his "break" in 1920 with the present Zionist leader, Dr. WEIZMANN. This particular address is accompanied by a *facsimile*, in LORD READING'S handwriting, of his plan to organize the Palestine Development work on an economic basis. It was the advocacy of the project by the JUSTICE which lead to the rupture in Zionism, first in London and then in the United States. As introduction to these addresses JACOB DE HAAS, whose "THEODOR HERZL" made a deep impression a year ago has written a fairly full length intimate sketch of Mr. BRANDEIS, covering in particular his association with Jewish and Zionist causes. It is not generally known that from 1914 to 1921, Mr. BRANDEIS was the "silent leader" of the movement to regain the historic rights of the Jews to New Judea. In these fields the author has been closely associated with Mr. BRANDEIS. A dramatic vivid narrative of a little known phase of War history awaits the reader. The book may be ordered from the publishers, the price being G.$3.—

ISAAC M. WISE, JONAH B. WISE & HENRY C. SEGAL

The American Israelite has shown its colour once more. The late Dr. ISAAC M. WISE having been proved to be the greatest failure in history (a charge which we made last year and which was not contradicted by our contemporary), consequent upon his launching the reform movement which is drifting and shifting to-day from its moorings, his three sons are anxious to perpetuate his fallacies. For a long while, our contemporary was silent over the Zionist policy: its silence was interpreted by us in one or two ways. But now suddenly "Rabbi" JONAH *B.* WISE, Editor, or perhaps his colleague Mr. HENRY C. SEGAL, Managing Editor, has let loose his tongue. Inditing a leader on "The BALFOUR Aftermath," the reader is initiated into the labyrinth of the philosophy of the discredited theology of Reform Judaism as practiced in Cincinnati. The writer makes a fantastic plea to save what he can

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from the debris, in view of the Arab uprisings in New Judea. WISE or SEGAL, or perhaps both, think that Jewish Nationalism is a fad or a whim which can be discarded at the first sign of trouble. Poor deluded folks! They still think they can realise the fantastic dream of ISSAC M. WISE of Jewish Universalism MINUS Zionistic Nationalism. They actually preach with their heads and feet in the cloud. They imagine that at the first signal of trouble the Zionist army all over the world will disband, discard their Bible, dethrone their ancient Siddur and adopt the Minhag of America, *a la* ISAAC M. WISE, the false prophet of Zion. What sheer folly on their part! Not satisfied with their own twaddle in their sheet, they have given prominence to a letter from one JOHN J. HARANY published in the *Chicago Tribune*, giving his version of an interview with JAMAAL EFFENDI HUSSEINI, general secretary of the executive committee of the so-called Arab congress. It is a piece of mendacious and childish propaganda worthy of the rabid anti-Semites! How keen is *The Israelite* to serve such a purpose! Of course, anything will do so long as it helps (?) to save ISAAC M. WISE'S discredited theology from extinction in the eyes of his credulous followers. "When the blind lead the blind," says CARLYLE, "both shall fall into the ditch; wherefore, in such circumstances, may it not sometimes be safer if both leader and led simply sit still?" *Verb sap!*

THE MUSLIM WORLD ON TRIAL

We are indebted to Mr. DAVID BENJAMIN for sending us a copy of the Paris edition of the *Daily Mail* dated August 28, which displays startling headlines on its front page concerning Arab outrages in New Judea. The following captions arrest the eyes of the readers, "Jews Stabbed at Signal," "Arabs Still Attacking," "Arab Tribesmen Ready to March," "Threat in Damascus," "Angry Sheiks' Demand. "Briton Killed" and the like. We wonder if the enlightened Muslim world is pleased over this batch of outrages committed, which are bound to be debited (wrongly we admit) to the religion of Islam as a force for moral influence and as a religion of humanity. The sad, bad and mad uprisings of the Arabs against their Jewish neighbours will not help Islam to usher in the kingdom of Allah on earth, and the earlier her devotees begin to revise their plan and warn their followers in the name of their Prophet, the better would it be for the future of Islam. We are inclined to believe that the outrages committed upon the defenceless beings in New Judea without warning and without actual declaration of war (which is contrary to the usages of ancient and modern warfares) is bound to deject the spirit of every true Muslim and impel him to bemoan the loss of MOHAMMED'S spiritual sway in the hearts of his followers. Happily, we are living in an age when one touch of nature makes the whole world kin: the fine tributes which Jewry had received from the leading Christians all over the world in their recent sufferings tend to compensate us and console us in our sorrow, and help us to yearn for the real peace to be established between JACOB and ISHMAEL.

LORD BALFOUR NOT A "JEW"

Our valued contemporary *The Light*, a leading Muslim weekly journal published in Lahore, India, in a temperate account of the unfortunate development of strained relations between the Jews and the Arabs in New Judea, is responsible for the statement that LORD BALFOUR, the author of the immortal BALFOUR Declaration, is a Jew. We are sorry to have to correct our contemporary. Much as we would like to claim this great veteran British statesman, this great leader and thinker as a Jew, we are not justified in robbing him of his racial descent and creed. LORD BALFOUR is a devout Christian of Christian parentage. The fact that he had sponsored the Jewish national cause and fully identified himself with the weal and woe of Jewry, does not make him a Jew any more than CYRUS of old who had decreed the return of the Jews to their homeland to rebuild it, was a Jew. *The Light* should not be surprised if among the rank of Christendom we have countless sympathisers in our national movement: the Christians read our Bible, they enter unto the spirit of Judaism and fully realise that, come what may, the ultimate destiny of the Jews lies not backward but forward, not a nation dispersed throughout the globe but a nation that will be active and productive on its own soil. The Muslim world, while closely related to the Jews and worship the same Allah and uphold the same spiritual truth, has, unfortunately, become sharply alienated from the Jews and begin to look upon them as "infidels" *Kafir*. We do not say that this is the attitude of all faithful Muslims, but rather the attitude of the masses who should be enlightened that the Jew, far from being a *Kafir*, is a believer in God and in His Unity. The genial Editor of *The Light* is a friend of our people; he understands well what treasures we both possess for hastening the kingdom of Allah on earth. Jews and Mohammedans have always lived in amity and goodwill and any attempt to-day to divide them and create disunion in their rank is the work of *Sheitan* and not that of Il *Rahman*. We hope to see a real understanding effected between the two Semitic races, and no one can aid such a movement better than men of the calibre of Mr. MOHAMMAD YAKUB KHAN, the Editor of *The Light*.

JEWS AND MUSLIMS MUST UNITE TOGETHER

The noise which the Muslim world is making to-day in regard to the Arabs in New Judea is somewhat surprising to the ordinary observer. One is led to believe that the Arab nation is actually being bled by the Jewish attempt to upbuild their homeland in accordance with the terms of the BALFOUR Declaration and the Mandate by the League of Nations. We cannot help drawing the attention of our readers to the remarkable analysis by the *New York Times* published elsewhere in this issue, to the "Wrongs of the Arabs," which should convince the most callous that far from the Arabs being driven to commit national suicide they are much better off than the Jews and other small nations elsewhere.

> "To-day," says our New York contemporary, "there is an Arab kingdom extending from the Mediterranean to the Persian Gulf and from Armenia to the Indian Ocean. Yet out of, roughly, 10 million Arabs who in the case of allied defeat would now be under Turkish rule, something like 7,500,000 do live under independent rulers of their own. That is the population of the kingdoms of Iraq or Mesopotamia, of Hejaz-Nejd (Wahabi) and of Yemen. Less than two million Arabs live under the French mandate in Syria and about three-quarters of a million under the British mandate in Palestine and Transjordania."

The foregoing should convince the most callous critic of the Jewish National Homeland. The Muslim world has yet to show toleration towards Jewish national aspirations, and desist from their attempt to strangle the national regeneration of a people who are close to them by ties of kinship and God-worship. The Jews are the only small nation in the world to-day who have not a piece of country to call their own: New Judea is the only country under the sun which is ready to answer their national yearnings, and it would be unfair on the part of the Muslim world to attempt to destroy their movement for their national independence and liberty. Jews admit gratefully that in the past the Muslim world had been a haven of refuge to them, but that does not mean that the Jew must forever remain a lodger at the expense of cramping and crushing his national genius? The rise of the Jew will not affect one iota the spiritual growth and development of Islam. On the contrary, the new Jewish nation will be her powerful ally in every respect. In view of this, we contend that there is no reason for agitation against the Jewish national aspirations. It is up to the Moslem world to see our position from our own angle and come forward in a spirit of brotherliness to fraternize with us to realise an elevating ideal.

JEWISH REPLY TO ARAB OUTRAGES

The Jewish air is vibrant with the spirit of forgiveness. The recent pogrom in the Holy Land has given vent for no revenge or retaliation. As reports continued to arrive about the increasing number of deaths among the Jewish wounded and individual cases of new attack and assault, the Vaad Leumi, the Jewish National Council, issued an appeal to the Jewish population in New Judea to refrain from acts of vengeance against Arabs, notwithstanding the populations' justified indignation. All realise that the unfortunate conflict between the two Semitic races were engineered by irresponsible hands and is but a passing phase, which will soon die out a natural death. At a mass meeting held in Chicago where 4,000 Jews assembled to protest against Arab outrages in New Judea, a very fine spirit of toleration and conciliation was shown by the speakers. We particularly wish to laud JUDGE HARRY FISHER who presided at the meeting, for his scintillating remarks calling upon the Jews of the world to answer the intrigue and propaganda of Arab agitators with the best type which would bring the real offenders to a bar of justice. We cull the following extracts from his noteworthy address which is characteristic of the spirit of forgiveness and reciprocity which is animating Jewry in all parts of the world:—

> "All your brutality and all your barbarism will not weaken the determination to rebuild Palestine as the homeland of the Jews. It has placed upon the Jews a new task which we cheerfully assume. It is to carry enlightenment and civilization into your very midst. You may fight with the dagger, knife and bullet. We shall counter with enlightenment and civilization. Your leaders shall pay the penalties the laws invoke for murder, but our people will continue to help. "We will help you to a higher standard of living. Though you murdered our innocent children, our innocent mothers, our hospitals still shall be open for the care of your children. Though you tortured and slaughtered our old, our nurses shall still visit your homes and teach your mothers how to care for your little ones so that they may grow to healthy manhood and womanhood."

The foregoing should be the official reply to the outrages committed by our Arab neighbours. Jewry is, happily, not in a mood to surrender faith in human nature. The sad experience of two milleniums would have broken the spirit of manhood and nationhood of other nations, were they similarly placed as we, but Israel lives because he has a higher purpose in life, a greater mission to perform and deliver to mankind. The recent outrages should not cause Israel to look gloomy or despise his detractors and persecutors. The spirit of IBN GEBIROL should be ours. "The test of good manners is in being able to bear patiently with bad ones."

NATHAN STRAUS GIVES TWICE AND THRICE

The gentle spirit of NATHAN STRAUS, the Grand Old Man of New York Jewry, is pervading everywhere. When the Eres Yisrael Emergency Fund was opened in New York, the first cheque of $25,000.00 was sent by the noted prince of philanthropists. Realising the seriousness of the situation, Mr. STRAUS has contributed a second G.$25,000.00 to the Fund. The octogenarian who is now in his eighty-second year, came in from his home in Mamaroneck, accompanied by his secretary and nurse, to the Broadway National Bank in order to hand personally Mr. DAVID A. BROWN his cheque, which makes a total of G.$50,000.00 he has given to this Fund. There were tears in Mr. STRAUS' eyes as he spoke to Mr. BROWN of the incidents in Eres Yisrael. "The pity of it," he said; "To think that the splendid work of these thousands of devoted sons and daughters of Israel, engaged in a valiant effort to build up a land whose watchword would be 'Shalom Peace'—peace to all mankind, should have been interrupted by blood and fire. And to think that these terrible things have transpired in that land notwithstanding all that the Jews there, and organizations like Hadassah have done for the Arab population. Everything that the Jews have done in Palestine, the Arabs have benefitted by it. The development of the Homeland has given them work, enriched many of them, reduced the menace of typhoid and tuberculosis and taught them higher standards of living." The spirit of NATHAN STRAUS should not be rare. He makes us feel that we must not despair of human nature ever becoming bankrupt, although we see signs of callousness and brutal heartlessness pervading among people who, in their mad rush for the dollar shut their eyes to heaven and see no further than their noses. By giving twice Mr. STRAUS has demonstrated his free will to render justice to a great call for help and sympathy. The name of NATHAN STRAUS is always foremost on the list of donors: he gives spontaneously without being approached by anyone or moved by the touching appeal of any organization to lend a helping hand. If such a spirit is rare to-day, all the more glory to him who practices it before a world which is being destroyed for lack of faith and generous spirit. NATHAN STRAUS is a living example to those who practice no self-abnegation but live hoarding and hoarding in order that they may die "rich," or rather "rich with the spoils of time."

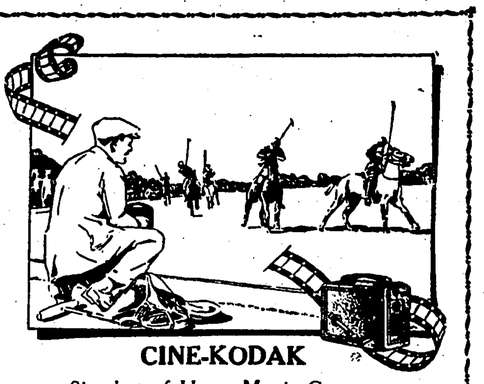
Since writing the foregoing, we are pleased to say that for the third time Mr. NATHAN STRAUS gave G$25,000.00 to the Emergency Fund. In addition he gave to Mr. BROWN two cheques of G.$12,500.00 each from his two sons, Senator NATHAN STRAUS, Jr., and HUGH GRANT STRAUS. "My sons are away, but they have asked me to do this for them." The contributions of the Straus family to the Eres Yisrael Emergency Fund, Mr. BROWN pointed out, now total G$100,000. It must be borne in mind that Mr. STRAUS has consecrated himself to the Jewish development of New Judea and the establishing of friendly relations there betwen the Jews and the Arabs. He has given up many luxuries, cut deeply into his capital, and reduced his personal living expenses to a minimum in order that he might be able to give generously to Eres Yisrael in addition to giving to so many other humanitarian causes. One of his first great benefactions to Palestine occurred shortly after the outbreak of the World War, when he sold his private yacht in order to obtain funds to shelter, clothe and feed Jewish orphans in that country. Later, Mr. STRAUS disposed of his famous trotting-stable and turned the proceeds over to Palestine welfare stations. This was followed by the sale of his green-houses, so that he could give more money to Eres Yisrael. And Mrs. NATHAN STRAUS gave her jewels to Hadassah to be sold for the benefit of the medical work of that organization in New Judea.

OUR NON-JEWISH FRIENDS AND SUPPORTERS

COL. JOSIAH WEDGWOOD'S eloquent and stirring speech made at the protest meeting at the Albert Hall on the 1st September last, makes us realise what a doughty champion the Jewish People have in him. Along with COMMANDER KENWORTHY we are positive our rights will be upheld by these two eminent spokesmen when the British Parliament opens shortly. There are many high-lights in the speech by Col. WEDGWOOD under consideration, which should be taken into mind. 'You have done without friends in the past. I fear you must do without them in the future, too'. We would respectfully differ with the eminent Labour leader. We have always had our friends in the past and even to-day. This has never been better exemplified than in the case of England, mighty England, the land of honour, justice and righteousness. We would record our hearty appreciation of what a few friends have done for us, Englishmen and American of noble calling, champions of the oppressed and down-trodden. One friend of the type of PRESIDENT HOOVER, the Executive Chief of the American nation, who in the hour of sorrow and gloom consoles the House of Israel in a letter breathing tolerance and friendliness is enough to overshadow our foes and detractors. We appreciate equally the spirit that prompted COL. WEDGWOOD to call upon every individual Jew to fold his arm like the late Mr. HAROLD WIENER, a victim of Arab atrocities, and say, 'Ana Yahoodi', 'I am a Jew'. This is a rare spirit to spirit talk which should awaken a response in every heart. The recent tragic occurrences in New Judea have no doubt created a chain forged of Jewish national feeling, extending 'an unbroken front from Shanghai to San Francisco'. Of this there can be no doubt. There is one more point we would like to enlarge upon. In the speech referred to above, COL. WEDGWOOD made it abundantly evident that the position England would adopt when faced with the forces of disorder and revolt in words, "Many people besides Arabs think British governments can be made afraid by force. I am encouraged by a backbone displayed at the Hague, to believe that Labour Governments are not so liable to this failing. The Arab 'putsch' may have exactly the opposite political effect to that expected by its many authors." We are glad to read the above positive statement. It should warn all the political agitators far and wide who have axes to grind' that Great Britain is determined to stamp out all efforts of coercion and bluff displayed towards her, and that the Nation will stand up for her rights whatever the costs may be.

THOSE "THREE RABBIS" & The Late MR. MARSHALL

We see that in none of the obituary notices of the late Mr. LOUIS MARSHALL which appeared in our American exchanges, any reference was made to his letter to the late SENATOR LODGE when trying to secure the passage of the resolution to recognise Palestine as the Jewish National Homeland, and the attempt of "three Rabbis" to frustrate the passage. Reference thereto was made in the message of sympathy sent by the local Zionist Association to MR. JAMES MARSHALL, which was published in our last issue. Incidentally it might be mentioned that the "three Rabbis" are still living, one is sheltering in Cincinnati, the second in New York and the third in Richmond, Virginia. We refrain from mentioning their names as we do not wish to humiliate them, since there is a strong desire to bury the incident in oblivion, and having shown repentance, it is a violation of ancient Rabbinic ethics to remind them of their past misdeeds. *Al tizkor lo ma'assim rishonim*, is a famous Rabbinic dictum and we desire to observe it strictly in this instance.



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THE LAND OF PROMISE

By Dr. ALEXANDER LYONS, Eighth Avenue Temple Brooklyn, New York.

Palestine has been known as the Promised Land. This title came from the promise God is said to have made to Israel assuring them of a proprietorship and home there. It was long occupied by the Jews and would have continued to be had it not been the arena whereon were fought the battles of numerous political ambitions. Palestine has been a sort of football in the field of the Near East kicked in turn by every nationality that has bordered the Mediteranian and its vicinity. Notwithstanding that the Jews were repeatedly driven out they never relinquished the hope of the realization of what they believed to be the promise of God that Palestine should belong to them.

Palestine has been a Land of Promise in a peculiar sense. It was never in Jewish conception to be held as a mere political entity for the realization of political purposes. In Jewish life politics have always been subservient to piety. Accordingly, the prophets, who have proved to be the supreme religious teachers in Jewish history, regarded Palestine either in itself or in its symbolic significance as a land that was to stand for the realization upon earth of those God-centered ideals which were to organize mankind into a world-wide brotherhood working for all-embracing blessings inspired and required by the thought of the same Heavenly Father. If the Jews had not been hampered, if on the contrary they had been assisted by other nations of greater political power, it is more than probable that the highest and finest flights of Jewish spiritual, ethical and moral idealism would have been realized in behalf of a better and happier world. The Jews have suffered persistent interference, partly on political grounds, principally on the basis of misconceptions of religion resulting from excessive importance attached to theological notions. Consequently, the Land of Promise has proved to be a Land of Disappointmentt. While it furnished the world with its noblest ideals of peace and progress it has been contorted and caricatured into a stage of some of the world's most tearful tragedies. The recent outburst of murderous fanaticism in Palestine is only one more of a long series of those misconstructions of politics, nationalism and religion, which our civilization ought to terminate once for all and replace with something nobler and better. I am not going to make assignment of guilt in the present massacres in Palestine. The situation ought, however, to be calmly and judiciously considered. It should not be judged in heat, although the irritation is such as to make calmness well nigh impossible. Whatever such investigation proves, the entire civilized world ought to stand by and with resolute and courageous conviction maintain that this must not happen again!

Palestine has been the conservatory of Judaism, Christianity and Mohammedanism, each of which has made a great contribution to the world, neither of which has done its best because of undue and indefensible antatgonism or misconstruction. I would like to see Palestine become in reality the Holy Land in the sense that holiness shall there be worked out in an exemplary and inspiring fashion. I believe that the Jews, with whatever shortcomings may be charged to them, have made the greatest contribution towards realizing in Palestine that for which, according to Jewish history, it has been intended. The Jews are the only people who have gone into that country with the conscious and professed commitment to establish and maintain a State there that should have as its constant objective to serve and bless humanity. In the short time of their occupation under English protection since the war they have accomplished more economically and culturally than could be claimed by any other people in the same place even through a stretch of centuries.

Palestine ought to be continued under English protection as a home-land of the Jews for the realization of their economic and cultural purposes. Nothing is further from their mind than to antagonize Mohammedans and Christians. Judaism is essentially and has almost always practically been a religion of sympathy and cooperation. It has blessed the world through Christianity and Mohammedanism and desires to do so further. To that end it needs and is entitled to their cooperation. This is what I should like to see effected. In his treatment of the Arab in Palestine the Jew has been a veritable good Samaritan. He has exemplified those principles which Christianity extolled so lotily in the conduct of Jesus. Judaism in Palestine has continued the essential spirit of that tradiion which Jesus himself accepted and realized. I wish that some composition of differences could be effected in Palestine to the end of establishing and continuing such cooperation between Jew, Mohammedan and Christian that all of the sacred values of the country could be respected and cultivated and all such ideals as the three denominations can subscribe to be accepted and followed with united effort. There will always be differences between these great faiths. They should be taught that cooperation in common purposes of good on the part of people who differ is much nobler than collaboration where people agree. Palestine has been the cradle of three great faiths. I should like to see a new spiritual aspiration nursed and nurtured there, one that shall exemplify the possibility of mutual respect between peoples of diverse political and pious prepossessions. This is the world's greatest need. It is only in the direction of such a realization that civilization can go forward to the garnering of its finer fruitage.

I do not as yet know how extensively England is to be blamed with the terrific occurrence in Palestine that has come to us with a burden

[*Continued on page 17*]

ISRAEL MUST TRIUMPH

Dr. ALEXANDER LYONS *writes on a timely topic which should prove of perennial interest to our readers. His messages of late published in these columns have stimulated much interest on the part of our readers, who find therein much food for thought. 'The Land of Promise' is a timely theme for discussion. Every sect, people or nation look forward to or have a Promised Land,—a promised land in the sense that it affords them some sort of refuge —a haven of well-being both spiritual and material. In his play 'The Land of Promise',* SOMERSET MAUGHAN, *the celebrated playright, hinges his whole tale around America, the land of the free. In the same way, to the Jew, Eres Yisrael looms large before his vision. It cannot be to him a material 'land of promise', for, if it were so, he would long ago have accepted the British offer for an autonomous settlement in East Africa, rather than base his hopes on a land which was then under the spurs of the relentless Turks. It necessarily follows that the Jewish 'Land of Promise', therefore, serves as a spiritual and material haven to the weary and aged who go to die there and rest in sacred soil; and to the youth who go there to live and toil and rise as a rejuvenated son of Judea.* CARLYLE *once asked, "Who made the 'Land of England?' 'Who made it—this respectable English Land, wheat-growing, metalliferous, carboniferous, which will let readily hand over head for seventy millions or upwards, as it here lies? Who did make it?' 'We', answered the much-consuming aristocracy: 'it is we that made it; or are the heirs, assigns and representatives of those who did!' To this* CARLYLE *replies, 'My brothers, YOU! Everlasting honour to you, then. Ye are as gods, that can create soil. Our own sturdy band of halusim and halusoth are the sons and daughters of the soil. They have done pioneering work in a land which through misuse, at the hands of the Turks had relapsed into an arid waste land. To-day, the land has awakened from its long and lethargic sleep —for the 'Sleeping Beauty' has been discovered by the Handsome Prince whose kiss has awakened her once more and galvanized the whole land into fertility and activity. Away have disappeared the cobwebs of misuse, the waters of the land have begun to sing a new song, and the Land of Promise is once more flowing with milk and honey. Dr.* LYONS *refers to Eres Yisrael as the 'cradle of three great faiths'. We revel in such thoughts as he projects in his message to our readers, "I should like to see a new spiritual aspiration nursed and nurtured there, one that shall exemplify the possibility of mutual respect between peoples of diverse political and pious prepossessions. This is the world's greatest need." This is the basis of our national endeavour in Eres Yisrael. We shall create there a centre which will be the meeting place of East and West. The voice of the Jewish University will contribute towards hastening the new era. The voice of the spirit will help in binding the conflicting forces of the world into a friendly harmonious whole. Dr.* LYONS *refers to the tragic upheaval which took place in New Judea only recently. No doubt the whole incident awakens in us 'thoughts beyond the reaches of our souls'. But let us have faith and courage. Israel must triumph. Israel will prevail over her foes. 'Afflicted, tempest-tossed, unpitied though she be, we rely and affirm in the spirit of* WALT WHITMAN:—

REV. DR. ALEX LYONS.

"And I know that the hand of God is the promise of my own.

And I know that the spirit of God is the brother of my own."

NEW YEAR'S MESSAGE

From STEPHEN S. WISE, Ph.D, Rabbi of Free Synagogue, New York; President of the Jewish Institute of Religion.

The year is overshadowed, grievously overshadowed, by the events of its closing days. Rare is the year in Jewish annals that includes no chronicle of things painful and embittering. Once again we looked for light and, behold, there is darkness!

I would not utter my New Year's message in the form of threnody, but tears are in our hearts,—tears of deep, compassionate sorrow, tears of high, exultant pride! However blame is, after a time, to be apportioned at the New Year's season it is for us proudly to recall that once again our people has proven equal to the martyr-task of its history. However terrible the guilt of others; guilt of omission or guilt of commission, our brothers have borne themselves blamelessly even to the end. So that we are denied only the feeling of contrition, for every other solace is left to us.

One holy place we craved for worship, and, even there, in violation of every tradition of the centuries, we were denied. And the tragedy of it, the guardians of the city were asleep, awaking only to disarm the thrice-wronged defenders of their people's life! We thank God for the heroism of our youth; we prnise God for the nobleness of those to whom fell the immortal portion of *Kiddush ha-Shem*, in the highest.

England will yet assure security, lest national honor become a bauble of dross. The Open Door and security were promised and the promise has been doubly violated. And, indeed, reparation, however large and ungrudging, will not be enough,—not even the exaction of decent neighborliness on the part of those against whom the deep damnation of the taking off of our brothers pleads trumpet-tongued. England must at last obey the law of its own covenant of peace and honor with the Jewish people, including sternest warning to those whom we have immeasurably benefited, that plotting and uprising, if ever again attempted, will be met with swift and awful punishment.

But we must do more. We must now stand at the side of our pioneers as never before. For they are the advance guard of our loftiest hope. England and Europe and all the world must come to understand that the Jewish re-builders of Palestine are not isolated and unsupported adventures, but the ambassadors of their people, humble in themselves and yet charged with all our hopes and dreams and strength,—inviolable hostages in the safekeeping of the great Confederate Nation that must now strive to wipe out the stain of blood, which weakness rather than guilt has brought upon its escutcheon of honour.

But physical security is not enough, and to this end physical reinforcement alone will not suffice. We owe our heroic pioneers something more, and that something more is a new devotion to their and our cause. We, too, may be the guardians of our people's spiritual fortune. We, too, are exposed to grievous peril, the peril of disloyalty to the highest we know, of desertion of an infinitely precious heritage, of foreswearing in truth and life the historic task of Israel as witness to the divine outreaching and upreaching of man, the peril of bartering loftiest ideals for meanest standards. A finer, nobler World Israel will be at one and the same time the surest security and the richest fruition of our people's life in our people's land.

So may the New Year be blessed to Israel and mankind. Then shall our light break forth as the morning and our healing spring forth speedily.

[*Continued from page 16*]

of such tragic sorrow. I believe that she has not been duly watchful of the possibility of the situation and so has failed in sufficiently extensive protective provision. Both Jews and Christians of the world have a right to turn their eyes hopefully and expectantly to England as the main source of security for Palestine. Great Britain has the power and the prerogative. The world of Jewry and Christianity combined should remind her of the words of the immortal Englishman who said, that England expects every man to do his duty, and say to her that the world of Jew and Christian expects England at this time to do her duty.

I am confident that every Jew and every true Christian will voluntarily and liberally contribute to the alleviation of the present distress that cries out for recognition in the Land of Promise. More urgent, however, is the demand that henceforth Palestine shall be so secured that it shall become a Land of Realization and Holy not merely because of the presence there of so-called holy places, but rather for the reason that from it shall irradiate influences and agencies go forth that shall bless the world with that brotherliness which is essential in one way or another to the supremacy in this universe of an only Heavenly Father. The insistence of the Prophet MALACHI should at this time ring forth anew with a clarion call now finally to be heeded: "Have we not all one Father? Hath not one God created us? Why should man deal treacherously with his brother?"

"STRIKE THE FOE, THERE'S LIBERTY IN EVERY BLOW"

We publish a welcome message for the New Year 5690 from the Rev. Dr. STEPHEN S. WISE, *which reached us too late for insertion in our last edition. The noted Jewish leader and thinker is a powerful exponent of Jewish thought: his message is enlivened with serious thought, thought deeply pondered upon with a view to tender constructive counsel to Israel. Dr.* WISE *refers to Israel's reverses of last year and the outrages committed by our Arab neighbours on the defenceless Jews in the Land of Israel. That per se, renders* 5689 *a year of Lamentation, since it had over shadowed all other gains achieved in other directions. No doubt Israel was caught napping: the would-be friend took us by surprise. That deplorable phase in our national life in New Judea may yet teach us a new lesson and impel us to be on the qui vive in future. Dr.* WISE *is not calculating wrongly when he places implicit faith in Great Britain as the Mandatory Power in Eres Yisrael. Elsewhere in an intetrview given by him, he hit the nail on the head when he said that while he had protested to England on previous occasions because it had not fulfilled in letter and spirit the provisions of the Mandate, yet in no other European country has he such faith and confidence in Palestine. That view is entirely shared by* ISRAEL'S MESSENGER. *Great Britain is our powerful ally: she is the Power who will remain our load-star in our efforts to upbuild our National Homeland. Another striking view of Dr. Wise in his message to us should not be overlooked. He warns us that, "We must now stand at the side of our pioneers as never before. For they are the advance guard of our loftiest hope." There is a substratum of truth in this. The spirit of the undaunted pioneers should not be crushed. They must be assured that World Jewry is behind them. They must not be left on their hook and driven into the arms of our adversaries. The tendency to take a gloomy view of the future must be utterly crushed and nipped in the bud. Not unlike Japan, when she was overtaken by a crushing earthquake in 1925, when not a single Jap escaped from his homeland but remained there faithful in his desire to serve his country and people, so must we Jews stand firmly and resolutely on our own soil and challenge our detractors and despoilers. The warning of* ABD-EL-HADI, *secretary of the Arab Executive that the Arabs "are just at the beginning of things and that any moment the fire may again be kindled" should be accepted as a challenge to us. If the Arabs are determined to fight us, we Jews know how to silence them. Our ancient spirit—the spirit of the Maccabees—is not dead. We must see to it that every Halus and Halusa should remain firmly rooted in our ancient soil and none dare "to destroy and hurt in the holy Mountains of God." The time has come when unity in our rank should be our watchword and not an empty phrase. We must call a truce—or why not a lasting peace?—pace Dr.*WISE *(who said elsewhere) "between the warring factions within the Zionist Movement." That is the duty of the moment and we urge upon our leaders everywhere to seize the opportunity and do their duty. Strike for the right! "Strike the foe, there's liberty in every blow."*

REV. DR. STEPHEN S. WISE.

ARAB WOMEN

Jerusalem, Oct. 26.—For the first time in the history of Palestine Moslem women unveiled before a stranger yesterday, when a delegation from congress of Arab women, both Moslem and Christian from all parts of Palestine, appeared unveiled before the High Commissioner, to whom they submitted a resolution passed by their congress, protesting, inter alia, against the Balfour Declaration, Zionist immigration into Palestine and alleged police maltreatment of Arab prisoners.—Reuter.

PALESTINE INVESTIGATION

Jerusalem, Oct. 25.—The British Commission of Investigation into the recent disturbances in Palestine opened in the presence of numerous Arabs and Jews. In his opening address the chairman Sir Walter Shaw declared that the Commission intended to investigate the facts of the case and to restore public confidence in the Government upon which largely the future development of the country depended. Sir Walter also announced that the meetings of the Commission would not be public.—Transocean Kuomin.

THE CRY OF ZION

SERMON PREACHED AT THE BETH-EL SYNAGOGUE, BELFAST, BY RABBI JACOB SHACHTER, Belfast.

We are indebted to the spiritual leader of the Belfast Jewish community, Rabbi J. SHACHTER, for the full text of his sermon delivered in connection with the outrages committed upon our defenceless co-religionists in New Judea by their Arab neighbours. RABBI SHACHTER very ably and logically defends the Jewish cause and the right to worship at the Wailing Wall, without let or hindrance by the Arab community. His fine idealism, his sense of fairness and his fervent appeal to remain calm in the face of a great outrage will be appreciated by every fairminded man. We are giving the sermon a place of honour in this issue, in lieu of the one we had prepared for this edition, and are satisfied that our readers will show the eminent divine the respect that is due to him by pondering well over his fine intellect, which helps him to develop a flow of language which is probably unexcelled in the realm of Jewish homilies. The sermon follows:—

RABBI J. SHACHTER

The Homilists of the Midrash framed a striking triologue between God, the Prophets, his Messengers, and Israel. God missions His Prophets to say, "Comfort ye, comfort ye, my People." (Isaiah XLIX), Zion, however says, "The Eternal has forsaken me, God has forgotten me,' I am not comforted by the Prophet's consolation." This Message they bring back to God who says, "I am He that comforteth you." (Isaiah LI. 12).

MY FRIENDS—It is not for making oratory that I have quoted this. One is not now disposed to choose rhetorical phrases. At a terrible time like the present, when we are experiencing a carnage on our innocent brethren in the Holy Land, one's mind cannot concentrate on selecting particular texts or slogans. I am not sermonising this morning, neither is it an exnortation in the ordinary sense of the word that I am going to deliver. It is much more than that, it is an expression from the innermost recesses of a bleeding Jewish heart which lived to see the grimness of bloodshed of those never-to-be forgotten heroes; of those immortal guardians who have been rushing forth for the last tens of years to build up the deserted Home and to guard with sacrifice of life, the continuation of our National Life. I have, nevertheless, taken the said Midrashic triologue for a text, because it illustrates most vividly the actual feelings in the Jewish World and because it is also checking the desperation and wretchedness now prevailent in the Jewish Camp. It is just a few days since I have returned from attending the Zionist Congress at Zurich; that Jewish International Parliament which is recognized as the first Jewish Political Instrument for the last two thousand years. Any Jew must feel it a privilege to be present at that Jewish World Tribune which gives the clearest expression of the awakening of the Jewish soul and from which resounds the strong beating of the Jewish pulse. Sparks of the most fragile Jewish sentiments, along with the most brilliant Jewish intellect were gathered together and produced a glaring fire; a holy fire of a great aim and noble object, the restoration of the Ancient People to the Ancient Land.

"JEWISH HOME" A PRACTICAL REALITY

One with power of imagination, one with romantic vision, could easily have heard the echo of that comforting message which God asked his Prophets to deliver to His People. "Comfort ye, comfort ye, my people." Enough of torture, enough of sufferance, enough of spiritual bondage. We have traversed the world for nineteen hundred years and served the movements of all Humanity; shared in the interests of all nations. Enough. Israel's iniquity is pardoned. He has received from the hand of the Eternal double for all his sins. (Isaiah XL.2.). One with a keen visioned eye could have detected in it the beginning of the realisation of this Prophecy. Our Messengers were able to convey their messages of comfort freely and visibly on the heights of the world's platform, in the presence of representatives of kings and Governments, in the words of Isaiah, "Get thee up upon a high mountain, Jerusalem's bearer of good tidings, lift thy voice with strength, be not afraid." One could not have remained apathetic to hear the strong voices of our leaders, speaking forcibly and courageously about Zion and Jerusalem. Sentiments were hardened into convictions. It was pointed to us, "Behold your God." The term "Jewish Home," is already a practical reality, "Every glen will be exalted, the crooked will be a straight place, the rough place a steep valley." Filled with such hope and impulses, we left each for his home.

"WE ARE GUILTLESS"

Ten days after this great enthusiasm, wicked hoards were let loose, killing and murdering Jewish men and women, young and old on the holy soil, spreading desolation and ruin about. The cry of Zion is heard in all corners of the earth, "God has forsaken me, God has forgotton me," when he is tolerating such earthly wrongs, permitting the slaughter of young lives who were guilty of nothing else meditating in God's law. Has not God forgotten me, when my most pious men and women who have devoted all their lives to the teachings of the word of God, were given free and defenseless to be gnawed by the teeth of those hyenas who could contribute to the country nothing else than laziness, idleness; obstruction in every possible respect towards progress? No. I am not comforted. It is too revolting to see my children perish in the hands of murderers. No, I cannot reconcile with an unforgivible crime against the instincts and laws of Humanity. But the question arises, willingly or unwillingly, "Who is guilty for this profanation of God's name? Who is responsible for this grievous stain? Who is accountable for this cataclysm, in which so many distinguished lives were lost, and through which our dear Eres Yisrael will be in sorrow and in suffering for generations to come? I am not here to say. There is only one statement which I am sacredly bound to make, a statement which will echo from the bleeding hearts of Jewry throughout the world. WE ARE GUILTLESS. Innocent lives were shot to death; plunder and destruction of property achieved by blood and sweat; cruelties and barbarities on young children and venerable aged. Let these facts speak for themselves.

THE BRITISH GOVERNMENT AND THE LEAGUE OF NATIONS

The British Government has been entrusted by the League of Nations with a task to facilitate the establishment of a Jewish National Home in Palestine. It would have been one of the greatest fiascos in history, if the Great War, which claimed to establish justice, would not have produced this tardy act for the oldest of small nations: one that has suffered most in that Great War, and which is the pioneer race in the struggle for liberty. It was but a primitive duty of the millions of the two great religions to see that reparation should at last be made to a people that suffered so much for no other sin than for giving them their religion. Every true Christian and Moslem should have looked at this proclamation as a simple rectification of the centuries of wrong. And what did we ask more than to be permitted to return to that soil which clasps in its bosom our glorious martyrs; to the land which is interwoven with the history of our past; to the land which for two thousand years has been the centre of our hopes and aspirations. We sought no conquests, commercial or spiritual, we have never denied Heaven to others. It is a principle in our Faith, that the Almighty is the possessor of all peoples. We have presented God freely and gladly to the human race, and we seek no converts or predomination in any way whatever. Our ambition is not the political competition among nations; a legally assured Home was all we have demanded, and the first opportunity that was given to us has proved the full justification of our demand. As soon as some facilities were afforded to us and we set to work, we brought revival everywhere we set our foot. Our youth abandoned their careers as doctors, lawyers, engineers, nay, even University Professors left their seat of learning and hurried forth to the land of their fathers, engaging themselves in hard toil, such as road making, bridge building, the clearing of stones, terracing of hill-sides, draining of swamps, in a word, converting the neglected soil into a blossoming land. There was no work, however hard and disagreeable, which they were not ready to perform. New roads were constructed by them, stagnant fever-pools were drained, the soil was enriched by the newest scientific methods. The regenerated earth began to respond with abundance; land has become enhanced ten times in value. The general health of the public has astonishingly improved, trachoma and other high diseases were gradually stamped out by the hygienic methods of the Jewish Health Organizations. A net of all grades of schools was established and is maintained, which spreads civilization to all without distinction. These are but the outlines of the full details of Jewish activity which has brought an abundance of blessings to every Arab resident in that country, culturally, socially and economically. No other people could have naturally obtained in so short a period such phenomenal achievements, as no other people could bring to the task, that sense of love and those historic relationships with the land.

ISRAEL'S SANCTUARY LIGHT HOUSE OF PURE RELIGION

This ideal work of rejuvenation was not only unappreciated, but all sorts of agitators through various machinations, have worked to inflame the spirits of our fellow Moslem citizens, taking that deplorable question of the Wailing Wall, merely as a pretext. We have declared times innumerable that nothing is further from our thoughts than to infringe the rights attaching to Holy Places of other Religions. We shall always regard it as a matter of honour to consider these rights of others as sacred. We cannot therefore tolerate the violation of our rights of free access to the supremely Holy Spot towards which the faces of the whole Community of the Diaspora are turned in prayer. Other Religions venerate in Jerusalem scenes

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WHAT MUST WE DO?- A QUESTION OF THE HOUR

By Rev. Dr. LOUIS I. NEWMAN, Rabbi of Temple Emanu-El. San Francisco.

What must we do? is the question facing Jewry now that the Palestine outbreaks have abated. We must first find the way to effect an understanding with the Arabs of Palestine and the entire Near East. There is little hope for the New Zion if warfare is to be the rule between Jew Arab. In the Middle Ages, Moslems and Jews were comrades in the common cause of enlightenment; Israel's "Golden Age" in the Diaspora was in Saracen Spain. What we have done before we can do again. We have lived at peace with Islam; we can do so once more. Jewish leaders must now develop an Arab "politik." They must seek to know the Arab viewpoint. They must probe to the real source of Arab grievances. They must sit down with responsible and temperate Arab leaders to establish the fundamentals of an Arab-Jewish concordat. Goodwill by the Arabs is worth ten thousand soldiers.

BRITAIN, JEWS AND ARABS

We must discover what Great Britain's intentions are with reference to Arabs and Jews alike. If the Empire has not satisfied the reasonable demands of the Arab peoples in the Near East, we must urge that this be an essential of the new program. If Britain intends to maintain the Mandate, she must give us more than paper assurances of her readiness to police Palestine wisely, and to administer justice impartially. If Britain wishes to renounce the Mandate, let her speak forth frankly. Jewry has been forced to make readjustments of policy in ages past; we shall, whatever the peril, undertake the task anew if circumstances require it. But Britain must sincerely declare her intentions, so that we can go forward to a solution of our problems.

CONSOLIDATE JEWISH FORCES

We must, moreover, consolidate Jewish forces on behalf of the upbuilding of Palestine. Colossal blunders have been made in the last decade; disaster has followed disaster under the present Zionist leadership, to be climaxed by the Arab attacks. There must be a unification of Zionist forces in the face of the present emergency; if necessary, a new group of leaders in American and world Zionism must be installed. If necessary, a new Zionist Agency Executive in Palestine must be formed. Those leaders must be heard with respect and patience whose advice hitherto has been ignored, but whom events have proven far-sighted and correct. If Jewry is convinced that the Jewish Agency is the only factor which can salvage the tragic situation, we must unite behind the Agency. Its leaders must not shirk their responsibility, but be prepared to speak more than platitudes. They must give money, time and thought to the task of reconstruction. If the Agency fails even as the present leadership in Zionism has failed, our hopes for a Jewish Renascence in our generation are dashed to the ground. A new generation, untouched by error and disaster, must arise, with new prophets, new methods, and new visions.

"WE MUST NOT STAND UPON TRIFLES"

Quite an appropriate theme is presented in this issue by the Rev. Dr. LOUIS I. NEWMAN. *He takes a stand in the present strained relations between the Jews and the Arabs, with which we are in hearty sympathy. As a matter of fact, from the very outset* ISRAEL'S MESSENGER *was in favor of an entente cordiale being established between the Semitic races. We are still hopeful of a speedy solution of this question. Such a fine type of an Arab leader, the present King of Iraq,* FEISAL, *did not hesitate in* 1919, *when he was a member of the Arab Delegation to the Peace Conference, to say, "We Arabs look with the deepest sympathy on the Zionist movement." [This statement was given in full in our last issue on page 32.] Given a few more such liberal and progressive types of Arab leaders we are bound to succeed in our efforts to remove misunderstandings and create better relations with the Muslim world. There is an ancient proverb which says that "God does not smite with both hands." Man must never cease to reconcile himself with his neighbour. We must strive to make humanity one single family, one which will be wholly responsive to the needs of one another. We must not stand upon trifles. Great Britain, too, as Dr.* NEWMAN *says, must define clearly her own attitude in her relations with the Jews, who look upon her as a partner to assist them in their colossal task to upbuild their Homeland. Her statesmen have already given their pledges. Last, but not least, there remains the co-operation of world Jewry who should enter in earnest into the pact in order to regain their liberty and independence. "We must not strike the iron while it is hot, but strike it till it is made hot." Our thanks are due to Rabbi* NEWMAN *for his striking contribution. We owe much to him.*

REV. DR. LOUIS I. NEWMAN

ERES YISRAEL RETURNING TO NORMAL CONDITION.

[FROM *The Jewish Advocate*]

JEWS HAVE TITLE TO NEW JUDEA

Vancouver, B. C., September 12 (J.T.A.) The Jews have as good a title to make Palestine their home as have the Arabs, Winston Churchill, former Chancellor of the Exchequer and author of the Churchill White Paper, declared at a meeting here. There is no reason why the Jews and Arabs should not dwell side by side. The Jews brought great wealth and civilization to Palestine. No British party will repudiate the wartime undertaking to the Zionist movement, he said.

LONE JEW PRAYS AT WAILING WALL

Jerusalem.—(J. T. A.)—Only one Jew, Meyer Akkad, ventured to pray at the Wailing Wall on Thursday. He went to the Jewish place of worship accompanied by two policemen. Arabs who live in the neighbourhood of the Wall displayed irritation at the lone worshipper, but he was unmolested. In the meantime eye-witnesses are reporting continued construction and the addition of six upper layers of stone to the right of the Wall, similar to those previously laid on the left side. The new layers of stone will facilitate the approach from the Mosque of Omar to the Wall.

OUTRAGES WILL NOT INFLUENCE BRITISH POLICY

London, September 12 (J. T. A.)—Viscount Chelwood, replying to an inquiry from the Jewish Telegraphic Agency sent the following telegram from Geneva, where he attended the League of Nations Assembly.

"I am feeling deep horror at the outrage and murder in Palestine. Such action will never influence the policy of the British government."

GRAND MUFTI OFFERS ANOTHER ALIBI

Jerusalem, September 12 (J. T. A.)—Not content with his attempt to place the blame for the anti-Jewish outbreaks on the Jews, the Grand Mufti has come forward with new allegations. The latest charge is that "Jewish Bolsheviks are behind the Palestine events."

ARABS DEMAND JABOTINSKY BARRED

Jerusalem, September 12 (J. T. A.)—Vladimir Jabotinsky, head of the Zionist Revisionist Party, will not be permitted to return to Palestine if the government heeds the plea of the Arab Executive, which demands that it bar the Revisionist leader who settled in Palestine as the manager of the Judea Insurance Company. The Arab Executive has decided to organize all Arab-lawyers into defense council for the Moslems facing trial for participating in the excesses against the Jews. According to the "Felestin," Arab paper, 500 Arabs are imprisoned and waiting trial, among them two Arab policemen accused of firing at the Jews in Haifa.

ARABS ISSUE APPEAL IN LONDON

London, September 12 (J. T. A.)—The pro-Arab National League in London to-day issued an appeal for a drastic English inquiry in to Arab grievaces. It appeals to all churches and organization bodies throughout the British Empire "to see fair play to this people which were taught to believe in our sense of justice" and to call for ceasing of the bombing of innocent villages by the Labour government. The Arabs are our national allies in the Middle East," the appeal states.

ERES YISRAEL JEWRY GRATEFUL

Jerusalem, September 12 (J. T. A.)—Reports indicate that Palestine is gradually returning to normal conditions. Security of Jewish life and property appears to be restored, although isolated instances of disorder are always possible. The general spirit of the Jews is splendid, but there is a great deal of tension and anxiety. Provided no

[Continued on page 22.]

CORRESPONDENCE

GREETINGS FROM MRS. ISRAEL ZANGWILL

Editor, ISRAEL'S MESSENGER,

DEAR SIR,—I was interested in ISRAEL'S MESSENGER and hope it will continue on a successful and enlightening course.—Yours truly.

EDITH ZANGWILL.

LONDON, 18th September, 1929.
66, *Rotherwick Road*, *N. W.* 11.

GREETINGS From Mr. DAVID A. BROWN

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—It was very good of you to send me copy of ISRAEL'S MESSENGER of August 2nd. Your publication of the FORD story, including photographs of Mr. FORD and myself, in that far-off part of the world is very interesting. I have come across your medium from time to time and realize what a great service you are rendering to the Jews of China by furnishing them with Jewish news of the world which they otherwise might never receive. With kindest personal regards, I remain, sincerely yours.

DAVID A. BROWN.

NEWYORK, Aug. 27, 1929 5th *Avenue at* 29 *St.*

[Our valued correspondent is a leader of dynamic personality. He takes an active interest in World Jewish affairs and is widely known as one of the promoters and active workers of the Joint Distribution Committee which was founded in America during the Great War for the purpose of succouring and mitigating the sufferings of the Jews in Eastern Europe. Close upon one hundred million dollars was raised which went into a bottomless bucket showing nothing tangible by way of lasting benefit to Eastern Jewries. But that is not the fault of Mr. BROWN whom we must commend for his unflagging zeal and unswerving devotion to Israel's cause. He stands for humanitarianism and regards it as his chief concern to aid mankind in their affliction. He is chairman of the China Famine Relief Fund which had raised over ten million dollars—a considerable sum for the victims of hunger and disease. Mr. BROWN has lately been appointed Hon. Treasurer for Eres Yisrael Emergency Fund. He is also chairman of the Board of the Broadway National Bank and Trust Company of New York, captain of industry at Detroit and a leader of leaders in American Jewry. "He whose goodness is part of himself is what is called a real man." This tribute of MENCIUS befits Mr. BROWN and we would leave it at that for the moment.—Editor, ISRAEL'S MESSENGER.]

MACDONALD RECEIVES JEWISH DEPUTATION

New York, Oct. 11.

A delegation of American Jews including some of the most illustrious Jewish leaders of the United States called to-day upon Ramsay MacDonald, British Prime Minister, to plead for British co-operation in the development of Palestine, as a Jewish national homeland. Those in the group included Messrs. Warburg, Barnard, Flexner, Lee Frankel, Louis Lipsky, Rabbi Wise and others.—United Press.—N. C. D. *News*.

[It is a pity the reply of the British Premier was not cabled which is the most essential part of the delegation. We have no doubt but that the reception was a cordial one and that sympathetic views were pledged to co-operate in the future upbuilding of the Jewish National Homeland.—Editor, ISRAEL'S MESSENGER.]

"THAT PLEDGE HAS BEEN GIVEN DEPEND UPON IT. IT IS NOT GOING TO BE DISHONORED"—BALFOUR.

So declared the veteran British statesman and a leading thinker and philosopher in a letter of assurance and encouragement sent to DR. CHAIM WEIZMANN, President of the World Zionist Organization and the Jewish National Agency, after the Arab atrocities in New Judea in August last. World Jewry will celebrate to-morrow the 12th anniversary of the BALFOUR Declaration, and recall his second proclamation which is placed at the head of this tribute to the far-seeing seer and statesman.

"LEST WE FORGET"

By Philip M. Raskin

The following poem, by the famous Anglo-Jewish poet, P. M. Raskin, was read at the Madison Square Garden meeting before an audience of 25,000 Jews protesting against Arab outrages in New Judea:—

By our sacred soil
With blood still wet,
We swear once more:
Lest we forget!

By the graves of our Sons,
Open yet,
We swear once more:
Lest we forget!

By the lives of our youth
And the doom they met,
We swear once more:
Lest we forget!

By a Nation's trust
And a Nation's debt,
We swear once more:
Lest we forget!

Let heart to heart
Grief-beset,
Echo the oath:
Lest we forget!

MUSLIM LEADER HOLDS AN OLIVE BRANCH

MR. MOHAMMAD YAKUB KHAN.

Editor, of *The Light*, Lahore India, who has been much perturbed over the imbroglio in New Judea between the Jews and the Arabs. In an editorial to which reference has been made elsewhere in this issue, he deprecates the massacres of the Jews perpetrated by the Arabs. He issues a call for peace and says, "It is our hearty desire that the two communities resume their old friendship, forget the past, and live as peacefully as they lived in previous centuries." We are reminded of EMERSON'S, "We are all richer for the measurement of a degree of latitude on the earth's surface." The "degree of latitude" shown by our *confrere* in Lahore will find a responsive chord throughout the Jewish world; and help to bring about unity, peace and brotherhood in the camp of JACOB and ISHMAEL.

AFTER YOU ARE FORTY

Needs of the Middle-Aged

It has been said that a man is either a fool or a physician at forty. For the average man it should not be difficult to be healthy and in his prime at that age. With the weaker sex the case is different, for middle age is liable to bring with it anxieties and health trials.

Whether the individual be man or woman, loss of vitality at this time of life is often noticeable, and many ailments follow in its train, including headaches, backaches, indigestion and nervous debility. If you are over forty and feeling your age, you can gain new vitality by taking Dr. Williams' Pink Pills. The reason is this: every ingredient in these pills is beneficial to the system, and among them is one important element that is absolutely essential if vigorous manhood or womanhood is to be maintained.

Start taking Dr. Williams' Pink Pills now, and see how soon they will give you fresh energy. If a man, you will know the joy it is to be strong; if a woman, you will be gratified at your bright, womanly health. All chemists sell Dr. Williams' Pink Pills, $1.50 per bottle, six for $8—nothing else will do.

Jews gathering in thousands outside the Palestine Post Office to send letters and telegrams to friends and relief committees throughout the world as a result of the recent attacks made on them by the Arabs.

The above picture shows American Jewish leaders who called on Secretary STIMSON in Washington to protest against "unspeakable atrocities" against the Jews bp the Arabs. And yet what a picture! Could history furnish a similar group of delegation protesting in the Middle Ages against the massacres of the Jews in Spain or Poland in centuries gone by? In the Dark Ages we had to cringe and fawn and kiss the hands that oppressed us, but to-day we raise our voice in protest against those who molest us and imagine that they can crush us and silence our national yearnings by their threats and bullies. Happily, Israel is no longer a slave to the Ghetto spirit: there are better days coming when nations will not dare to oppress and molest the weak and oppressed peoples with impunity.

Jerusalem, Oct. 29.

Three Arabs have been sentenced to death for killing a Jew in the riots at Safed in August last.—Reuter.

SENATOR WILLIAM E. BORAH

Chairman of the Senate Foreign Relations Committee, who denounced the Arab atrocities in New Judea against the Jews, at an address delivered at Madison Square Garden, New York. *Inter alia*, he said:—"To see a scattered people taking possession of the land of their forefathers was a moving thing. But to-night, in the face of this tragedy, let us have an understanding. Is this to be a National Home or an international shambles?"

THINGS THAT STEAL CHILDREN'S STRENGTH

It is no wonder that many children continue thin and weakly no matter how well you feed them when much of the nourishment they take is consumed by worms. Expel the worms by means of a few doses of Baby's Own Tablets and then you will soon see your little one growing robust, rosy and well.

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ERES YISRAEL LETTER

JERUSALEM, 9th September, 1929.

[FROM OUR CORRESPONDENT]

Though much has, no doubt, already been written about the unprecedented disturbances in Palestine, no writer can yet avoid referring to that dread subject. It still occupies the mind of the entire Yishub and will continue to do so for many a day. The awful memories of the days of massacre and destruction cannot easily be forgotten despite the natural desire to return to our regular tasks with greater energy than ever. The country, too, is only very gradually settling down. Individual cases of shooting still occur, and commerce and traffic are far from normal. It is still early to estimate the extent of the damage suffered by the Yishub. In the Emek there is no loss of life, but the crops which this year in contrast to last year were on the whole bountiful, have in many places been destroyed: the herd has been stolen and in others the threshing floor fired. Hulda one of the most popular pre-war kbutzoth originally established by the Jewish National Fund, has unfortunately been forcibly evacuated. Anxious as we are to have it re-occupied, the surrounding district, the Arabs of whom suffered many casualties as a result of the defence by the military and the Jewish settlers, is still hardly safe. Had the military forces been greater Hulda need not have been left with the result that it was looted, its buildings wrecked and even the Herzl Woods which relieved the flat landscape, set fire to. It was at Hulda that Chizick, the brother of Deborah Chizick who died defending Tel Abib against Bedouins in 1920, lost his life.—At Beer Tubia another settlement assisted by the Zionist Organisation, the inhabitants were also compelled to leave the settlement under military pressure, a loss of their number, including the Hadassah doctor. The old Yishub suffered in the towns of Hebron and Safed and to a certain extent in the Old City of Jerusalem. Some of the newer, but isolated suburbs were also looted after loss of life. The rehabilitation of the Hebron Yeshiba, the relief of the sufferers who have lost relatives and property, will call for enormous sums, even though the Government may, as it is hoped, secure compensation. The indignation of the Jewish population is directed not only against the Arab attackers, but also against the authorities, but while it is realised that the Arab people as a whole are not anxious for strife being misled by those who for generations have exercised sway over them, it is felt that a change of policy on the part of the Administration is required. Otherwise these events which have now been repeated for the third time since the BALFOUR Declaration, may become a recurring feature of Palestine life. Above all, however, the Yishub looks to the Jewish people to redouble its activity for the rebuilding of the Jewish National Home and feels confident that terrible as has been the injury it will result only in a quickened pace on our part towards our national redemption.

ARABS SENTENCED

Jerusalem, Oct. 24.

Ten Arabs have been sentenced to life imprisonment at Haifa for participating in the disorders at Safed, in which many Jews were killed. The Palestine Enquiry Commission arrived here to-day.—Reuter.

Mr. and Mrs. S. EZEKIEL announce the birth of a son.

[*Continued from page 19*]

danger arises from across the frontiers, security appears to be restored. The Jews are returning to Safed, and the population is reoccupying such habitable houses as are at present available, but the number is limited, since 124 houses, 40 shops, and 12 warehouses were burnt there. There is, however, no possibility at present of the Jews returning to Hebron.

BOYCOTT OF ARAB PRODUCE CREATES SERIOUS SITUATION

Jerusalem, September 12 (J. T. A.)—The question of food and provisions is becoming acute for the Jews of Jerusalem owing to the refusal of Jewish housewives to buy their supplies from Arabs, fearing foul play. The scarcity of fish, meat and vetgetables is felt already and unless means of self-provisioning are devised, actual famine is feared. Last Friday night the meal in the leading Jewish hotel here consisted only of rice. At the same time the Arabs in the countryside around Jerusalem are acutely feeling the pinch of poverty because they cannot sell their produce. Great excitment prevailed last Friday after the services in the Mosque of Omar over the fact that the villagers are unable to dispose of their products. Perhaps the same Arabs who a fortnight before were incited against the Jews now kuarrelled among themselves. Thirteen sheiks decided to address a letter to the Grand Mufti declaring that if the Jewish boycott is not discontinued, the Arab villages will be exposed to starvation.

PRESS COMMENTS FAVOURABLE

London, September 12 (J. T. A.)—The London press receives with favour the appointment of a Commission of Inquiry into the Palestine events, headed by Sir Walter Shaw. Shaw is generally described as highly experienced and a man of impartial viewpoint. The "Times," commenting editorially, sees in the appointment of the commission evidence that the worst part of he outbreak is over. It will be able to work under favourable conditions, undisturbed by tumults and repression. The entire failure of the political and religious leaders of the Arabs to check the initial disturbances and to condemn the crimes committed in Hebron aganist Jews were unconnected with Zionism and aganist American students of the Yeshivah, has aroused suspicion which cannot be allayed by Arab propaganda. The "Chronicle" gratified with the selection of Shaw, declares that the inquiry is going along in the right direction. The commission, it states must discover how arms suddenly appeared in the hands of the Arabs who conducted the massacres. This fact points to an organized movement, it says. It is gratified that no change in the policy of the Balfour Declaration is contemplated. It concludes with the hope that the malcontents in Palestine "who are too often duped into false hopes by irresponsible utterances in this country may learn that Britain has set her hand to the plough and will not look back."

PERSONNEL INDICATED

London, September 12 (J. T. A.)—Indications as to the personnel of the British Parliamentary Commission of Inquiry which is to proceed this month to Palestine to investigate the outbreak are given in the political report of the London "Daily Chronicle." The commission has not yet been fully constituted, but the "Chronicle" understands that Sir Robert Hamilton, M. P., will represent the Liberal party; Major J. W. Hills, M. P., will represent the Conservative party, and Harry Snell, Labour M. P., the Socialist party.

CONFIDENCE IN BRITAIN MUST REMAIN UNCHANGED

London, Sept. 12 (JTA)—The fundamental policy of the Zionist Organization of Prime Minister, Ramsay MacDonald, Foreign Minister Henderson, Prime Minister Briand and other members of the League of Nations Council, including Sir Eric Drummond, Secretary General of the League of Nations, concerning the Palestine situation. It is to be hoped, he stated that the Mandate Commission, meeting in November, will examine the report of the Commission of Inquiry. Unfortunately, he said the solemn promises contained in the Mandate have as yet not been realized. It is high time they are fulfilled. The Zionist policy aiming at understanding with the Arabs must remain unchanged, he asserted. Every endeavor in this direction must be made as soon as satisfaction is obtained in connection with the excesses. Declaring that the work in Palestine rested not alone upon the Balfour Declaration, but upon International pledges, Nahum Sokolow, head of the World Zionist Executive stated that the Palestine outbreaks constituted a revolt against the British government compelling Great Britain to change its Palestine policy. It is absurd, he maintained, to think of any change in the stewardship of the Palestine Mandate. The two greatest tasks of the moment, he said, are the solution of the Arab problem and the raising of funds for immigration and reconstruction. The proper solution of the Arab problem is the most urgent political task, declared Victor Jacobson, political representative of the World Zionist Organization at Geneva.

ARAB DELEGATION GIVEN PLAIN TALK BY SECRETARY STIMSON

Washington, D. C., September 12 (JTA)—Secretary of State Stimson received an Arab delegation who came to Washington in an effort to present the Arabs' version of the situation in Palestine. Secretary Stimson after hearing the statement presented by Ameen Rihani, the head of the delegation, made the following statement which was later issued to the press from the state department.

"I am glad of an opportunity to speak with you concerning the tragic events which have been taking place in Palestine. I am confident that you share the deep regret which is felt by this government and by all American

[*Continued on page 24*]

MESSRS. LAZARUS CONTROL DR. BELILIOS'S EYE PRESCRIPTIONS

We are pleased to announce that the well-known firm of opticians in China, Messrs N. LAZARUS, have secured from the executors of the estate of the late Dr. R. A. BELILIOS, F.R.C.S., the whole of the late Doctor's eye prescriptions. Dr. Belilios was probably the best known eye specialist in the Far East and it is well to know that his lens prescriptions can be filled in a few hours by calling on Messrs LAZARUS at 52 Nanking Road. Messrs. H. TOMLAS and R. V. MEYER who are connected with this oldest optical establishment in China, are both Fellows of the Worshipful Company of Spectacle makers (Eng.), Fellows of the Institute of Ophthalmic Opticians (Eng.), Diplomates London Refraction Hospital and Freemen of the City of London. Incidentally it should be mentioned that the firm of LAZARUS is the only one throughout the East whose personnel comprise two refractionists with these qualifications. The firm has a fine reputation in China, covering a period of well over three decades and is known for the wonderful service given to their clientele.

JEWS IN PHILADELPHIA PROTEST AGAINST ARAB OUTRAGES

IMPORTANT SPEECH BY MAYOR MACKEY

The Jewish community of Philadelphia gave voice to its deep sense of horror at the atrocities perpetrated by the Arabs upon the Jewish inhabitants of New Judea. The meeting was held on the 8th September, under the auspices of the United Jewish organizations and was attended by four thousand people at the Metropolitan Opera House. MARTIN O. LEVY, Judge I. L. KUN, Dr. CYRUS ADLER, BARUCH ZUCKERMAN delivered speeches, denouncing the outrage and demanding the punishment of all those guilty and calling for a restatement of the BALFOUR Declaration.

MAYOR MACKEY SPEAKS

Dr. ADLER then called upon Mayor MACKEY, who made it clear that the entire community of Philadelphia, Jew and Christian alike, joins in the feeling animating the Jewish people. The Mayor said:

"I have listened with rapt attention to the introductory remarks of Dr. Adler and was particularly struck by his statement that this meeting is one of both protest and anger. I was deeply affected by his characteristic admonition that declarations and speeches should be tempered with moderation and that there should be no expression of hostility to the Government of Great Britain as a whole. I want to add one word to the two used by the chairman, and that is: this meeting should be one of resolution, of determination and a manifestation of militant protestation and assurance of co-operation and relief for the people that are stricken. This should not be merely a protest of Jewish people. This situation is the concern of all peoples, regardless of race or creed. The Jews are a most important integral part of the civilization of the world. They have entered into every mart and trade; they grace every profession; they have become artists and devotees of all culture. A blow struck against the Jews ceases to have racial aspects. It is an assault upon the entire civilized citizenry of the world. I am here as Mayor of the city that is heralded as one of Brotherly Love, where liberty was born, and where we boast of the preservation of our sacred shrines of liberty. We have held out the open door of opportunity to the peoples of the world to come here and enjoy our democracy and take advantage of all the opportunities of trade and business that we have to offer. Therefore, a clarion cry of protest should go out to all the world from this Cradle of Liberty, and we should not only join with our brothers across the seas in sympathy, but we should contribute toward their rehabilitation and give until it hurts."

Before leaving the meeting the Mayor increased his contribution previously announced from $100 to $500.

RABBI MORTIMER J. COHEN'S ROUSING APPEAL

The principal address of the afternoon was delivered by Rabbi MORTIMER J. COHEN, minister of Congregation Beth Sholom. Rabbi Cohen's address follows:

The days of the month of Ellul are upon us, and we approach the great and terrible days of Rosh Hashana with hearts that are filled with grief and sorrow. We visit the graves of our beloved departed this year, not only to pour out our personal sorrow and anguish but also as mourners for our brothers and sisters who have died in Palestine Al-Kiddush Ha-Shem for the sanctification of the name of God. These events, so horrible in their brutality, so bloody in their savagery, have shaken our souls to their foundations. We are as people who have been suddenly stricken blind, and we walk about in the darkness of our sorrow with clouded eyes and stumbling feet. Whither shall we turn for comfort in these hours of crisis? Whither shall we look for balm to assuage our troubled hearts? To whom shall we stretch out our hands for consolation and for comfort? The Lord is my Light and my Victory. He is the fortress of my soul—be strong and let thy heart be filled with courage and hope thou in the Lord." (Psalm 27). These words that we say in this Psalm daily in the month of Ellul, express our confidence and our hope. Even though enemies surround us, God is the fortress of our souls. Even though defeat seems to set the terrible mark upon us, God is our victory. Even though deep darkness surrounds us, God is our light by which we walk. Therefore, be strong, take courage, and God will fulfill the hopes of our souls. The history of our people has been a long and bitter story of bloodshed and martyrdom. Against no people other than Israel has Humanity shown how deep can be the degradation of its soul. Against no people but Israel has Humanity revealed the beastial savage heart that can move men to crimes, with no sense of shame for their violence. This martyrdom is not a new thing in our history. We know how to die. The pages of our history are scarred with the pictures of persecutions, pogroms and massacres. But through it all there is no hate in the heart of the Jew. There is no sign of defeat. We refuse to be broken upon the wheel of man's inhumanity to man. Look through the ages and see the picture of our people, as the scroll of history is unrolled. I see the picture of Rabbi Akibah, when the Roman Empire smote its iron heel upon the Jew. I see Rabbi Akibah, scholar, saint and patriarch, tied to the stake, amidst the flames that consume his body, but could not touch his soul. He cries, "Now I know what it means to love God, with all my heart, with all my might." And as the flickering flames consume his body, he utters the cry that has been the battlecry of Israel through the ages:

"Hear, O Israel, the Lord is Thy God, the Lord is One."

I see another picture of our people in Spain; the hideous Inquisition holds them in bondage. I see the catacombs and our people gathered upon Kol Nidre night in the cellars of their homes in fear and in terror to worship their God. I hear the knock of the Inquisition's hand upon the door and I see the soldiers, the blackrobed soldiers of the Inquisition stretch out their hands and bring our brothers and sisters before those prejudiced tribunals for heresy. I see those men and women, our ancestors, lashed to the stake and the torch set fire to the kindling. I see their eyes turned up to the heavens as in despair, yet with great and infinite courage they cry the cry of Jewish martyrdom:

"Hear, O Israel, the Lord is our God, the Lord is One."

I see another picture enrolled before my eyes. I see the Russia of the Czars, that cruel Russia, that terrible Russia, that Russia of Kishineff, the Russia that with knout and with sabre made bitter the life of Israel. I see those terrible Cossacks whirling down the streets of the city. I see them entering the Synagogues, seizing the Sefer-Torah, with mockery and besmirching it in the dust and mud beneath their feet. They enter the homes of our brothers and sisters, they slay, they rape and they kill without feeling, without decency, with no humanity. Oh, how those brothers and sisters of ours, with their homes in flames and their bodies broken and crushed beneath the hoofs of the wild Black Hundreds keep their courage and their faith, as they, too, handed down the cry of a martyred people—"Hear, O Israel, the Lord is our God, the Lord is One."

Now in our own day we see Eres Yisrael the hope of our people. We see its blue skys reddened with the flames of destroyed Jewish homes, its brown soil made crimson with the blood of our brothers and sisters. Jerusalem the city of Peace, has become a den of carnage. Hebron the city of the Torah has become the symbol of brute power and savagery. Safed the beautiful city of the Kabbalah has become the city and symbol of Israel's grief. These Jews too, now know the taste of Jewish martyrdom, their hearts and souls too cry—"Hear O Israel, tha Lord is our God, the Lord is One."

Oh, my friends, I see another picture, a picture that is painted by our sainted Rabbis, where they tell the story of Moses and the Burning Bush. Why they ask did God speak to Moses out of the Burning Bush, that was not consumed, and they answered that Moses was afraid of the Egyptians. He was afraid that they would destroy his people. He was afraid that this mighty Empire, this terrible great and cruel people would destroy and consume Israel. And God pointed to the Burning Bush and said. "Even as this bush burns and is not consumed, so my people Israel may be hounded and persecuted, they may be slain, and they may be burned, but they can never be consumed. Israel is the Am olam, the Eternal people. Oh, my brothers and sisters, in this hour, let us hear in our hearts, and in our spirits, that martyred cry that has rung down the ages from the lips of Rabbi Akibah, through the Inquisition, the misery of the Crusades, the massacres of Russia, even from the lips from our brothers and sisters in Palestine to-day—"Hear O Israel, the Lord is our God, the Lord is One."—*The Jewish Exponent.*

ARABS' CONSCIENCE STRICKEN, HEAR VOICES OUT OF CAVE

Jerusalem—The pangs of conscience felt among certain elements of the Arab population at Hebron for the anti-Jewish massacre on Saturday, August 24, have found expression in a legend which is now spreading among the local Arab population, reports the correspondent of the "Palestine Bulletin," only English daily newspaper in Palestine.

"Why have ye slaughtered my children, ye sons of Ishmael? Why dishonored your father's name? This and similar cries are said to have been heard by Arabs on many nights, emanating from the Cave of the Machpellah, the tomb near Hebron, where the patriarchs, Abraham, Isaac and Jacob were buried, according to the biblical narrative.

The Machpellah, sacred to Jews and to Moslems, is now the site of a mosque. Local Arabs relate that since the massacre the wrath of the patriarch, Abreham, has been aroused. At first, there is a low moaning coming from the tomb of Abraham, followed by wails, then words uttered indistinctly, growing clearer as the night draws on. Women are said to hear a woman's voice cry: "Why have ye shed innocent blood? Why did ye not have pity? Why have ye slaughtered my children?"

The Arabs of Hebron are greatly disturbed by these voices and the legend is spreading rapidly among the population. The Arabs are considering ways of appeasing the spirit of the patriarchs.

SOCIAL AND PERSONAL

Mrs. R. E. TOEG and Miss DORA TOEG are expected to arrive in Shanghai on the 9th instant on the steamer *Chenonceaux*.

Mr. MAURICE SIMMONS has arrived from San Francisco on a brief business trip and is staying at the Cathay Hotel.

SIR ELLY KADOORIE, K.B.E., and Mr. J. E. SALMON have returned to Shanghai from Hongkong.

Master MORRIS KATZ, son of Mr. and Mrs. J. B. KATZ, has entered San Rafael Military Academy, California, this autumn.

A number of Jewish sharebrokers have joined the local Stock Exchange lately, namely, Messrs. SION SUDKA, MOISE EZRA, E. E. SHAHMOON and M. E. DANGOOR. Mr. J. A. SUDKA, a senior member of the Shanghai Sharebrokers' Association (which has been absorbed by the Shanghai Stock Exchange) has retired and his seat was taken by his son.

Mr. A. I. LAREDO left for Casablanca on the 19th ultimo, after staying here for about three months. Mr. LAREDO is a prominent leader of the Casablanca Jewish community and takes an active interest in Jewish affairs. It is not improbable that he will return to Shanghai next year in the interest of his firm which is largely interested in Tea business.

News has reached us of the death of Mr. HAIM SOLOVEICHIK, at the age of 58, which took place in New York in August last. The deceased was a native of Russia where he was a timber merchant. He was very active in Zionist circles in East Siberia and the Far East during the last thirty years. He was also active in Jewish relief work in Vladivostock and Harbin. He visited Shanghai some years ago, on a mission for the Talmud Torah in Harbin after which he left for the United States. He was a very popular man and wore a very attractive personality. The deceased leaves a son residing in California and two daughters in Vienna. His wife predeceased him at Harbin some years ago.

A correspondent signing himself VICTOR GRANT in the *Hebrew Satndard* of Sydney, of September 13, pays the following tribute to Sir MANASSEH MEYER, the leading Jew of the Far East:—"I wish through the medium of your widely read columns, to express on behalf of myself and other Sydney Jewish visitors to Singapore, on the occasion of the wedding of Miss REBA BARNETT our great appreciation of the Jewish hospitality extended to us by SIR MENASSEH MEYER. He, with his charming daughter, opened their hearts and their palatial homes to us—strangers in a strange land—and showed that the bond of Jewry made of us welcome guests in this distant part of the Empire."

Mr. and Mrs. VICTOR LEVY are returning to Singapore next week, after spending a pleasant holiday here.

Mr. and Mrs. MAURICE BENJAMIN have returned to Shanghai from their vacation in Europe and America. They are staying at the Cathay Hotel.

Mr. and Mrs. I JACOB announce the birth of a daughter.

The Shanghai Communal Association acknowledges with thanks the receipt of the following contributions in memory of the late Mrs. S. S. SOMEKH, Mr. Sam Perry and Miss M. Perry, $25, Mr. R. D. TATA $20. and in memory of Mr. J. SPUND $10. from Mr. N. W. HICKLING.

Mr. JACOB G. DOBRISHMAN has left for North China on a business trip where he expects to stay for a fortnight.

Due to the unrest in Harbin there is a daily influx of fresh arrivals here from Manchuria, which adds more strength to the growth of our Ashkenazi community.

Mr. LEO A. MEILMAN of New York who arrived here recently left for Tientsin on business.

Miss F. KANN, a graduate of the Petrograd Conservatorium and for many years a resident of Harbin, has arrived in Shanghai where she has opened a studio for singing and piano lessons.

[*Continued from page 22*]

which has accompanied those events. I am gratified to note that order is being rapidly and completely restored, and while it would not be proper for me to comment upon the views which you have set forth concerning the future of Palestine, it is entirely fitting that I should emphasize my conviction that the cause of civilization, because of better understanding among peoples of different races and religions, is never served by violence and recrimination. It is my earnest hope that, as soon as order has been fully restored, the competent and the responsible authorities, animated by a sincere desire to do justice to all parties concerned, will be able to bring about peace and cooperation. "If you, the delegation, can play a part in emphasizing those qualities of moderation and thoughtfulness which are so needed in any approach to the pressing problem of Palestine, you will have served an eminently useful and an eminently American purpose."

BEN AVI TO SUE MUFTI FOR LIBEL

A suit for libel against the Grand Mufti for statement he made in the interview he gave to Reuter's News Agency in which the head of the Moslem Supreme Council made charges that the Jews had instigated the riots, will be brought by Ittamar Ben Avi, Hebrew publicist and editor of the "Palestine Weekly." Mr. Ben Avi will bring suit against the Mufti for declaring that he, Mr. Ben Avi, has warned Vladimir Jabotinsky, leader of the Zionist Revisionists, that his policy would lead to bloodshed.

PRECAUTIONS

Jerusalem, Oct. 12.

Elaborate precautionary measures have been taken by the authorities in order to protect life and property during the forthcoming Jewish festivals. The British Authorities have forbidden the erection of screens between various sections of the Wailing Wall meant to insure privacy to the praying Jews during their devotions. This measure taken prior to the festivals will prevent the forcible removal of the screens during the hours of devotion as was done last year, which action led to most bitter protests on the part of the Jews and to demonstrations by the Jewish community.—Transocean-Kuo Min.

JERUSALEM.—A preliminary estimate of the Jewish damages caused by the Moslem Arab attacks during the last fortnight, made by the Zionist Executive, shows that the damages amount to several million dollars. One thousand families who were formerly well to-do are now homeless and reduced to utter destitution. It was estimated that the amount of $1,000,000 will be required immediately for their rehabilitation.

FINES FORECAST

It is stated here on good authority that the Palestine government intends to levy heavy fines on the Arab villages whose inhabitants

[*Continued on page 29*]

SLAIN BY HIS OWN BROTHER ISHMAEL.

DAVID EPSTEIN, 17, of Chicago, American student slain by his own brother ISHMAEL. He fell heroically in the defence of his Fatherland, and died a martyr to Israeli National cause. EPSTEIN was a student in the Rabbinical College at Hebron and his memory will be cherished by *Kol Yisrael* in countless ages to come.

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THE CRISIS IN NEW JUDEA

STRICT PRECAUTIONS IN JERUSALEM

Jerusalem, Oct. 5.

The most stringent precautionary measures have been taken by the British Authorities to prevent any interference from Arab or other quarters with the celebrations by the Jews of their New Year Day. Strong bodies of police have been stationed near the Wailing Wall and the Arabs have been forbidden to pass the Wall during the time of the Jewish devotions leading or carrying animals of any kind.—Transocean-Kuo Min.

HEBRON ARABS EXPRESS REGRET

A deputation of Arabs from Hebron, where 45 Jews, including 12 Americans, were massacred on August 25, to-day expressed to the director of the Zionist Anglo-Palestine Company regret for the trouble which occurred there. Blame was placed on the governor of Hebron for not interfering after the first murder, which occurred on the eve of the massacre. The mob interpreted his attitude as encouragement of lawlessness. When Hebron Arabs brought vegetables and cattle to the Jerusalem market as usual yesterday, Jews steadfastly refused to buy the products. Prices dropped rapidly and the Arabs were compelled to sell to Jerusalem Arabs at very low rates or take their goods home.

ZIONISTS THANK PRESIDENT HOOVER

A telegram of thanks for the statement addressed to the Madison Square Garden protest meeting against Arab outrages in Palestine ,held on the night of Thursday August 29, has been sent to President Herbert Hoover by the administrative committee of the Zionist Organization of America. Similar messages of thanks have also been addressed to Vice President Courtis, Secretary of State Stimson, Senator William E. Borah, Senator William H. King and Senator Robert H. Wagner for their public expression of sympathy with the Jews in Palestine and for their active aid in strengthening the Jewish position. The telegram to President Hoover read as follows:

"Sept. 1, 1929.—President Herbert Hoover, Washington, D. C.—We are requested to convey to you the profound gratitude of the Zionist Organization of America, the United Jewish Organizations of New York, and of the members of the delegation whom you so kindly received on August 27 last for the note of hope and optimism which you struck in your message to the Madison Square Garden protest meeting. The Jews of America feel heartened by your statement saying, 'I am confident out of these tragic events will come greater security and greater safeguards for the future under which the speedy rehabilitation of Palestine as a true homeland will be even more assured." We hail these words as expressing the mind of America and the resolve of the civilized world that the great work of reconstruction which has been so well begun in Palestine must not retreat much less surrender before the onslaught of fanaticism and savagery. Your forward looking statement, which accords with utterances made on previous occasions by Presidents Wilson, Harding, and Coolidge, and with the unanimous resolution adopted by both houses of Congress in September, 1922, approving these aims and purposes, will bring consolation to the bereaved and renewed hope to the forces of progress and reconstruction. You have earned the eternal gratitude of an unforgetting people. Believe us to be. Mr. President, very respectfully yours, David J. Kaliski, Acting Chairman, Emanuel Neumann, Chairman, Committee on Information, Zionist Organization of America."

INDIAN MUSLIMS AND PALESTINE

Simla, Sept. 3.

Mr. Fazal Rahimtullah and Mr. Ismail Khan, Secretaries, All-India Muslim Conference in a statement to the Press say that the Mussalmans of India are greatly perturbed by the grave happenings in Jerusalem over the bitter and acute controversy, which has been going on for sometime past between Muslims and Jews, with regard to the Wailing Wall, which forms an integral part of the famous mosque of Omar, and are keenly watching the attitude of the British Cabinet in the matter. It behoves the Government of India to acquaint the British Cabinet with the strong resentment which the Muslims feel at the utterances of British statesmen over this affair and to warn it in time not to adopt any policy calculated to interfere with the religious rights of Mussalmans if it wishes to avoid another religious agitation. The Government of India should be aware by now that the Mussalmans of India stand solidly behind their Arab brethren. This matter is to be discussed at a meeting of the Board of the All-India Muslim Conference to be held in Simla on September 8 and thereafter a deputation will wait on the Viceroy.

"HANDS OFF ARABS"

Simla, September 2.

Mr. Mahomed Yakub Deputy President of the Assembly, has issued the following statement:—

The disquieting news of the Jew-Arab tension and the consequent riots in Palestine, Haifa and Jaffa, is causing great sensation amongst the Musalmans of India. Palestine and its holy places are held in great reverence throughout the Muslim world, and the Buraq (the Wailing Wall), which is said to be the cause of the present distubance, is as sacred to the Indian Mussalmans as to the Arabs. It is feared that the Jews, through the influence of prominent leaders of their community like the Marquis of Reading, who is reported to be shortly proceeding to Palestine, may bring pressure to bear upon the British Government to do injustice to the Arabs, who have got no such influence to back up their cause in England. The Arabs' claim for having a democratic government in their country must receive the sympathy and support of all true Britishers, specially the party, which is now holding the reins of administration at Downing Street. I hope and trust that the Government of India, being the greatest Muslim Government in the world, will keep the British Government informed of the intensity of the feeling of the Indian Mussalmans in this matter, and let the Cabinet know that any injustice or harm done to the Arabs in Palestine will cause the greatest resentment and disaffection amongst the Mussalmans of India.

VIEWS OF "THE INDIAN DAILY MAIL"

We are glad that the Government of India did not refuse to answer Maulvi Mahomed Yakub's question regarding the outbreak in Palestine on the technical plea that it involved a question of Imperial foreign policy which was not within the purview of the Legislative Assembly. Sir Denys Bray's answer must help to assure the Indian public that the Government of India are keeping his Majesty's Government informed of the feeling in this country, not only, we may say among Mussalmans, but among all classes of the population. The Palestine problem to Indians is not one between Arabs and Jews, but one affecting the merits of the policy of encouraging under official auspices immigration to the detriment of the native popultion of the country. If, as is accepted in the face of all countries, each country has the right of determining the composition of its populations, the people of Palestine are entitled to demand that the Balfour Declaration, issued without their consent, should be withdrawn and that Palestine should be left to develop normally like other countries. The Zionist movement has created very little interest among Indian Jews, and we doubt if it embraces them. At any rate, we have not heard of any considerable influx of Jews from India into Palestine.—Indian Daily Mail.

MUSLIMS IN PALESTINE

Simla, Sept. 6.

At the meeting of the Working Committee of the All-India Muslim Conference held this evening at Sir Mahomed Shafi's residence, resolutions were drafted sympathising with the Muslims in Palestine, urging the British Government to grant dimocratic Government to placed Palestine, protesting against the restrictions placed upon the Ali Brothers by the South African Government, and urging the Government of India to persuade the Union Government to remove those restrictions. The question of sending a delegation to England was also considered. . . . .

PROTEST MEETING

Rander, Sept. 6.

A mass meeting of Muslims of Rander was held under the chairmanship of Moulvi Mohamed Heosain at Chunarwad Mosque on Friday. The following resolutions were passed unanimously. One resolution protested against "Jewish pretensions to the Wailing Wall as being contrary to Islamic law." Another resolution protested against the Balfour Proclamation and "the oppressions on Palestine Arabs," and appealed to Government and the League of Nations not to enforce the Proclamation.

"THE PALESTINE PROCLAMATION"

To the Editor the "Indian Daily Mail"

Sir,—The article you write in your paper of the 3rd instant under the caption. "The Palestine Proclamation" is likely to mislead your numerous readers and I would therefore venture to write the following to which I hope you will give prominence in your paper.

The surprising discovery you make about the infiltration of news from Palestine, I am sure, will not meet with the approval of your readers—it is, to put it mildly, that you have discovered a mare's nest. You write "these messages (the messages from Palestine) were evidently censored and, therefore, they may be taken to indicate the mind of the authorities." In fact, at the very outset when the trouble first started, we were informed that the news from Palestine was subject to censorship but that does not mean that it was so carefully sent as to contain misstatements of facts or "to indicate the mind of the authorities." "Reuter" is an independent news bureau and they as far as possible give us a true and faithful representation of facts.

An instance in point, apart from Sir John Chancellor's Proclamation is the report of a tour made by Mr. Harry Charles Luke, the Acting High Commissioner, and "Reuter's" special correspondent through Safed after the occurrence of the ghastly murders. They inform us of the "terrible sight and smell of blood still universally pervading." You will notice here that there has been no mincing of facts. This incident has later been enlarged upon in Sir John Chancellor's Proclamation in terms none too strong as, "savage murders of defenceless Jews regardless of age or sex." Surely, Mr. Editor, there has been no distortion of facts here. As a matter of fact, experience has taught us that in such cases Government is likely to suppress the list of actual casualties and hide the true state of affairs so we may take it that the official figures are not what they should be but more on the higher side. Then you cannot possibly accuse "Reuter" of being pro-Jewish. The facts are there and however ugly they pay be, still they must be faced. Merely summarising the messages is no proof whatsoever of your writing that "it will be seen from this narrative that the allegations of atrocities had emanated almost exclusively from Jewish sources——" The information, let me emphasize has not been transmitted by the Jewish Telegraphic Agency or any Jewish Agency but by an impartial news bureau. Lower down in your article you write: "It is clear that the Jews on the whole have been the greater sufferers and we deeply sympathize with them in the calamity of which they have been the most numerous victims." If, as you say, the information that we have been receiving has "emanated from Jewish sources" how is it, may I ask, that you come to this conclusion? May I ask you what has led you to be of the opinion that Jews have been the most numerous victims and sufferers, if you have been taking the telegrams with a grain of salt?

DAVID I. SARGON.

Bombay, 4th September, 1929.

[The messages from Palestine to-day furnish an answer to our correspondent's criticism.—Ed. I. D. M.]

JEWS, ARABS AND CHRISTIANS

Sir John Chancellor does not mince matters. His proclamation puts the entire blame for the Palestinian atrocities uppon the Arabs. There has been a "savage murder of defenceless Jews regardless of age of sex." Consequently, discussions regarding constitutional changes are to be suspended. At the moment Sir John Chancellor and the Government of Palestine must do all in their power to restore law and order. Recent reports show that the rioting ceased as suddenly as it began. But animosities continue, and some time must pass before discussions on constitutional changes can be conducted in a suitable atmosphere. And yet the need for constitutional changes remains. No one can reasonably make the massacre of Jews, horrible though it was, an excuse for impeding the legitimate progress of the country. Whenever there are riots and disorders, a wise government, while firmly restoring law and peace, seeks to remove the causes of war. Nothing could have illustrated more vividly than the events of August the thoroughly unsatisfactory bases of government in Palestine. Even before 1914 there were great difficulties. The Arabs were the majority, and they rightly considered that their claims were greater than the Jews or the Christians, who were small if powerful minorities. Then, yielding to sentiment —St. Sophia for the Christians and Jerusalem for the Jews—and to the Zionist sympathies of Lord Balfour, who was the Foreign Secretary, a Government which had to subordinate every consideration to the winning of the war promised that Palestine should become a national home for the Jews. From the Balfour declaration there could be no withdrawal. The Anglo-Catholic clergy might protest against the retention of St. Sophia by the Turks. But Constantinople, whatever the Grecian glories of ancient Byzantium, is now a Turkish city. To place Constantinople under the domination of Greece, or even under

the control of Britain as a mandate of the League of Nations, would have been sheer folly. The truth is that the cry of "St. Sophia for the Christians and Jerusalem for the Jews" was no more practicable than the cry of "Hang the Kaiser," though it probably sounded a little more charitable. The war was not fought for Zionism, and even if it were, there is no reason why a portion of the captured German colonies should not have been given to Zionist leaders for development as a Jewish national home. Few of the early Zionists insisted that the Jewish National Home must be Jerusalem. But the Balfour Declaration introduced a new era in Palestine. The number of Arabs is reduced, while the number of Jews has risen from seventy-four thousand before the war to one hundred and fifty-seven thousand. It is absurd to suppose that the Arabs do not resent this intrusion; for they care nothing about the Balfour declaration. It is equally absurd, however, to suppose that there can be any return to the status quo. Good may yet come out of Palestine. The Arab, the Jew and the Christian must be taught to live together in peace. If the limit of the Jewish intrusion has been reached—and there are indications that it has—the work of reconciliation can begin. But the massacre which might have become wholesale shows how far distant is the goal of reconciliation, without which there can be no co-operation and no national unity. The task before Britain's representatives is not enviable. Outside influences may operate to make it impossible. But the sane attitude of Sultan Ibn Saud compares favourably with the attitude expressed by many Jews in America and by Lord Melchett, who recently gave Palestine the honour of a cold-weather visit.—Indian Daily Mail.

"ABOLISH THE MANDATE"

Under the above caption, The Bombay Chronicle devotes a leader calling upon the League of Nations to abolish the Mandate given to Great Britain and to declare Palestine an International Settlement. It is evident that our contemporary has a very poor conception of treaties and obligations signed by Great Britain and the Jews, otherwise it would think twice before asking England to abrogate the Balfour Declaration. It is amazing to see to what extent certain critics can go in order to foist their own views upon their readers. We publish the article just in order to illustrate the mentality of our Anglo-Indian contemporary. It says:—

The situation in Palestine is officially reported to be quiet and the British Government have appointed a Commission of Inquiry under the chairmanship of Sir Walter Shaw, a retired Colonial Judge, to investigate and report on the causes of the immediate disorders. But no inquiry which does not go to the root of the problem in Palestine will ever be of any real use. The British Mandatory Power cannot white-wash the inconvenient fact that it has failed miserably in keeping the peace between the Arab and the Jew a difficult task which the Turkish rulers of Palestine managed to accomplish. On the contrary, the impression gains round amongst the Arab, as is indicated in the latest declarations by the Arab Executive Committee, that the proclamation issued by Sir John Chancellor is only another evidence of the attitude of gross partiality on the part of the Mandatory Power towards the Jews. If the Commission of Inquiry is to begin its work in an atmosphere of friendly response to its labours, the essential pre-requisite is the recall of so tactless an official as Sir John Chancellor. Nor will irresponsible speeches of British ex-Cabinet Ministers like Mr. Winston Churchill make the Commission's task any easier. Mr. Churchill's effusions at Vancouver, duly wired over to Jerusalem, will furnish additional fuel for Arab resentment. To him the disorders in Palestine are only a "bloody foretaste" of what would happen to Egypt and India if British control were withdrawn from these lands. The description by the British Imperialist of the Arab population as a savage horde, as a set of barbarous people out to destroy defenceless Jews, is sure to fan the flame of Arb distrust of British intentions further. Maulana Mahomed Ali in his exhaustive statement refers to the causes which engendered that distrust, causes which still operate to-day. The Arab apprehensions that gradually the Jews are establishing with the help of the British power a political and economic ascendency over them are well-founded. If the Arab, the Jew and the Christian are to live in Palestine peacefully and amicably for the promotion of common good, the only way to secure this much to be desired ideal is for the League of Nations to abolish the Mandate conferred upon Britain and to insist upon the introduction into Palestine of genuine responsible Government, in which every community inhabiting the land has its fair share.

EINSTEIN'S MESSAGE TO BRITISH EMBASSY

Berlin, Sept. 1, (J. T. A.) Four mass meetings were held simultaneously in various parts of the German capital to protest against the Palestine outrages. Seven thousand persons attended the meeting. Prof. Albert Einstein, famous scientist and author of the theory of relativity, addressed a letter of protest to the British Embassy in Berlin. In a letter from the famous scientist read at the meetings, Dr. Einstein urged continuance of the peaceful reconstruction work in Palestine. "We demand that the Mandatory Power protect the peacefully working man, that it draw Jewish police into the service. We reproach the mandatory power for insufficiently fulfilling its duty. We condemn Chauvinism. Now we must multiply our efforts in behalf of the sacred cause," Dr. Einstein declared. A protest resolution was adopted emphasizing the Palestine government's inability and negligence and declaring that the Palestine government was mainly responsible for the massacres. An essential change in the administration, dismissal of the guilty officials and reorganization of the police, employing many Jewish police, safeguarding Jewish rights at the Wailing Wall and increased immigration, were demanded. "We appeal to the Jewish people to work with doubled energy for the realization of the Balfour Declaration," it read. An attempt on the part of a group of Communists to disturb the meeting was frustrated, the police removing the disturbers.—The Jewish Advocate.

ARABS POSTPONE STRIKE

Jerusalem, Oct. 1.—The proposed Arab strike has been postponed pending the visit of a delegation representing the Arab Executive to the High Commissioner. It was reported yesterday that, after meetings at Haifa, Jaffa and Jerusalem to protest against the sentences passed on more than 600 Arabs in connection with the recent disturbances, the Arabs decided to close all their establishments throughout Palestine and to cease all work on Wednesday.—(Reuter's Agency).

[*Continued from page 24*]

participated in the anti-Jewish attacks and lootings, under a collective punishment ordinance promulgated. Colonel Frederick H. Kisch, chairman of the Palestine Zionist Executive, received assurances from the British military headquarters that military posts were stationed at all isolated Jewish settlements and that the posts will remain there until it is agreed that they may be safely withdrawn

MOSLEM LEADERS ACCUSE MUFTI

Jerusalem, September 26, (JTA).—The accusation of Jewish leaders against the Grand Mufti of Jerusalem as being responsible for the anti-Jewish outbreaks has been substantiated by Mohammed El Feluji, one of the Mufti's opponents.

While the Mufti's party is continuing its agitation of slander and boycott against the Jews, Mohammed El Feluji issued a statement defending the Moslems of the village Agour, near Hebron, where a resolution was adopted declaring: "We find the Moslem Supreme Council incompetent to defend our rights and unrepresentative of the opinions of the majority of the people. We reject the draft ordinance continuing the Mufti in office for life and imposing new taxes upon the peasants. We are convinced that the former elections of the Grand Mufti were irregular."

El Feluji accuses the Grand Mufti's party of cowardice in using the recent disturbances to unite all Moslems artificially. "The Mufti appears before the people as a true nationalist and as a defender of the Arabs, while before the government he appears as an enemy of the Jews and as one who seeks to pacify the present agitation. The fact of the matter is that he is always a prevaricator and coward, who opposes his people's interest trampling upon the people to elevate himself."

It became known here that the Grand Mufti will institute proceedings against the Tel Abib Hebrew daily "Ha'Aretz" for publishing an article entitled: "The Bloody Hero." The article constituted an answer to the Grand Mufti's statement accusing the Jews of starting the disorders.

While the "Doar Ha'yom," Jerusalem Hebrew daily was suppressed ostensibly for the publication of Reuveni's poem, the "Felestin," Arab paper, reprinted the same poem. The "Felestin" was merely warned by the Acting District Commissioner of Jaffa that the publication of such matter will lead to suspension. The Hebrew daily was closed without previous notice.

DAMAGES SUFFERED BY JEWS

London, Sept. 26 (JTA)—The total amount of damages in Palestine from the recent disturbances well exceeded £1,000,000, according to the Jerusalem correspondent of the London "Financial News." In Hebron alone the damages are estimated at $750,000. The Palestine treasury is neither liable nor able to meet such heavy obligations, writes the correspondent. It is unlikely that much loot will be recovered from the Arabs, and it is difficult to say from where the indemnities are to come.

Everybody expects the admission, in principle at least, that the sufferers are to be indemnified. It will doubtless be necessary to compensate the victims in order to enable their resumption of normal occupations and to maintain the good name of Palestine in the commercial world markets.

Jerusalem, Sept. 26 (JTA).—Major Campbell, District Commissioner of Southern Palestine, returned from leave last Thursday. Major Campbell is considered a firm and capable administrator and has been repeatedly mentioned for the post of Chief Secretary of the Palestine government. One hundred new British constables, the majority of whom are former guardsmen, have arrived in Palestine and taken up their duties.

EGYPTIAN CHIEF RABBI TO SEEK PEACE BETWEEN ARABS AND JEWS

Cairo, Sept. 26 (JTA).—Rabbi Haya Nahum Effendi, Chief Rabbi of Egypt, and former Chief Rabbi of the Turkish Empire, who returned this week from Europe, will undertake efforts to bring about peace between the Jews and Arabs of Palestine.

"I will do my utmost in order to bring about peace," the Chief Rabbi stated to the correspondent of the Jewish Telegraphic Agency.

The "Mocattam," most influential Arabic daily in Egypt, supporting the Egyptian Chief Rabbi's mission of peace, published an article in which it declared: "We hope that the Rabbi, having influence in Jewish and Arabic circles in Egypt and Palestine, will endeavor to bring about mutual understanding and peaceful work between the Arabs and the Jews."

Sheik El Islam El Tafazani, highest Mohammedan religious authority here, visited the Chief Rabbi and expressed the sympathy

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THE "JAZZ SINGER" FILM

On Tuesday next, the Grand theatre will screen the above picture in which the life of Al Jolson is depicted. In this film he sings "Kol Nidre" and also "Eli Eli" which should be of interest to our readers. Al Jolson is a leading Jewish entertainer to-day and his reputation has grown in recent years by leaps and bounds. Readers of ISRAEL'S MESSENGER should not miss the opportunity of seeing and hearing Al Jolson at the Grand theatre, the leading picture show in town, next week. Remember "Jazz Singer" is a Jewish film and well worth seeing.

[*Continued from page 26*]

of Moslems for the Jews. He also expresed the hope that the Jews and Arabs will find a way of common work to the mutual advantage of both parties.

NAMES OF MARTYRS TO BE INSCRIBED IN GOLDEN BOOK

Jerusalem, Sept. 26 JTA).—The names of the martyrs who were slain in the Moslem Arab outbreak in Palestine will be inscribed in the Golden Book of the Jewish National Fund.

A memorial service for the victims will be held in synagogues throughout the world on the Day of Atonement.

TRIBUTES PAID TO MEMORY OF LOUIS MARSHALL

Zurich (J. T. A.).—The body of the late Louis Marshall, who died here last week, was transported to the Friesenberg Jewish cemetery, near here, where the formalities of sealing his coffin, and destroying his passport took place before the American Consul. Dr. Judah L. Magnes, chancellor of the Hebrew University, his brother-in-law, said that arrangements for the transportation of the body to the United States had not yet been made, but will probably be completed before the end of the month.

Non-Jews joined with Jews in mourning the passing of Louis Marshall last week. Notable among the tributes paid to the departed leader was the following from President Herbert Hoover:

"I am deeply grieved to learn that my friend, Louis Marshall, has passed away. His eminent services in law, government, conciliation and philanthropy will remain of enduring value to his country. His Jewish brethren will long gratefully remember his successful labours in promoting mutual respect and good will amongst the races. But above all, he will linger in memory as a loveable man and a loyal friend."

CONSOLES SON

He also sent the following message to James Marshall:

"Please accept my deepest sympathy in the loss of your father, who was distinguished in his every public relation as a citizen and beloved in his every human contact as a friend."

Secretary of State Henry L. Stimson: ". . . His work for the betterment of the conditions of his fellow men, regardless of race or creed, has been indefatigable. Our country has lost a faithful and loyal citizen, whose death will be sincerely mourned."—Intermountian Jewish News.

SUGGESTS U. S. TAKE PALESTINE MANDATE

London, Sept. 19 (J. T. A.).—There is reason to believe that America might be willing to take over the Mandate for Palestine, declares the London "Evening Standard."

Rarely has the Fascist state and the Vatican shown such complete unanimity as on the Palestine question, the paper adds. Both the Fascists and the Catholics critised the British administration and would like the Mandate given to Italy, coveting the Palestine Mandate above all other mandates because it means control of the holy places, not those of the Moslems and the Jews but of the Christians. "Not all Englishmen, and they are very numerous who desire England to withdraw from Palestine, are in favour of the Mandate being given to Italy. On the contrary, the great majority would be glad to see the responsibility assumed by the United States. We believe that America, which has always been interested in the leadership of Christian churches might be willing. This would be an excellent solution, although, here too, religious difficulties might arise. Although the British administration has kept an even balance between the various Christian churches, I imagine an American mandate would naturally involve the exaltation of Protestant bodies. Nevertheless, the orthodox church is in a strong position as Palestine property rights are in its hands," the "Evening Standard" writes.

NEW PIONEERS ARRIVE

Jerusalem, Sept. 19 (J. T. A.).—The steamer "Asia" arrived at Jaffa this morning bringing 205 haluzim, immigrants, tourists and returning residents. Among the 205 are 94 pioneers, 42 immigrants, 32 tourists and 37 returning residents.

HONDURAS ARABS PROTEST "MASSACRE"

San Pedrosula, Honduras, Sept. 19 (J. T. A.). The Sociedad Union Palestina of this city has registered its protest against the "massacres" perpetrated against the Arabs of Palestine in the following proclamation issued under the signature of its president, Jacobo D. Kattan, and secretary, Elias C. Juya:

"In the name of justice we protest energetically against the massacre of all our Arab brethren in Palestine and we strengthen their attitude against the Jewish invasion and pretense and demand the annulment of the Balfour promise."

The protest has been forwarded to the League of Nations, Prime Minister MacDonald of England, the High Commissioner of Palestine and King Fuad of Egypt.

ARABS STAGE PROTEST STRIKE

(Transocean-Kuo Min)

Jerusalem, Oct. 16.—In obedience to an order by the Supreme Moslem Council, Arab workers ceased work to-day and Arab shopkeepers closed their shops as a protest against the newly promulgated regulations permitting the Jews greater freedom in the exercise of their rites at the Wailing Wall. Order is being kept throughout the whole of the Palestine and also in the greater part of Trans-Jordania.

ARABS WILL OFFER PROOF

Jerusalem, Sept. 19 (J. T. A.).—Further proof that the instigators of the Palestine riots endeavoured to draw in the Transjordanian Arabs can be furnished by two prominent Arabs of Jericho who are prepared to give evidence regarding a great movement of Transjordanian Arabs on August 23, the Friday on which the outbreaks began.

BALFOUR'S NIECE BRINGS MESSAGE

London, Sept. 19 (J. T. A.).—Although the tragedy in Palestine was immense, it should be turned to good account, using it for consolidating the Zionist movement, strengthening them in their determination to build up the National Home in Palestine. This message was brought from Lord Balfour by Mrs. Dugdale, his niece, in addressing a meeting of the Federation of Women Zionist of Great Britain and Ireland.

SIR SAMUEL DENIES RUMOUR

Berlin, Sept. 19 (J. T. A.).—Sir Herbert declined to receive newspapermen upon his arrival here. He requested the Jewish Telegraphic Agency to deny press reports that Ramsay MacDonald, British Prime Minister, had invited him to resume the High Commissionership for Palestine.

CLERGYMAN LAYS BLAME ON GRAND MUFTI

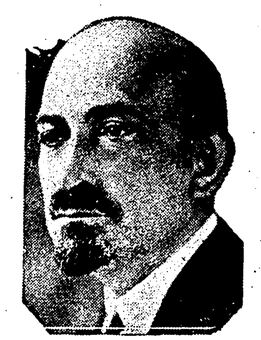
Philadelphia (J. T. A.)—Substantiation of the charges that the Grand Mufti massed the Arab attackers on the fatal Friday of August 23, was brought by the Rev. Donald G. Barnhouse, Christian clergyman, who just returned from Palestine. In an interview here, Rev. Barnhouse gave the information that the Grand Mufti housed 2,000 trained Bodouis, who know how to use rifles, in the court of the Mosque of Omar on the day of the outbreak in Jerusalem. He himself saw them hidden and was warned not to enter for fear that he might be mistaken for a Jew. Rev. Barnhouse declared, expressing his conviction that the Mufti planned the outbreaks. Rev. Barnhouse had an interview with the Grand Mufti and was photographed with him.

ERES YISRAEL RELIEF FUND

Amount already acknowledged	$314.00
Mr. S. ALBERT	5.00
X. Y. Z.	5.00
Mr. EDWARD NISSIM	5.00
Mr. J. M. JOSEPH	10.00
Mr. N. S. LEVY	5.00
Messrs I. SHAININ & Co.	10.00
Mr. J. S. ISAACS	5.00
Miss M. PERRY	5.00
Mr. S. M. PERRY	5.00

A draft for £30.0.0. has been duly forwarded by us to Col. F. H. KISCH, Chairman of the Palestine Zionist Executive, Jerusalem. In addition to this remittance, we are informed unofficially that a local organization, which desires to remain anonymous, has remitted £100/- direct to Jerusalem for the relief Jewish of the Jewish victims.

This story is told of a Jew who incognito was touring Spain. He visited a church and was shown by the sacristan a miraculous image. "How is it miraculous?" asked the Jew, and the sacristan replied, "When it sees a Jew the image weeps." The Jew waited for the miracle to occur but nothing happened. When he left the church the Jew handed the sacristan a substantial tip and said, "Well, your image is an infamous fraud. It did not weep when it saw me, and I am a Jew." "Don't say that aloud," replied the sacristan, "for I am also a Jew."



Dr. CHAIM WEIZMANN.

President of the World Zionist Organization and the Jewish National Agency. He carries to-day a great burden and responsibility and is happily, showing no signs of weakness or ill-health. At a recent protest meeting in London at Royal Albert Hall, against the Arabian atrocities, the Zionist leader said, "Our best security against the repetition of such calamities is a strong, soundly established Jewish National Home." Continuing he said," "In the presence of our dead, our hearts are bitter. But what they would expect of us in this tragic hour is that we should dedicate ourselves to complete that work for which they died. The one worthy monument which we can erect to our dead is a living Jewish National Home."

LETTER OF THANKS FROM CONSUL-GENERAL MR. M. SHIGEMITSU

The Hon. Secretary of the Shanghai Zionist Association has received the following letter of thanks from Mr. M. SHIGEMITSU, Consul-General for Japan, in reply to the one sent by the former to the latter expressing sympathy and condolence on the passing away of Gen. BARON TANAKA, ex-Premier of Japan:—

"JAPANESE CONSULATE GENERAL,
"SHANGHAI, 4th October, 1929.

"DEAR SIR,—I beg to acknowledge with thanks the receipt of your letter of the 1st instant, expressing on behalf of your goodself and your Association a deep sympathy and condolence on the death of GENERAL BARON TANAKA, the ex-Prime Minister of my country.

"Your goodwill and kind thoughts are greatly appreciated by me, and I am transmitting your message to my Government, so that it may be conveyed to the relatives of the late statesman. I am, Dear Sir, yours faithfully,

"M. SHIGEMITSU, *Consul-General*

"N. E. B. EZRA, Esq.
"Honorary Secretary, Shanghai Zionist Association."

REMEMBER THE JEWISH NATIONAL FUND AND THE PALESTINE FOUNDATION FUND IN YOUR LAST WILL AND TESTAMENT.

OUR BOOKSHELF

KEREN HAYESOD REPORT.

We are in receipt of a report issued by the Keren Hayesod, Jerusalem, prepared for the 16th Zionist Congress held at Zurich in July-August last. It covers a wide range of activities for the past two years which should help the reader to understand the great task undertaken by this Agency to upbuild the Jewish Homeland. We are told that the Keren Hayesod "has arrived at a turning point in its history. . . In order to achieve the end in view we must be able to count on the continuance of the loyal support on the part of all our friends and collaborators and on their redoubled efforts and sacrifices in behalf of our great cause." There is no doubt that the Keren Hayesod has played and is playing a great role. Its treasury should always be filled with silver bullets with which to restore the fertility of the land and at the same time increase the volume of immigration in order that the future security of the country may be assured. The building of a homeland cannot be compared to a building of a Concession or a village. The task before us is worthy of the time in which we are living. We would ask our readers to study well the report issued by the Keren Hayesod so that they may understand the reason why it is necessary to maintain the *status quo* and contribute liberally towards the Fund. Critics and criticism are not lacking, but to disarm them it is necessary to fortify oneself with facts and figures in order to defend a great cause. We are impressed with the report issued which covers the ground in all lands inhabited by Jews. Here is an institution which unites Jewry together upon a splendid platform. Here is evidence that Israel is determined to contribute both money and muscles for the rehabilitation of his homeland. The report under "China, Siberia and Japan" is given in brief and we reproduce it below:—

"Early in January 1928, Mr. Gero. Krishevsky arrived in Shanghai as delegate of the Keren Hayesod. Apart from Shanghai, Mr. Krishevsky visited Tientsin, Mukden and Harbin, and also proceeded to Kobe in Japan. In each of these towns new committees were formed, Mr. Krishevsky everywhere succeeded in winning the support of prominent people for the work of the Keren Hayesod. Special importance attaches to the fact of Mr. Krishevsky having been able to secure official recognition by the authorities in Peking of the Zionist Organization as well as of the two central funds the Keren Hayesod and Keren Kayemeth. Without this recognition, an organized system of work had been impossible. On the return journey, his boat touching harbour at Hongkong, Mr. Krishevsky paid a brief visit to that city. Valuable publicity service was rendered and the delegate's work was greatly facilitated by "Israel's Messenger," a periodical of long standing, published in Shanghai under the editorship of Mr. N. E. B. Ezra. Towards the close of the period covered by this report Dr. Ariel Bension, accompanied by Mrs. Bension, proceeded on a tour of the Far East, China included. The first reports to come to hand on Dr. Bension's activities give every promise of his achieving good results for the Keren Hayesod."

REPORT OF THE EXECUTIVE OF THE ZIONIST ORGANIZATION. Published by the Central Office, 77 Great Russell Street, London, 1929. Price 2/-.

We are in receipt of the above report nicely printed for presentation to the delegates of the Sixteenth Zionist Congress, at Zurich, July-Augst, 1929. Part first deals with political work; part second with Organization and Administration, part third and fourth, financial reports and financial institutions; part fifth covers work in Palestine and part sixth concerns Federations and Separate Unions. There is no doubt that the World Zionist Organization is assuming in character the functions and duties of a Government and deriving its strength and resources not from one territory but from 72 different countries. We would like our readers to study the report in question, so that they may be ready to reply to some of the allegations made against the Organization by critics. The range of countries covered in the report shows the universality of the movement and the unity of Israel in sheltering herself under its wing. Never since our national tragedy was there such a nation-wide campaign and desire to stand solidly behind a national movement, such as Zionism, and to uphold it upon democratic principles. The report before us is an encyclopedia which gives a bird's eye view of Jewry in all lands. Under "China" we are given the latest activities of the movement; we reproduce it *in extenso*, as follows:

The Shanghai Zionist Association, under the energetic direction of Mr. N. E. B. Ezra, continues to do useful work. During the past year Sir Ellis Kadoorie, who had been President of the Association since 1915, and who has been such a generous contributor to Zionist funds, decided to retire from that office. The Association has been fortunate in securing Mrs. R. E. Toeg to accept the position of President.

In February, 1929, M. Bonnet, of the Secretariat of the League of Nations, visited Shanghai and accorded a friendly interview to Mr. N. E. B. Ezra, with whom he discussed the question of the Palestine Mandate.

Mrs. Toeg and Mr. Ezra were officially invited by the Chinese Government to be present at the entombing of the founder of the Chinese Republic, Dr. Sun Yat-sen.

"Israel's Messenger," which continues under the vigorous editorship of Mr. Ezra, has recently celebrated its silver jubilee, and a special anniversary number was issued containing messages from members of the Zionist Executive, and from Zionist leaders in various countries.

Dr. and Mrs. Ariel Bension visited Shanghai in May as delegates of the Keren Hayesod, and carried out a successful campaign, in which they were greatly assisted by Mrs. Toeg and by Mr. and Mrs. S. A. Hardoon.

Zionist activity in Tientsin is likely to receive a stimulus through the arrival in that city of Mr. Percy P. Montrose, B. Sc., of Leeds, who has been appointed Headmaster of the Jewish School, and entered upon his duties in February last.

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OUR BOOKSHELF

KEREN HAYESOD REPORT.

We are in receipt of a report issued by the Keren Hayesod, Jerusalem, prepared for the 16th Zionist Congress held at Zurich in July-August last. It covers a wide range of activities for the past two years which should help the reader to understand the great task undertaken by this Agency to rebuild the Jewish Homeland. We are told that the Keren Hayesod "has arrived at a decisive point in its history. . . . In order to achieve the end in view we must be able to count on the continuance of the loyal support on the part of all our friends and collaborators and on their redoubled efforts and sacrifices in behalf of our great cause." There is no doubt that the Keren Hayesod has played and is playing a great role. Its treasury should always be filled with ever larger sums with which to restore the fertility of the land and at the same time increase the volume of immigration in order that the future security of the country may be assured. The building of a homeland cannot be compared to a building of a Company or a palace. The task before us is worthy of the time in which we are living. We would advise our readers to study well the report issued by the Keren Hayesod so that they may understand the reasons why it is necessary to maintain the Shekel now and contribute liberally toward the Fund. Criticism and criticism are not lacking, but to discuss them it is necessary to settle once with facts and [illegible] in order to defend a great cause. We are impressed with the report issued which warns the zionists all and asks aid of Jews. Here is an institution which unites Jewry to other goes a splendid [illegible] Herein resides the [illegible] Israel is determined to control its both money and [illegible] for the rebuilding [illegible] of his Homeland. The report under "Aliya, Sources and Income" is very [illegible] and we recommend [illegible]

[illegible] Keren Hayesod

REPORT OF THE EXECUTIVE OF THE ZIONIST ORGANIZATION [illegible] to the Sixteenth Congress Held in Zurich, 1929. Price 2

We are in receipt of a [illegible] report printed for presentation [illegible] case, of the Sixteenth Zionist Congress held in Zurich, July-August, 1929. Part I deals with political work; part II with organization and Administration; part III with Keren Hayesod; part IV with Keren Kayemeth; part V with Publications; part VI with Finance; part VII with Congresses; part VIII with Relations with the Jewish Communities; part IX with Relations with Non-Zionist Organizations; part X with Relations with the Mandatory Power; part XI with Relations with the League of Nations; part XII with Relations with the Arab Population; part XIII with Relations with the Jewish Agency; part XIV with Relations with the Zionist Organization is assuming the function and duties [illegible] and deriving its strength and [illegible] from one territory but from countries. We would like to study the report in question, so [illegible] ready to reply to some of the [illegible] made against the Organization [illegible] rance of countries covered in the [illegible] the uncertainty of the necessity of Israel in [illegible] Never since [illegible] a nation wide [illegible] to the land socially [illegible] a national, such as Zionism, and [illegible] democratic principles. The [illegible] Zionism [illegible] we are given the latest [illegible]

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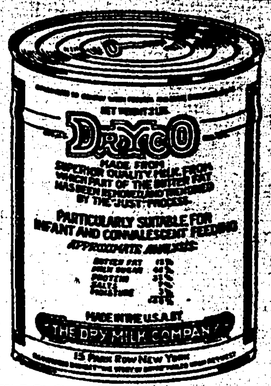

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Empress of Russia	Nov. 30	Dec. 1	Dec. 3	Dec. 5	Dec
Empress of Asia	Dec. 21	Dec. 22	Dec. 24	Dec. 26	Jan
Empress of Canada	Jan. 18		Jan. 21	Jan. 23	Jan
Empress of Russia	Feb. 15	Feb. 18	Feb. 18	Feb. 20	Mar
Empress of Asia	Mar. 8	Mar. 9	Mar. 11	Mar. 13	Mar
Empress of Canada	Mar. 22		Mar. 25	Mar. 27	Apr
Empress of Russia	Apr. 12	Apr. 13	Apr. 15	Apr. 17	Apr
Empress of Asia	May 3	May 4	May 6	May 8	May
Empress of Canada	May 16		May 20	May 22	May
Empress of Russia	June 7	June 8	June 10	June 12	June
Empress of Asia	June 28	June 29	July 1	July 3	July
Empress of Canada	July 12		July 15	July 17	July
Empress of Russia	July 26	July 27	July 29	July 31	Aug
Empress of Japan	Aug. 10		Aug. 12	Aug. 14	Aug

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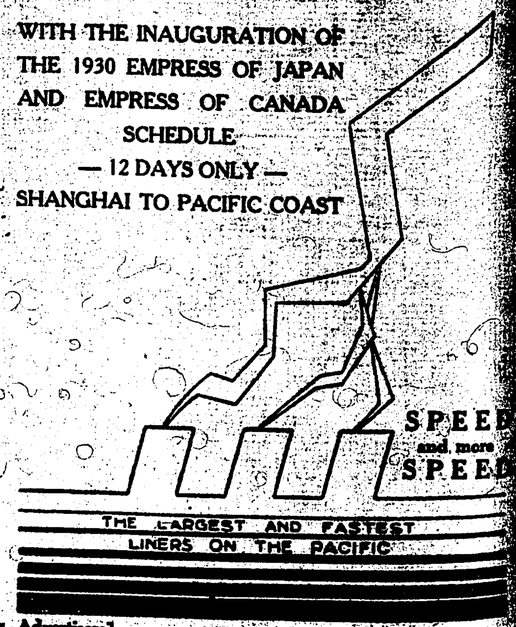

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6th December, 1929
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猶太月報社

ESTABLISHED 1904
26th year of publication

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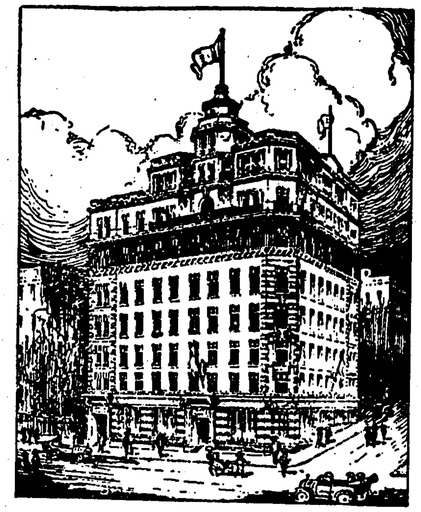

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*Rosh Hodesh Adar ..... Sat., Mar. 1
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*Also observed the day previous as Rosh Hodesh.

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

PENTATEUCH & HAFTARAS, Vol. I. Genesis, II.

By The Chief Rabbi of The British Empire

Our first review of the foregoing classical work appeared in our issue of September 6th, 1929, and we regret that owing to pressure of work in connection with the unfortunate episodes in Eres Yisrael which occupied a great deal of our time and attention, we could not advert to the second series of our review which we are pleased to give in this issue. The CHIEF RABBI has placed world Jewry under his debt by editing a work which is bound to render effective service to the rank and file in every Jewish community throughout the world. The Book of Genesis reveals unique treasures to the student. Not without deep meaning and design is the book designated 'Genesis' or of Beginnings. In fact it is the key wherewith the student is able to unlock all the mysteries of the Scriptures. These mysteries, said a Sage, are, like the Rivers of Eden, distributed into four channels, each one belonging to a distinct region of the threefold human kingdom, whose queen and priestess is the soul. MAIMONIDES, the most learned of the Rabbis, speaking of the Book of Genesis, says, 'We ought not to take literally that which is written in the story of the Creation, nor entertain the same ideas of it as are common with the vulgar. If it were otherwise, our ancient Sages would not have taken so much pains to conceal the sense, and to keep from the eyes of the uninstructed the veil of allegory which conceals the truth it contains.' Similarly Christian scholars held the same view. JEROME said that 'the most difficult and obscure of the holy books contain as many secrets as they do words, concealing many things even under each word.' ORIGEN on the same subject expressed himself thus: 'What man, is so simple as to believe that God, personating a gardener, planted a garden in the East? That the Tree of Life was a real tree which could be touched, and of which the eater had the power of conferring immortality?' It is no secret that the Book of Genesis as it now stands, is the work of EZRA the Scribe who lived during the captivity and who it is said wrote the Torah and preserved it for Israel, having received same from the Sages in its original form as it was orally transmitted from MOSES, and restored by them. EZRA, the Scribe, we are told, said: "My heart poured understanding, and wisdom grew in my breast; for *the spirit gathered my memory.*" The Talmud verifies this, for it says, EZRA could not have received the word, if MOSES had not first declared it.' According to BARUCH SPINOZA, 'there was before the time of the MACCABEES, no canon of holy writ extant; the books we now have were selected from among others by and on the authority of the Pharisees of the Second Temple, who also instituted the forms for the prayers used in the Synagogue.' Now, the CHIEF RABBI's brilliant contribution is not intended to unravel the mysteries contained in what the Jewish Mystics called the Garden of Scriptural Lore. Rather 'the exposition of the plain, natural sense of the Holy Text must remain the first and foremost aim in a Jewish Commentary.' This much Dr. HERTZ has ably done. Another aim he considers is to instruct worshippers who attend Synagogue in order that 'they may follow the Reading of the Law and Haftarahs with the same interest as those who are able to read the existing Hebrew Commentaries.' We may say without fear of being accused of exaggerating that this is the first book of its kind, although it is stated that several scholars are now busy working on new sets which no doubt will supply a long-felt want. There are several other innovations which we heartily welcome. We notice that under the separate sections, a list of Versions and Commentators are given and Dr. HERTZ subdivides it as follows:—

A. Ancient versions and authorities.
B. Mediæval Jewish authorities and commentators.
C. Modern English versions.
D. Modern commentators and translators—Jewish.
E. Modern commentators and translators—non-Jewish.

A Chronological Table is also given from Abraham right down to the Second Destruction of Jerusalem. Our readers should remember that 'Genesis' edited by Dr. HERTZ will be followed by the rest of the books comprising the Pentateuch. Of these books, it may be said, and the reader will be made aware that:

"There is a path which no bird of prey knoweth,
And which the vulture's eye hath not seen;
The proud beasts have not trodden it,
Nor the fierce lion passed by it."

A word of commendation must be given for the inclusion of three maps illustrating different periods included in Genesis, also the cantillation of the Torah with musical symbols. As usual the Oxford University Press (HUMPHREY MILFORD) are responsible for a very attractive book, and we cannot sufficiently praise the features that go up to make it a treat for the eye as well as the mind. We would earnestly urge our readers for the second time not to fail ordering the book through the local Agents of the OXFORD UNIVERSITY PRESS (The KWANG HSUEH PUBLISHING HOUSE, 41 Peking Road). In the meanwhile, we are anxiously awaiting the rest of the series.

THE TEACHINGS OF MAIMONIDES

By the Rev. Dr. A. COHEN, M.A., PH.D.

The above work supplies a long-felt want by way of presenting a complete summary of the teachings of MAIMONIDES, the famous Jewish Rabbi and Philosopher on Philosophy, Psychology, Religion and Ethics in a systematic classification. There are in existence English versions of the works of MAIMONIDES, such as the 'Guide to the Perplexed,' the 'Yad Hahazaka' and the 'Shemonah Perakim,' which deal exhaustively with the fields they cover. The volume before us if read with judicious care will reveal the many-sided genius of one of Israel's immortals. MAIMONIDES, we are informed in the introduction, was born in Cordova on the eve of Passover 1905. His father was a mathematician and astronomer as well as an expert Talmudist, and it was under his care that MAIMONIDES received instruction. The famous Rabbi was obliged to flee the land when it fell into the hands of a fanatical sect of Mohammedans, rather than become an apostate and after some wandering settled in Fez in 1160. The introduction of the book deals in a masterly manner with the origins of the Jewish philosophy, the life of MAIMONIDES, his system of thought and his influence on Jewish scholars. We are much taken up with the chapter which deals with 'The Worship of God' especially with the section on different degrees in worship of God. There is a chapter devoted to 'Prophecy,' its degrees, the test of a true prophet, and the last paragraph describes MOSES as the greatest of the prophets. To those who want to know what 'The Torah' is, its aim, study and interpretation will find Dr. COHEN's book exhaustively dealing with it in chapter VI. The last chapter deals with MAIMONIDES' ethics. The Notes are given along with the Index at the end of the book. A word of commendation must be said regarding the scholarship of Dr. COHEN of Birmingham, who has so ably brought together the subject matter of the book. A first glance will show the amount of care and erudition that has been brought to bear to make the work both instructive and attractive to the layman. Messrs. GEORGE ROUTLEDGE and Sons, Ltd., are responsible for the publication of a very attractive volume, the pages of which are a [illegible] Nothing but praise can be accorded to the [illegible] of 'The Teachings of MAIMONIDES.' Dr. COHEN may well be proud of his production which is bound to prove of great value to the student. He has done his best to satiate the hunger of the reader and the latter may well dig for the treasures that are contained in Dr. COHEN's volume. Verily, a gold mine, [illegible]

[Anyone wishing to obtain a copy of the book by Dr. COHEN can do so through the Israelite.]

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PENTATEUCH & HAFTARAS, Vol. I. Genesis, II.

By The Chief Rabbi of The British Empire

Our first review of the foregoing classical work appeared in our issue of September 6th, 1929, and we regret that owing to pressure of work in connection with the unfortunate episodes in Eres Yisrael which occupied a great deal of our time and attention, we could not advert to the second series of our review which we are pleased to give in this issue. The CHIEF RABBI has placed world Jewry under his debt by editing a work which is bound to render effective service to the rank and file in every Jewish community throughout the world. The Book of Genesis reveals unique treasures to the student. Not without deep meaning and design is the book designated 'Genesis' or of Beginnings. In fact it is the key wherewith the student is able to unlock all the mysteries of the Scriptures. These mysteries, said a Sage, are, like the Rivers of Eden, distributed into four channels, each one belonging to a distinct region of the fourfold human kingdom, whose queen and priestess is the soul. MAIMONIDES, the most learned of the Rabbis, speaking of the Book of Genesis, says, 'We ought not to take literally that which is written in the story of the Creation, nor entertain the same ideas of it as are common with the vulgar. If it were otherwise, our ancient Sages would not have taken so much pains to conceal the sense, and to keep before the eyes of the uninstructed the veil of allegory which conceals the truth it contains.' Similarly Christian scholars held the same view. JEROME said that 'the most difficult and obscure of the holy books contain as many secrets as they do words, concealing many things even under each word.' ORIGEN on the same subject expressed himself thus: 'What man, is so simple as to believe that God, personifying a gardener, planted a garden in the East? That the Tree of Life was a real tree which could be touched, and of which the fruit had the power of conferring immortality?' It is no secret that the Book of Genesis as it now stands, is the work of EZRA the Scribe who lived during the captivity and who it is said wrote the Torah and preserved it for Israel, having received same from the Sages in its original form as it was orally transmitted from MOSES, and memorized by them. EZRA, the Scribe, we are told, said: "My heart uttered understanding, and wisdom grew in my breast; for *the spirit strengthened my memory.*" The Talmud verifies this, for it says, 'EZRA could not have received the word, if MOSES had not first declared it.' According to BARUCH SPINOZA, 'there was before the time of the MACCABEES, no canon of holy writ extant; the books we now have were selected from among others by and on the authority of the Pharisees of the Second Temple, who also instituted the formulae for the prayers used in the Synagogue.' Now, the CHIEF RABBI's brilliant contribution is not intended to unravel the mysteries contained in what the Jewish Mystics called the Garden of Scriptural Truth. Rather 'the exposition of the plain, natural sense of the Sacred Text must remain the first and foremost aim in a Jewish commentary.' This much Dr. HERTZ has ably done. Another aim of the compiler is to instruct worshippers who attend Synagogue in order that 'they may follow the Reading of the Law and Haftarahs with the same interest as those who are able to read the existing Hebrew Commentaries.' We may say without fear of being accused of exaggerating that this is the first book of its kind, although it is stated that several scholars are now busy working on new sets which no doubt will supply a long-felt want. There are several useful innovations which we heartily welcome. We notice that under five separate sections, a list of Versions and Commentators are given in full. Dr. HERTZ subdivides it as follows:—

A. Ancient versions and authorities.
B. Medieval Jewish authorities and commentators.
C. Modern English versions.
D. Modern commentators and translators—Jewish.
E. Modern commentators and translators—non-Jewish.

A Chronological Table is also given from Abraham right down to the Second Destruction of Jersualem. Our readers should remember that 'Genesis' edited by Dr. HERTZ will be followed by the rest of the books comprising the Pentateuch. Of these books, it may be said, and the reader will be made aware that:

"There is a new path which no bird of prey knoweth,
And which the vulture's eye hath not seen;
The lion's whelps have not trodden it,
Nor the fierce lion passed by it."

A word of commendation must be given for the inclusion of three maps illustrating different periods included in Genesis, also the cantillation of the Torah with musical symbols. As usual the Oxford University Press (HUMPHREY MILFORD) are responsible for a very attractive book, and we cannot sufficiently praise the features that go up to make it a treat for the eye as well as the mind. We would earnestly urge our readers for the second time not to fail ordering the book through the local Agents of the OXFORD UNIVERSITY PRESS (The KWANG HSUEH PUBLISHING HOUSE, 44 Peking Road). In the meanwhile, we are anxiously awaiting the rest of the series.

THE TEACHINGS OF MAIMONIDES

By the Rev. Dr. A. COHEN, M.A., PH.D.

The above work supplies a long-felt want by way of presenting a complete summary of the teachings of MAIMONIDES, the famous Jewish Rabbi and Philosopher on Philosophy, Psychology, Religion and Ethics in a systematic classification. There are in existence English versions of the works of MAIMONIDES, such as the 'Guide to the Perplexed,' the 'Yad Hahazaka' and the 'Shemonah Perakim,' which deal exhaustively with the fields they cover. The volume before us if read with judicious care will reveal the many-sided genius of one of Israel's immortals. MAIMONIDES, we are informed in the introduction, was born in Cordova on the eve of Passover 4895. His father was a mathematician and astronomer as well as an expert Talmudist, and it was under his care that MAIMONIDES received instruction. The famous Rabbi was obliged to flee the land when it fell into the hands of a fanatical sect of Mohammedans, rather than become an apostate and after some wandering settled in Fez in 1160. The introduction of the book deals in a masterly manner with the origins of the Jewish philosophy, the life of MAIMONIDES, his system of thought and his influence on Jewish scholars. We are much taken up with the chapter which deals with 'The Worship of God especially with the section on different degrees in worship of God. There is a chapter devoted to 'Prophecy,' its degrees, the test of a true prophet, and the last paragraph describes MOSES as the greatest of the prophets. To those who want to know what 'The Torah' is, its aim, study and interpretation will find Dr. COHEN's book exhaustively dealing with it in chapter VI. The last chapter deals with MAIMONIDES' ethics. The Notes are given along with the Index in the end of the book. A word of commendation must be said regarding the scholarship of Dr. COHEN of Birmingham, who has so ably brought together the subject matter of the book. A first glance will show the amount of care and erudition that has been brought to bear to make the work both instructive and attractive to the layman. Messrs. GEORGE ROUTLEDGE and Sons, Ltd., are responsible for the publishing of a very attractive volume, the pages of which are a feast to the eye. [*cont. p. 5.*] Nothing but praise can be lavished on the typography and general make up of 'The Teachings of MAIMONIDES.' Dr. COHEN may well be proud of his production which is bound to remain of infinite value to the student. He his done his best to satiate the thirst of the reader and the latter may well dig for the treasures that are contained in Dr. COHEN's volume. Verily, a gold mine, *P'ullat Sudik Chayim*!

[In our next issue we shall give a review of another book by Dr. COHEN on Talmud, tractate Berachoth.]

MANDATE FOR PALESTINE (ERES YISRAEL)

We have had on our desk for several months for review an authoritative and standard book entitled 'The Mandate for Palestine' a contribution by DR. J. STOYANOVSKY on the theory and practice of International Mandates. The publishers thereof are the well-known firm of Messrs. LONGMANS, GREEN and Co., London, to whom we are indebted for sending us a copy and to whom we apologise for delaying the review so long. The author truthfully states in his preface that the work 'is neither a defence nor a criticism of the Palestine Mandate, but an exposition of what it actually seems to mean in theory and to be in practice,' and as such it behoves us to examine the salient features with the same impartial spirit as that displayed by DR. STOYANOVSKY. We entirely agree that "while we can understand and sympathize with those who may be inclined to mistrust what they call a 'lawyer's treaty,' it can hardly be denied that the legal interpretation of international instruments provides an additional guarantee for the safeguard of such rights and interests as may be involved." The introduction of the book deals with the historical antecedents of the Palestine mandate and this is immediately followed by a dissertation on 'The Jewish National Home.' DR. STOYANOVSKY classifies the fundamental principles on which the National Home is based as follows:—

1.—The principle of nationality and the Jewish people.
2.—The historical connection of the Jewish people with Palestine.
3.—The concept of a national home as is applied in Palestine.

The author deals with each section in turn in his own lucid and effective style. Dealing with the principles of nationality and of self-determination of any group of people, there are certain conditions which the group must satisfy and fulfil in order to be admitted to nationhood, namely:—

1.—Desire for autonomy by the group concerned.
2.—Distinct historical development.
3.—Capacity to govern.
4.—Fairly considerable population, economic wealth and territory.
5.—A certain level of culture.

In the case of the Jewish people, the above five stipulations may be said to apply to them, for we are told that P. FAUCHILLE when speaking of the 'recognition of nations' traced the recognition as a nation of the Jewish people by the British Government back to 1903 when it offered territory in Uganda for Jewish settlement. The author, however, assures us that it was the World War that had brought about the international recognition of the national charter of the Jewish people. This was ratified in the various declarations by the Powers which were broadcast on different dates. M. FAUCHILLE concludes that, "All these converging declarations constitute beyond question the recognition as a nation of the Jewish people. They were solemnly confirmed by the Principle Allied Powers at the San Remo Conference." There should be no doubt now in the minds of our readers as to whether the Jews are a *nation* or not. Dr. STOYANOVSKY authoritatively adds that the whole issue 'has been laid down, on the one hand, by the various treaties containing what is known as minority clauses, and on the other, by the mandate for Palestine providing for the establishment of a *national* home for the Jewish people.' This whole issue has been settled from the point of international law, and therefore entails the rights and duties on the Jewish people which is provided by International Law. It has been argued that it is inconsistent to grant to the Jewish people the benefits of both protection of minorities and the mandates system. We are referred to the following passage from the report of the High Commissioner of Palestine (1920-1925) where he says:—

"If the Jews were declared to be a 'people' and entitled to a 'national home,' a member of that people, it would seem, must possess that nationality. But if he were already a national of England, for example, of France, or of the United States, was the citizenship that he cherished, unaffected by this, or was it not? The Balfour Declaration asserted that it was unaffected."

[*To be continued*]

"AFTER TEN YEARS"

'List mortals, if your ears be true,
And hearken even to ecstasy.'

The Jewish Guardian has now completed ten years of service or rather disservice to Jews, and is propelling towards the eleventh milestone in its youthful career. Writing under the above caption, it reserves a 'few minutes fitly to be devoted to retrospect and reflection'. That is surely a healthy sign and it behoves us to follow the trend of its thoughts step by step. Our contemporary was launched on a stormy sea in 1919, for the sole object of combatting extremism. For, we are told, 'there were extremists around us on many side'. On delving deeper into the matter, it is explained to us that by 'extremists' was meant 'the extreme anti-Semites', who were making life unbearable for Jews in other countries, the extreme Jewish-Nationalists whose slogan that Palestine was to become as Jewish as England is English (which is to be upheld more to-day in the spirit than hithertofore,) and then there were those 'extreme anti-Zionists' whose antipathy to Zionism caused them to turn outlaw and work against the national aspirations of their own kith and kin, and lastly there were the extremists in religion who described 'Progressive Judaism' as marching along 'a direct road to perdition'. It was for the chivalrous purpose [*Hear! Hear.*] of opposing all these forms of extremism that *The Shomer* came into being under the guidance and Editorship of MR. LAURIE MAGNUS, M.A., author of Religio-Laici Judaica. We are not sorry that Fate ordained the birth of the publication just referred to, although we are sorry of the ignoble role that was played in Jewish politics by this journal across the far-seas. But our contemporary speaks for itself:—

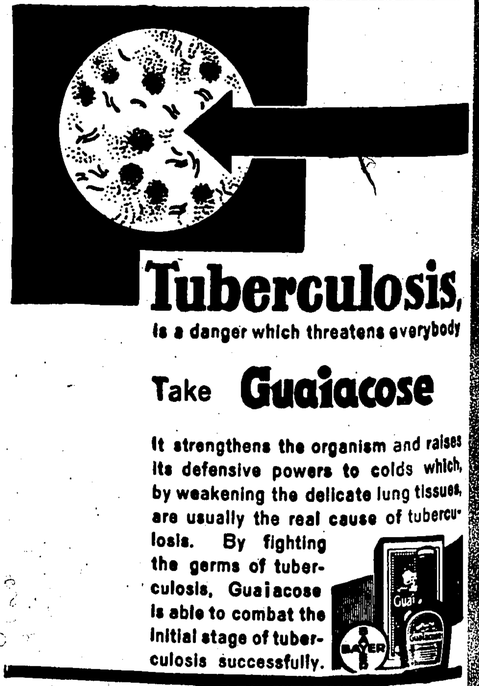
"It took time to make our voice heard. Moderate counsels were not popular ten years ago, in the echo and aftermath of the Great War. It could almost as little have been foreseen that the sober views of The J. C. would prevail over the noisy heroics of the extremists in Zion, as that the British army of occupation would evacuate the Rhine territories amid the regrets of the German population. True, we were helped by the course of history."

In the spirit of the bard who sang the eloquent lines:

"Ladies, and cavaliers, and loves, and arms.
And courtesies and daring deeds, I sing."

—which likewise animates *The Jewish Shomer* we may well hearken and give ear to our contemporary whilst it unfolds its own 'sober views'. Mr. MAGNUS refers once more to the promulgation of the White Paper which defined the limits of British policy, and 'reined in the vagaries of the wild men'. No effort is spared by this 'Englishman of the Jewish persuasion' to annoy Jewish Nationalists by repeating the usual *shi-hasharim* when referring to the SAMUEL-CHURCHILL Memorandum. It has now become an obsession, a usual procedure to go it hammer and tongs. We would advise our *confrere* not to halloo till he is out of the woods. It has been advanced by those in higher counsels and seriously suggested that the British Government should annul the White Paper and base its whole policy on the Palestine Mandate and the BALFOUR Declaration. The White Paper has created a lot of trouble both for the Jews and the Arabs. The latter do not believe in it, knowing full well that it was designed to placate them and that is just the thing which they strongly resent. What is needed is a firm hand, a clear policy of what the BALFOUR Declaration stands for, as originally intended, as originally interpreted and as originally supported and endorsed by the whole civilized world. We hope that as a result of the Commission of Inquiry now sitting in Jerusalem, Great Britain will realise the folly of the White Paper and annul it altogether. Continuing in a true 'retrospect' spirit our Fleet Street contemporary gives reins to the following thoughts:—

"There are extremists in our midst to-day, and the continuance of their activities, though in a less degree and in a more conciliatory manner than ten or twelve years ago, is at least a partial justification for the continuance of our own. We shall not rest till Great Britain has made good her undertaking, renewed by the present Government, to give valid and permanent effect to Jewish rights under the mandate of Palestine."



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ISRAEL'S MESSENGER is pleased to see the above resolution tendered by what is known as the organ of the pseudo-Zionists, the tone of which rises far above the revels of the birthday celebration. Our contemporary must now uphold and stand for the principles for which it is pleading. It must not let it end in smoke and ashes. It must agitate and cogitate, in order that its counsel will be taken heed of. *The Shomer* sums up its reflections in a highly elated mood. It finds ample cause to account for its success. We are told 'the monopoly in the Anglo-Jewish Press, which persisted prior to *its* arrival, excluded from representation the views of large numbers of British Jews'. Another cause, exultingly explains our contemporary is that its view thus excluded are shared by large numbers of Jews in America, Germany, France and other countries. *Den porath Yosef!* Mr. MAGNUS must surely beware of the evil eye. He should not after having made such startling disclosures take chances. His daily affirmation should be, to borrow a Talmudic phrase, *Ana miz zar'a d'Yosef ka'athaina, La shalta bey aina bisha!* And now note MR. MAGNUS' solemn resolution:—

"To-day, at the beginning of our eleventh year, we may say, with absolute sincerity, that there is no desire nearer to us than to work together for the common good of Judaism with those from whom we differ in certain points of space and time. It will be to us an additional pleasure if our service to the Anglo-Jewish community during the years to come may be received with courtesy by our opponents as well as with the continued goodwill of our many friends."

We tender our good wishes to our contemporary on its having completed ten years of activity in Jewish journalism. Although in the past and even to-day we have not seen things eye to eye with our contemporary, we have criticized certain views projected in the 'Weekly Sheet', 'not so much in a spirit of anger as that of sorrow'. There is yet time for our contemporary to make amends. *The Guardian* has planted 'trees of all kinds of fruits'. But then there are weeds growing here and there—an overgrowth which needs to be removed, after which our contemporary must dig, and cut, and bend, and train and water. It will not be too late to rejoice with the *Guardian* when it reaches the next milestone in its career, when 'we may enter into the garden and enjoy the pleasant fruits' (*Ess and Adama*) that may then be found.

BEFORE THE HOLY DAYS

'No man, for any conceivable period, can wear one face to himself, and another to the multitude, without finally getting bewildered as to which may be the true.'—HAWTHORNE.

The Jewish Guardian when writing under the above caption, appears to be in reflective mood. That is not to be wondered at considering that the *Yamim Nora'im* are given to Israel to prepare himself in order to get a 'deeper insight into heaven.' A Christian divine once wrote that if he could find a printed sermon of his on 'What Heaven is,' one would see that it is to be regarded as a place of progress, of fruition, of all that is noble, of growth and progress, upwards and onwards, of endless and beneficent activity, of a love which knows no fear and no hatred, of a growing more like to God because we shall see Him as He is. Such an exalted aim cannot but be welcomed by us all, and it is for this reason that the Awful Days are a period to be dedicated to God and to man. CONFUCIUS the grand old Sage of China very aptly said, "Heaven means principle." If we stand up for our principles dear to us and to our people regardless of the cost, we shall then catch a glimpse of Heaven. If our contemporary across the far-... s can honestly proclaim aloud to its readers wherever they be, that it has stood up for our sacred principles, we are sure, and all will agree with us that the Holy Days could not have been better dedicated to the Most High and His ancient people Israel. TENNYSON gives us by way of a hint a profound truth when he sings:—

"Twere better not to breathe or speak,
Than cry for strength, remaining weak,
And seem to find, but still to seek."

Mr. MAGNUS in his 'Weekly Sheet' gives a list of noble Jews and Jewesses who have passed into the dim beyond, names of whom we can be fitly proud. Verily the examples of such exalted types make the ordinary man:—

'Move upward working out the beast,
And let the ape and tiger die.'

It creates a spirit which in the words of JAMES NAYLOR makes me delight to do no evil, nor to avenge any wrong; but delights to endure all things in hope, to enjoy its own at the end. As it bears no evil in itself, so it conceives none in thought to any other. If it be betrayed it bears it, for its ground and spring is the mercies and forgiveness of God.' *The Jewish Shomer* reminds us that 'it is the essence of Judaism, even in its Atonement ritual to exalt life above death, and the hope of future above the memory of the past.' Quoting some beautiful thoughts from Israel's fount of songs, *The Shomer* revels in them, just as much as we in our far-distance feel inspired by such sentiments as "Though He slay me, yet will I trust in Him." Very aptly *The Shomer* explains that 'the slaughter may be temporary whereas the trust is perpetual gaining momentum as we reach greater ecstasies.' We may say our contemporary succeeded so far to lure us on step by step from 'ecstasy to ecstasy' until we reached the following significant statement which it is well worth for our readers to take note of:—

"'Ye are my witnesses,' ran the ancient rescript, which was always and everywhere obeyed. It conveyed a mandate for Palestine far more universal in its application than that which Great Britain is administering for the League of Nations to-day. For the frontiers of that Palestine were not limited geographically, nor was its Jewish population confined by the capacity of a national home."

MR. MAGNUS when writing the above lines surely could not still be in the reflective mood of which we drew the attention of our readers. He must have been under the influence of some sort of delirium to write so grandiloquently, so much so that it caused us to laugh out of the other corner of our mouths. We fail to see the saneness of the above statement. In one breath, MR. MAGNUS exultingly states that the Jews 'survived because their life was spiritual as well as physical,' and a few lines later, 'Jews escaped into the dream land of the new Jerusalem which became the world of life.' Ridiculous! We know of no other Jerusalem except the one on the borders of Asia and Europe. Why transfer it to some cloudy heights which some artists picture as situated on a heavenly hill with a gorgeous panorama in the background which can never exist except in the imagination? Our hero who presides at the editorial sanctum of the *Guardian* once more lapses into the reflective mood which animated him at the outset of the article and writes feelingly:—

"We cannot disguise the conclusion, that, although great things are moving in our midst—and among these we count with conviction [really?—Ed.] the growth of Progressive Judaism—the centre of Jewish interest is fixed to-day, and for many days to come, upon the national home for Jews in Palestine."

We are at least glad to note that the *Shomer* does not entirely fix its hope on an imaginary Jerusalem which has the fleecy clouds for its foundation and the stars to illuminate the by-paths leading up to it. The Editor of our English opposite must surely know that just in the same way the *Paradise* of MILTON and The *Inferno* of DANTE are products of the "Imagination"—for MILTON has peopled for us the unknown—while DANTE is the "poet whose unscarred feet have trodden Hell." Mr. MAGNUS feels 'strongly' that reconstruction of Palestine 'can then only be efficiently carried out if its organizers are animated by a sense of what is essential and what is unessential' in our religion. Continuing he says:—

"In building up the Jewish national home they should remember that there are three parts to its title. It is to be a home, it is to be national, it is to be Jewish. We sometimes think [Not too often?—Ed.] that more emphasis is laid on the first two of these epithets than on the third."

We believe that every Jew has the right to offer constructive criticism regarding the upbuilding of his homeland. When MR. MAGNUS offered his own interpretation as to the method that is

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employed by our responsible leaders, namely, to stress the first two at the expense of the third, we, too, felt with SHAKESPEARE when he said:

'Come, let us go; these things, come thus to light,
Smother our spirits up.'

Mr. MAGNUS pleads in aesthetic vein and advises that the 'key to prosperity lies in emphasising the Judaism of Jews in Palestine.' We are in entire agreement with this policy and in the same way trust that all Jews regardless of whatever denominations they belong to will also stress the importance of it. The only aim of Zionism then will be the re-establishment of a healthy Jewish national homeland. Not a spiritual homeland which nine out of ten chances will evaporate not unlike spirits of wine, but a healthy national home in which the vital force of Jewish life will always remain both physical and spiritual. Why does Mr. MAGNUS always refer to the 'White Paper' rather than to the Mandate? Is it to set the teeth of lovers of Zion on edge? Is it to console the down-hearted in the 'liberal' camp that their discredited theology will yet be saved from destruction? And yet we would ask our readers to bear up with the following statement:—

"The White Paper of 1922 spoke appropriately of the development of that National Home as 'a centre in which the Jewish people as a whole may take, on grounds of religion and race, an interest and a pride.' Religion supremely, and race in a less degree, are common to all Jews, and the Jewish people as a whole, as the formation of the enlarged Jewish Agency stands to show, are prepared to take this interest and this pride in the centre of Jewish culture in Palestine, with the Hebrew University of Jerusalem as its visible and vivifying emblem. . . . For 'it is not the imposition of a Jewish nationality upon the inhabitants of Palestine as a whole', in the clear language of the White Paper, that is contemplated by the Mandatory Power."

Our readers can now see the cards that are all laid on the table by Mr. MAGNUS. They can follow the trend of his mind, the birth of every thought as it shoots out from a nervous brain. To him, one could easily dedicate the lines of the old nursery rhyme, somewhat adapted for the purpose:—

"Shine on bright and intellectual star!
We don't wonder what you are!
What you are we know quite well,
And your component parts can tell!"

Our Editor-friend, an 'Englishman of the Jewish persuasion,' should refrain from twisting the whole trend of affairs. We would let his mind rest at ease by stating that it is not by might but rather by RIGHT that we shall establish the third Jewish Commonwealth in Eres Yisrael. We will not be cowed by Arab atrocities or Arab threats. The Arab may kill and plunder, but the Jew will heal the sick and educate the young. The Arab may loot and resort to rapine and murder, but the Jew will redouble his efforts to upbuild the old wastes and make his ancient homeland the object of praise and wonder. *The Guardian* may continue to give aid and comfort to Israel's foes, but the Jew who understands his Bible and history will know how to silence the traitor within and hand down his name to future posterity. Jews everywhere should combine and help in earnest the reconstructive work that lies before us. There should be no schism and internal warfare (except, of course, to drive away the schismatic who belong to the withered branch of Jewry) amidst the Jewish ranks. In fact England's bard aptly spoke two lines which pre-eminently explains the whole situation. We would fain close our reply to the treacherous *Guardian* with them. Said SHAKESPEARE:—

"Were these inward wars once out of hand (over);
We would, dear lords, unto the Holy Land."

SIR ABDUL RAHIM, THE JEWS AND THE BALFOUR DECLARATION

We are indebted to a correspondent in Calcutta for sending us a marked copy of *The Basumati*, a newspaper published in that city, giving full report of a meeting held by the Muslim community in September last, in order to voice their 'indignation' at the recent trend of affairs in New Judea. SIR ABDUL RAHIM, a prominent Muslim leader was voted to the Chair, and in an impassioned speech said that they were much concerned with the situation that had arisen in Palestine and that they deeply resented the mischievous (*sic*) policy of the BALFOUR Declaration, which if persevered with, was bound to create widespread unrest in the Moslem world. 'That document', continued SIR ABDUL RAHIM for its unscrupulousness and duplicity (*sic*) can hardly be paralleled even in diplomatic archives of Europe. It lays down that Palestine is to be the National Home of the Jews—be it noted not of the Palestinians alone but of the Jews all over the world who number, I believe somewhere about 12 millions, while Palestine with all scientific skill applied to it can hardly be made to maintain a population of even two millions'. In the foregoing views the speaker shows a lamentable lack of knowledge regarding the BALFOUR Declaration and the Palestine Mandate, both of which were sponsored by Great Britain and the League of Nations respectively. To heap abuse upon the Declaration will not help at all. Neither will it deter Jews from continuing the upbuilding of their ancient homeland. SIR ABDUL RAHIM need be told that not all the Jews who number 17 million (not 12 million as he put it) will be called upon to inhabit their ancient soil. Our country 'with all the scientific skill applied to it' can hold a population of five or six million quite easily. We quote these figures on the strength of a foremost authority who has surveyed the land. Within the short span of eight years, we have veritably transformed the waste lands which were so sorely neglected under Turkish *regime* and Arab domination into smiling towns and gardens. We have reclaimed the marshes and bogs at the expense of valuable lives; we have developed a trade of which we may well be proud. Last, but not least, we have raised the standard of living of the Arabs themselves. RAMSAY MACDONALD, the Labour Prime Minister of England paid a tribute to Jewish enterprise in developing the land and rescuing it from the blight of the ages. His views are given elsewhere in this issue, to which we draw the attention of SIR ABDUL RAHIM and his colleagues. We are further told by the biased Muslim leader:—

"The Jewish immigration into Palestine which the Zionists are assiduously organizing seems to be intended to serve two purposes. Europe and America would be glad to be rid of the undesirables among their Jewish populations and the numerical strength of the Jews would be increased in Palestine so that a plausible case may be made out for making over to them certain political and administrative powers and if possible, by stages—to borrow a phrase from the Government of India Act—an Independent Jewish State might come into existence.

It is for the first time that the above interpretation is applied to the legitimate rehabilitation of Palestine by Jews who are returning to their traditional Homeland by force of RIGHT, conceded by the family of Nations. We are sure such narrow talk does not reflect much credit on its author. Such bombastic talk will show SIR ABDUL in bad odour before the whole world. Equally unfair is his remark that Jewish immigration to Palestine consist of 'the undesirables from Europe and America.' We have the assurance of CANON DANBY, an English divine in Jerusalem that this view has no leg to stand upon. Speaking at the annual meeting of the Jerusalem and East Mission, held at the Church House in October last, the CANON said that

Since his return to England he had been struck by the constant recurrence in the most varied quarters of the remark that only the scum of the Jews of Eastern Europe were going back to Palestine, and that no decent Jew would dream of going out there. During the past 10 years he had come into close association with virtually every class among the new Jewish population of Palestine, and he had found among them some whom he was proud to count as his best friends.

The time had long passed when it was to anybody's interest to draw roseate pictures about the Promised Land. Those who would happily quit the conveniences and comparative comforts and opportunities of European town life and wait in thousands in the hope of being among the few hundreds who were admitted into Palestine, with its certain discomforts, hardships, and poverty, formed an interesting kind of "scum."

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It was, in fact, a "scum" to whom material gain was meaningless, or a thing indifferent, while the ideal was everything. The ideal of the accepted and responsible leaders, and most of their followers, was the single purpose of living an undistracted, but full, natural, normal life, in which education, thought, language, literature, civilisation, and art should be their own standards, built on Hebrew ideals, and not borrowed from Gentile surroundings.

Without a great deal of thought the BALFOUR Declaration is dubbed 'mischievous' by the Indian Muslim leader, for the simple reason that he believes in the absurd allegation that Jews have sinister designs upon the Mosque of Omar and that every Arab is menaced by the Zionist policy sponsored by the League of Nations. We believe in an ancient proverb that "Truth may languish, but can never perish." To disillusion such suspicions and the like, we would go out of our way and argue with SIR ABDUL RAHIM. We can tell him frankly there is no reason to look askance upon the legitimate aspirations of the Jews. We are not an aggressive people who would trample upon the rights of our brethren of the Muslim faith, or as far as it would go of other denominations in Palestine, even if we were at liberty to do so. There are no religious differences between Judaism and Islam. Both worship *Reb-il-alamin* and stand for the bedrock of Unity of the Godhead. Then take the question of language; Hebrew and Arabic are sister languages, both being of the same origin. Can anyone with a perfectly unbiased trend of mind deny that the immigration of Jews into Palestine has not brought in its wake benefit to the inhabitants of the land? What about Jewish hospitals tending the sick of all denominational creeds? What about the schools and University in their campaign to impart knowledge and enlightenment to both Jew and Arab alike? What about labour being requisitioned by Jews in their gardens and factories? We are of the opinion that the Moslem world far from viewing Jewish Nationalism with disfavour should co-operate with the movement and give it their full endorsement. Dr. S. M. MELAMED in his monthly organ, *The Reflex* for September, 1929, aptly reminds us that "The Arabs have many National Homelands. The Irak is one. Transjordania is another. The Hedjaz is a third, Syria is a fourth, and the Desert, the National Homeland of the Arab is as dotted to-day with Arab tents as it was yesterday and a thousand years go." Here is food for thought for SIR ABDUL RAHIM. He should take stock of the fact that had it not been for Jewish capital, Jewish brains and skill and Jewish enterprise, Palestine would yet be no better than the Desert, barren, decimated through abuse and indifference, rather than the smiling towns and orchards with every modern convenience which science can bring to bear upon it and which is to be seen to-day wherever one travels through the length and breadth of the land. We would fain close these notes with the hope that SIR ABDUL RAHIM and his colleagues will give ear to the case we have placed before them and bring the light of intelligence and fairplay to bear upon our strictures. For after all is said and done, we believe that all the rash and random statements made in the *Basumati'can* hardly be substantiated by SIR ABDUL, if he were called upon to give proof as to why one should accept his allegations as positive and final. Moreover, SIR ABDUL RAHIM in far-off Calcutta, is not even conversant with conditions ruling in Palestine, leave alone the cause which started that unfortunate racial conflagration between Jew and Arab. Is it not possible that had SIR ABDUL been on the spot, as other non-Jewish correspondents were at the time, he would himself be between the horns of a dilemma?

UNITY IS STRENGTH—A PROVOCATION

However divided Jewry may be concerning their outlook regarding Palestine, whether they be Zionist or non-Zionist, pseudo-Zionist or Revisionist, Agudist or a Zionist belonging to the Mizrahi group, we may say that all views harmoniously blend together when it comes to defending Jewish rights against Arab aggression. But we find contrary to our expectations a solitary newspaper in far-off USA, contributing a mixture of treacherous and unleavened thoughts which it is our duty to challenge. This newspaper happens to be the *American Israelite* edited by "Rabbi" JONAH B. WISE, or perhaps his colleague on the same Board, HENRY C. SEGAL, the Managing Editor. Note how our contemporary opens its leader:—

If American Jews wish to make up their minds about Palestine they must disregard the recent riots and the present unrest. The fact that many Jews were killed and wounded is sad and regrettable. No one but shudders at and bitterly resents the sad fate of the dead, and but sympathizes with the bereaved, beaten and despoiled colonists. There is no adequate ground for construing present conditions as a reason for repudiating the work of the Jewish colonists and pioneers.

We deprecate the advise given above, which if considered in all seriousness will be found to be seriously wanting. The Arab uprising, be it known, is nothing short of a bare-faced, bold challenge to the Jewish people which in our opinion should not be treated so flippantly. "Rabbi" WISE (or is it MR. SEGAL?) suggests that the Jew should disregard such gestures of ill-will for the simple reason that the 'pogroms in Palestine are in no sense to be reasonably construed as a challenge to world Jewry to unite behind Zionism as an answer to a supposed challenge from the Arab'. 'Such an attitude', we are told, 'would be silly'. The Editor of the *Israelite* is well-known by now as an exponent of that game of editorial chess. He confuses the issue in this case by expressing the above views. No man of serious disposition—and we trust that Editor WISE was in no jocular mood when he penned the above—would be so foolish as to observe that the Jews are assembled into a warlike camp to fight the Arabs tooth and nail. Our *confrere* should remember what a witty writer said as an advise, "Our eyes were put in front that we might see before we leap, and not behind that we might recognize a chasm after we have fallen into it." It is quite evident to us in which direction "Rabbi" WISE has focussed his vision. The Jews, contrary to the *American Israelie's* views are a peaceful people, and as such rely on RIGHT rather than might. No Arab terrorism will persuade us to relinquish what we have accepted as our rightful claim. But EDITOR WISE continues playing with the pawns on his checkered board move after move and writes:—

United Jewry and United Islam would present a pretty spectacle of ill matched forces if the field of battle went to Palestine. The result would be an explosion in which the Balfour declaration, or what is left of it, the British Mandate, none too popular in some English circles and the whole Jewish programme in Palestine would be blown into fragments.

Some of us who are in the know would reply to the above effusions in the lines of BARHAM:—

"He refused, and harsh language ensued,
Which ended at length in a duel,
When he that was mildest in mood
Gave the turbulent fellow his gruel."

It is too early for Editor WISE to express himself so hastily and ungraciously. It would seem that he has a very poor conception of England's pledge so explicitly stated before the entire wide world That pledge has been re-affirmed with greater emphasis by diplomats of the different political parties in England. Are we to disregard when we read:—

The responsibility for wise, constructive leadership is very great. All Jews are interested since bad management will create a serious situation in many quarters as remote from Jerusalem as Walla-Walla was from Sarajevo. The Jewish Agency leaders have now to be clearer than ever as to their immediate and ultimate plans and principles. The Zionists are divided to make a clear statement. The Agency advocates and managers must beware of being rushed bag and baggage into nationalist camp. It must put down with dignity and firmness an increasing tendency of New York realtors and others to look on Palestine as a province or suburb of the Bronx. It is definitely a responsibility of the American Agency leaders to see that not infinitely more damage is done the Palestinian Jewry through the irresponsible actions of unmaturalized Zionists and tearful sympathizers than has or can be done by Arab ignorance and violence. To recruit for Zionism under present conditions would do far more harm than good.

We could scarcely imagine that "Rabbi" WISE would quail in face of personal dangers, rather than keep up a protracted stand for principles dear to the heart of every Jew. What has 'a serious situation' got to do with our recognized 'rights' and legal 'aspirations?' Would it be advisable to submit to Arab tyranny and turn tail and flee? Such talk as we cite above is profanity to which we should turn a deaf ear. Surely it shows a lamentable lack of faith and trust in the Zionist leadership. Is it wise, when to-day we are faced with grave problems to philosophize over the *Pons asinorum*? We hope that the *Israelite* will treat these views with a sense of liberality tempered with a just meed of justice. Now is not the time to lose faith in Zionism and our distinguished leaders and give way to despair and morbid thoughts. Let us rely on heavenly strength and heavenly guidance rather than on earthly suppositions as those projected by our contemporary. Rather let us close with the epic of BURNS:—

"The best laid schemes O' mice and men
Gang aft 'a-gley."

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IMPRESSIONS OF THE 16TH ZIONIST CONGRESS

INTERVIEW WITH MRS. R. E. TOEG

The problem of how to spend a summer vacation hardly presents itself to many. To some it is a season of fun and frivolities, a relaxation from duties, a time when even the doors of the places of worship should be closed. Holiday-hunters abound in all climes. They seldom take note that holiday season has in it much to rise above the normal. The poet was by no means harsh when he depicted a not uncommon character when he wrote:—

"He travelled here, he travelled there.
But not the value of one hair.
Was head or heart the better".

Happily, there are many who do not 'hunt' for holidays in order to kill time and stifle their minds and spiritual progress. They look upon the holiday season as another opportunity to enrich the world with their plans and activities for the future. For many a year, the Zionist Congress, the Jewish Parliament as it is widely known, had been the means of attracting many Zionist delegates to spend their summer vacation in the service of their people, in order to study and discuss and solve Israel's problem of upbuilding his ancient homeland.

MRS. R. E. TOEG,

who headed a Zionist delegation last week, to see Mr. MALCOLM MACDONALD, M.P., *son of the British Prime Minister. See page 9.*

This year the sixteenth Zionist Congress was convened at Zurich on the 28th July last. Delegates from all parts of the world attended the deliberations which formed a happy union for World Jewry. To that Congress Mrs. R. E. TOEG, President of the Shanghai Zionist Association attended in an unofficial capacity. We say 'unofficial' because Shanghai being a small community could not be expected to subscribe for 4,000 shekalim in order to be entitled to depute a special delegate. However, Mrs. TOEG's presence was greatly appreciated and everyone was eager to interview her and exchange ideas with her. Mrs. TOEG saw for the first time how keen were the delegates to further the cause and the unity of Israel. She felt and realised the significance of such a fine assembly of men and women consisting of the flower of Jewry from all lands trying to master their destiny rather than be mastered.

INEFFACEABLE IMPRESSIONS

"It was an inspiring sight" added Mrs. TOEG to us, "to see leaders of finance, commerce, industry, art and science assembled under one roof and imbued with one idea to realise the dream of the ages. I shall never efface from my memory the great impressions which were made upon my mind when I saw and listened to such great men like Dr. WEIZMANN, Mr. SOKOLOW, Dr. EINSTEIN, LORD MELCHETT, Mr. FELIX M. WARBURG, SIR HERBERT SAMUEL, Mr. A. J. FREIMAN, Mr. M. USSISHKIN and the late Mr. LOUIS MARSHALL delivering addresses in order to usher in the birth of the Jewish National Agency. Their consuming passion to serve the cause and to strengthen the movement for the upbuilding of ISRAEL'S homeland was an inspiration to many. I shall never forget that historic assembly. That day saw for the first time the union of our people, although there was a small minority who opposed the Agency. But, nevertheless, there was a great deal of rejoicing when the new equal treaty was signed, sealed and delivered by Dr. WEIZMANN and the late Mr. MARSHALL."

MR. SOKOLOW'S TRIBUTE TO SHANGHAI ZIONISTS

Mrs. TOEG arrived in Vienna on the 21st July last, travelling via Siberia and after staying there a week, left for Zurich, arriving there just on the eve of the Congress. The Congress was opened on Sunday the 28th July, when memorial addresses for the late Dr. HERZL were given by Dr. WEIZMANN and Mr. SOKOLOW, the assembly being the most representative and the largest on record. Mrs. TOEG was introduced by Dr. and Mrs. ARIEL BENSION to the ZIONIST leaders among whom may be mentioned, Mr. SOKOLOW, LADY SAMUEL, Mrs. I. M. SIEFF, Mr. and Mrs. A. J. FREIMAN, Mr. USSISHKIN, Mr. LEO HERMANN, Mr. ISRAEL COHEN *et al.* Mr. SOKOLOW was greatly pleased to shake hand with the "charming lady President of the Shanghai Zionists" and expressed his appreciation for the good work which the Jews in China in general, and Shanghai Jewry in particular, had done for the Zionist Movement in the past.

THE WIZO MEETING.—TRIBUTE TO MRS. FREIMAN

When a special meeting of the WIZO was convened under the chairladyship of Mrs. FREIMAN of Canada, Mrs. TOEG was invited to attend. The work of the Wizo (of which a branch was formed here by Mrs. BENSION in May last) and of which Mrs. S. E. LEVY and Miss M. PERRY are Hon. Secretary and Hon. Treasurer respectively, is well-known to the readers of ISRAEL'S MESSENGER. Mrs. FREIMAN has a wide reputation as an active leader and worker of the Wizo throughout Canada, and there was naturally a very large gathering of ladies present to hear her report and discuss the future plan. Mrs. TOEG was invited to give an account of the activities in Shanghai and take with her special greetings of the delegates assembled to Shanghai Jewry. As every lady present had pledged to contribute her respective quotas for the yar 5690, from £200 upwards, Mrs. TOEG gave a pledge to raise the minimum sum in Shanghai. In doing so, Mrs. TOEG felt convinced that Shanghai would not lag behind the rest of the world in its help to Wizo. The annual report of the latter for 1927-1929, shows that in several countries the Wizo is awakening in Jewish women a national consciousness and love for Eres Yisrael manifest in their application to a study of their nation's past and their strict adherence to none but a Jewish mode of living. Again, the Wizo is instrumental in emancipating the Jewish woman to think and act independently. Mrs. TOEG had seen the voluminous report which was submitted at the Congress and the good work that is being done in Eres Yisrael. She paid a tribute to Mrs. FREIMAN for her unquenchable enthusiasm which had brought such astounding results to Wizo. "That lady," added Mr. TOEG, "is one in a million. She possesses a great soul, a great vision and a great mind to serve our people. Canadian Jewry must be singularly happy to follow her lead, as well as that of her husband, Mr. A. J. FREIMAN, who is President of the Canadian Zionist Federation. I am pleased for having met Mrs. FREIMAN and to take from her a message of goodwill for the Jews in China."

THE LATE MR. LOUIS MARSHALL

The Sixteenth Zionist Congress was in every way a memorable one. It succeeded in creating a new channel whereby the Jewish Homeland could be built upon an elaborate scale, without impairing the fundamental basis of Zionism. The news of the death of Mr. LOUIS MARSHALL was received in Paris, where Mrs. TOEG was staying, with poignant regret, added Mrs. TOEG. "I had noticed his keen enthusiasm for the Agency and his ardent desire to serve Israel. When he rose to address the vast assembly in order to inaugurate the birth of the Agency, he was given a hearty ovation, which testified to the high esteem in which he was held. He spoke from his heart and expressed great satisfaction over the possibility of uniting the House of Israel into one great effort to realise an age-long dream. Mr. MARSHALL'S memory will always be revered by all those knew or heard of his name and fame. To lose such a great leader at this stage is a calamity."

After staying two weeks in Zurich Mrs. TOEG left for Paris. Her best impressions of the Congress were when she saw for the first time the enthusiasm of the young men who came from Jerusalem to further the cause and uphold their principles. Young men were much in evidence and that was probably the best asset of world Jewry. The Congress has done much to clear the way for future action, and Jewry everywhere is confronted with a great task. "Every ounce of our energy," added Mrs. TOEG, "must be devoted for the realisation of the Zionist ideal which is to-day the beacon light illumining the road for the liberation of our people."

MR. M. MACDONALD RECEIVES ZIONIST DELEGATION HERE.

PLEDGES TO SUPPORT THE ZIONIST CAUSE AND TAKE MESSAGE TO HIS FATHER.—HOPES TO VISIT PALESTINE NEXT SPRING

The advent of Mr. MALCOLM MACDONALD, M.P., son of the British Prime Minister and Labour Member in the British House of Commons, in Shanghai last week created quite a pleasant stir in local political circles. Every hour of the day was occupied at meetings, entertainments and interviews by the Chinese officials and political leaders. Mr. MACDONALD is a man of pleasant and amiable disposition, 28 years and a fine speaker. He gives promise of a brilliant career and the time may yet come when he will occupy the highest position of honour in the British Government.

It was our pleasure to meet this leader of Labour Party, thanks to the good offices of Mr. F. C. GARSTIN, the local British Consul-General, who paved the way for us. Mr. MACDONALD was too much occupied with work here and it was not very easy to spare time to accept a Zionist delegation prior to his departure from Shanghai. However, on Monday afternoon, the 25th ultimo, he received Mrs. R. E. TOEG and Mr. N. E. B. EZRA in their official capacity as President and Hon. Secretary of the Shanghai Zionist Association respectively, at the residence of Mr. GARSTIN where he was a guest of honour during his four days' sojourn in Shanghai. Without any ceremony of any kind, Mrs. TOEG proceeded with the reading of the statement which we publish below, to which Mr. MACDONALD listened with rapt attention.

MR. MACDONALD'S REPLY

At the conclusion of the statement, Mr. MACDONALD assured the delegation that he felt greatly honoured with their visit and heard with great pleasure the views propounded before him. He would be too glad to bring to the attention of his father upon his arrival in London the statement read in his presence, and take steps to inform his colleagues in the House of Commons regarding the Zionist viewpoint with which he was in great sympathy. He himself was a member of the Palestine Mandate Committee which worked unofficially to mould public opinion in favour of the BALFOUR pledge and the upbuilding of the Jewish National Homeland. He had no doubt of the ultimate victory of Zionism and felt firmly convinced that England would never repudiate the BALFOUR Declaration and the Palestine Mandate. He hoped to visit Palestine next spring and see for himself the progress made by the Zionists.

LABOUR PARTY REAL ASSETS

Mr. EZRA expressed the thanks of the Association to Mr. MACDONALD for receiving the deputation and the encouraging response given by him. The Zionists owed a debt of gratitude to the British Labour Party which stood solidly behind the Zionist movement for many years. Such men as Mr. RAMSAY MACDONALD, Col. JOSIAH WEDGWOOD, COMR. J. M. KENWORTHY, Mr. ARTHUR HENDERSON, Mr. and Mrs. PHILIP SNOWDEN and others, were towers of strength to the Jewish People who felt that they had in them real assets.

THE INTERVIEW

Copies of ISRAEL'S MESSENGER and the *New Palestine* of New York, were handed over to Mr. MACDONALD and after glancing them (especially the message of Dr. C. T. WANG on page 10 in our last issue), he promised to read the papers, carefully at his leisure moments. The interview lasted fifteen minutes which was fruitful in very respect. The time was indeed short for a a lengthy conference, for while the "ceremony" was in progress, the door was knocked announcing the arrival of visitors who had equally made an appointment with the distinguished Labour leader. With a hearty hand shake and good wishes for a pleasant journey home, the historic gathering was brought to a close. The result of the interview given was cabled by the Association last week to the World Zionist Organization in London. The statement read by Mrs. TOEG follows:—

On behalf of the Shanghai Zionist Association, which we have the honour to represent, we extend to you a cordial welcome and greetings to China's shores.

Your presence in Shanghai affords us a chance to express to you personally and the Government which you represent, our sense of gratitude for the aid given to the Zionist Movement and the opportunity to upbuild our National Homeland in Palestine.

[Courtesy North China Daily News.

MR. MALCOLM MACDONALD,
Son of the Prime Minister of England who visited Shanghai last week

Ever since the issuance of the Balfour Declaration in 1917, Jews in every country looked upon England as their ally who would help them to realise their age-long dream of rebuilding their ancient country and developing its resources. Despite the many drawbacks with which we had to contend in the past, our accomplishments have not been unproductive of good results. With the aid of the Mandatory Power, we have transformed a barren soil which was badly neglected under the Turkish *regime* and Arab domination into smiling towns and gardens. We have reclaimed the marshes and bogs at the expense of valuable lives. We have developed a trade of some magnitude and even raised the standard of living of our Arab neighbours. Vast sums of money have been expended and invested by World Jewry from which the Arabs have equally benefitted. Every inch of ground was paid for four or five times its value, and no Arab was dispossessed of his rights and privileges in consequence. We brought health and healing into the country, our pioneers have worked hard to create values of which every observer has not failed to pay his meed of recognition and often of admiration. Our people everywhere have made enormous sacrifices for the cause, in order to make good our obligation in connection with the Balfour Declaration. Our desire to achieve the maximum of success has, unfortunately, aroused suspicion and created unnecessary alarm and useless stir in certain quarters, with the result that Palestine after seven years of tranquility, saw an outbreak of riots by the Arabs in August last, with considerable loss of lives and also damages to the Jewish Colonies. Thanks to the British Labour Government no time was lost in sending re-inforcements to avoid further bloodshed and once more peace has encircled her golden chain in the Holy Land.

THE PREMIER'S INTEREST

Your distinguished father has long been known to us as an ardent champion of Zionism. He visited Palestine some years ago, and con-

[*Continued on page 11*]

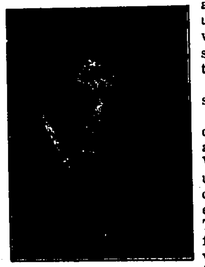
THE VOICE OF GREAT BRITAIN—AN EDITORIAL

We are glad to publish in this page a report of the proceedings of the Zionist delegation which called upon Mr. MALCOLM MACDONALD last week at the British Consulate, and the nature of the reply given by the latter. The Jewish People are singularly fortunate that the British Labour Government are exerting all their influence to restore order in Eres Yisrael, and once more declaring to the world their determination to uphold the BALFOUR Declaration. There can be no doubt but that Mr. MACDONALD has expressed the sentiments of his Party well when he assured the delegation that England is proud over the pact made with the Jewish People in relation to the upbuilding of their national homeland, and will carry out her obligation with the latter in a sense of fairness to them. We are convinced that this attitude of liberalism will go a long way to restore confidence in Jewry's undertakings in Eres Yisrael, and that the agitation of the mischief makers will be treated with contempt by all fair-minded people. The statement read by Mrs. TOEG (to whom we must pay a tribute for the able manner in which she had handled the task) is a striking testimony of Jewish desire to uphold their rights and ideals and persevere with their task of securing their independence. The Arab world would do well to study the trend of the world's best minds towards the Zionist Movement, and weigh well the great opportunity they are missing by adopting a policy which is bound to affect their best interests in future. We hope that future developments will help us to regain largely the setback suffered by us in recent months, and that Zion may still be built and redeemed by justice and righteousness. That is an ancient ideal of a Prophet in Israel which is the burden of the Jewish prayer, namely, *Siyon b'mishpat tippa day w'shabeha bisdaka!*

ISRAEL'S NATIONAL HOMELAND

By Rabbi ABBA HILLEL SILVER, Cleveland, U.S.A.

We are an ancient race, long acquainted with suffering. Our lone and weary way has been strewn with our martyred dead. But we were never deterred. New graves now mark our course. We shall not now be deterred. We shall carry on.



DR. A. H. SILVER.

Had we feared death we should not now be alive. Had the dread of multitudes and the fury of maddened hordes affrighted us, we should now be commingled dust with the mighty nations of yesterday who sought refuge in arms and perished in their victories.

But our strength is the irrefragable strength of the spirit and we carry on.

We are a patient race. At the feet of stern masters we learned the wisdom and courage of patience. We can wait. We have waited. While time rushed by us, while nations raged and empires crumbled, we waited. We covenanted with eternity never to forget Jerusalem. Through twenty centuries we have not forgotten. We shall not now forget. What we have builded others are now turning into ruins. We shall build again upon the ruins—patiently. *We know how to build upon the ruins.*

We are a proud race—too proud to hate. We have felt the keen edge of treachery before, of broken pledges and unrequited trust. We have been admonished not to place our trust in princes or ruling powers. They befriend us when they need us and betray us in the end. Our trust is in God of our fathers and in our own unconquerable will. Only the defeated take refuge in hate. *We are the undefeated. We carry on.*

Hebron, Safed, and Jerusalem—our holy cities! They are holier now and more precious to us because of the fresh blood which has sanctified them. *That blood shall be the blood of our rebirth.* our hearts ache for these dear dead. But there is vast comfort in that

[*Continued on page 11*]

HANUCCAH BALL

WILL BE GIVEN UNDER THE AUSPICES OF THE SHANGHAI ZIONIST ASSOCIATION "KADIMAH" AT THE MAJESTIC HOTEL, ON THE 8TH JANUARY, 1930.

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 JEWISH NATIONAL INSTITUTION WHICH IS PLAYING A GREAT ROLE FOR THE CONQUEST OF ERES YISRAEL SOIL. THIS YEAR OWING TO THE ARAB UPRISINGS IN NEW JUDEA A GREAT DEMONSTRATION SHOULD BE MADE IN FAVOUR OF THE FUND WHICH SHOULD BE A FITTING REPLY TO THE AGITATORS AND PLOTTERS TO THWART THE WORK OF THE JEWISH PEOPLE TO BUILD A FREE HOME IN PALESTINE. IN THE PAST THE FESTIVAL OF HANUCCAH ENJOYED A REVIVAL IN LOCAL CIRCLES AND THE ENTERTAINMENTS GIVEN HAD BEEN GENEROUSLY SUPPORTED. WE NEED THAT SUPPORT TO BE MAINTAINED AND ADDED UPON LIBERALLY SO THAT SHANGHAI MAY BE ABLE TO REMIT A SUBSTANTIAL SUM TO THE HEAD OFFICE THIS YEAR. IT IS HOPED THAT THE SHANGHAI JEWISH COMMUNITY WILL GIVE THE BALL THE SUPPORT WHICH IT DESERVES.

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Sardinian Curtains	1.85	1 Dz. Men's Linen Handkerchiefs	6.50	1 Dz. Filet Butterflies	0.10
1 Banquet Cloth 72 x 90	5.25	1 Yard Tatting, 1st Quality	0.03	1 Chairback Set	0.35
Lace Dresses	1.50	Bridge Set. 5 Pieces Grass Linen	1.90	1 Yard Filet ½ inch.	0.03
Set of 4 Scarfs	1.90	1 Dz. New Year Cards. Hand Painted	1.00	Vanity Cases, Lace	0.20
1 Filet Lace Curtain	0.75	1 Dz. Finest Linen Handkerchiefs, Embroidered, Assorted Designs	3.50	1 Silk Handkerchief	0.30
1 Dz. Cross Stitch Handkerchiefs	0.55			Venise Collar & Cuffs	2.00
1 Yard Irish Picot	0.03			Round Filet Doylies	0.15
Tea Set. 5 Pces.	1.00			Sardinian Tray Cloth	0.10
Round Cluny Doylies	0.10			Scarf, Cyprus Antique	3.50
Hand Painted Collar, Cuffs & Handkerchief	2.75			Chairback Set, Venise	5.25
				Boudoir Crochet Cap	1.25
				Hand Painted Collar	1.25
				1 Yard Fine Filet	0.08
				1 Dz. Lunch Napkins	1.50

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A JEWISH CONCERT NEXT WEEK

Lovers of good music and drama will have an opportunity to hear a musical entertainment at Museum Road on the 11th instant, Wednesday evening 5.30 p.m., such as has never been presented in Shanghai. The celebrated artists DAWN ASSHETON, England's world famed singing actress and LASZLO SCHWARTZ, the eminent Hungarian-

MR. LASZLO SCHWARTZ.

Miss DAWN ASSHETON.

Jewish violinist, composer and author will render a programme of not only the Folksongs of all musical lands, but also melodies that will quicken Jewish hearts, such as Eli Eli, Kol Nidre, Jewish Dances and Jewish songs composed by SCHWARTZ, among which his "Israel," "Kinder Kinder" and "Traume" have won him fame in Jewish circles all over the world. Mr. SCHWARTZ will open the programme with an address on "The Jew in Art" and Miss ASSHETON will present the Folksongs in brilliant costumes. The artists have received ovational receptions at their numerous public performances and at the leading Clubs of Shanghai. Having been in Palestine and being fully aware what wonderful possibilities there are in store there for the cult of Jewish Art, they have generously offered a goodly part of the receipts to go to the National Fund and local Relief. The concert will be given under the auspices of the Shanghai Zionist Association. The event will be one of the outstanding social and musical functions of the season and no lover of good music should miss it. Admission $3, 2 and 1 and tickets may be had on application to Mrs. R. E. TOEG, 211 Yu Yuen Road, or the office of ISRAEL'S MESSENGER.

THE EXCESSES IN NEW JUDEA

The residential quarter of Talpioth, outside Jerusalem and its neighbouring quarter of Mkor Haim, the G'dud Abodah camp and the Girls' Farm were violently attacked during the course of the troubles. Following the evacuation of these places they were ruthlessly looted by the Arabs. Our pictures published below show the nature of the damage which was inflicted generally where the rioters gained access to Jewish houses.

Upper picture shows Mkor Haim after the raid. This quarter is on the land of the Jewish National Fund and is occupied mostly by Polish Jews. Lower picture shows the house of Mr. LEVIN EPSTEIN.

[*Continued from page 10*]

their martyrdom is unlike the martyrdom of their brothers slain in the Ukraime—vain and wasted sacrifices on alien soil. These died in the land of Israel—and for the land of Israel. Great is the sorrow, but greater still the glory.

They have taught us how to carry on!

We sent to the Holy Land emissaries of peace—builders and planters, tillers of the soil and teachers of men,—not soldiers. Not a bayonet among the hosts of our people who went forth out of slavery to the land of their promise. They cleared the wilderness. They brought fruitfulness to the waste places. They made plain in the desert a highway for human progress. They brought light and healing and So be it.

[*Continued from page 9*]

tributed interesting articles to the Press, giving his impressions of Jewish progress, laying stress on the economic development of the country and, more especially, in the co-operative system which was being evolved at the time of his visit to Palestine.

In October last, your distinguished father was good enough in the midst of his multifarious duties to receive a Zionist delegation in New York, which was headed by Mr. FELIX M. WARBURG, Chairman of Administrative Committee of the Jewish Agency for Palestine. We are glad to say that re-assurance that the Government of Great Britain earnestly intends to carry out to the last detail its declared policy and duties as the guardian of the Palestine Mandate, was given by your distinguished father. He also promised the deputation among other things that law and order which suffered a setback during the Arab outbreaks would be restored and maintained. The assurance and the re-iteration given by the British Labour Government to adhere strictly to the Balfour Declaration and the Palestine Mandate, is characteristic of the nation which stands first and foremost in upholding the rights of small and weak nations to exist side by side with the great nations of the world.

We beg of you to convey our sincere expression of deep gratitude to your eminent father, a Prime Minister of a country which was the first to issue a Charter for our manumission, for this renewed policy of declaration of sympathy with our ideals, which is bound to restore confidence in our future undertakings and shatter the hopes of those who seek to persuade England to repudiate her covenant with the Jewish People and regard it as null and void.

CHINA'S GOOD WISHES

The BALFOUR Declaration, we may add, was not and is not a personal promise or pledge given to us. It has been endorsed by all the civilized Powers. It has been adopted by the League of Nations. China, the country we live in, has equally sponsored the Declaration. Only recently, on the occasion of the twelfth anniversary of the BALFOUR Declaration, her Minister for Foreign Affairs, Dr. C. T. WANG expressed to us his country's goodwill and best wishes for our success. The desire on our part to maintain cordial relations with the Arabs in Palestine has not been abandoned. We hope that Palestine will not be recovered for civilization and humanity by bloodshed and by trampling upon the rights of anyone. It should never be made safe for the world by forces destruction, but with the arms of enlightenment and the weapons or righteousness. We echo the fine sentiments expressed by an eminent scientist and Zionist Prof. ALBERT EINSTEIN, in his letter published in *The Manchester Guardian* of October 12, "Jews do not wish to live in the land of their fathers under the protection of British bayonets; they come as friends of the kindred Arab nation." That expresses our faith and hope. We are greatly concerned with the future of Palestine. Palestine as a Jewish country will become a choice gem in the Imperial crown of the British Empire." It carries with it," in the words of a noted Jewess—Mrs. ARIEL BENSION—"the promise of social justice, of spiritual righteousness, and of a vindication of the progress of civilization."

SOPHIA TOEG, *President.*
N. E. B. EZRA, *Hon. Secretary.*

JAPAN'S SYMPATHY WITH ZIONISM

We have been favored with a communication from the local Japanese Consul-General, Mr. M. SHIGEMITSU, transmitting to us the best wishes of the Minister for Foreign Affairs, BARON SHIDEHARA, in reply to our letter suggesting a message on the occasion of the twelfth anniversary of the BALFOUR Declaration last month, and adding that Japan is in full sympathy with the Zionist movement and the national aspirations of the Jewish People.

AN OPEN LETTER TO MAHATMA GHANDI

ARAB POLITICAL LEADERS MAKE MOVE TO ENLIST GHANDI'S SYMPATHY IN ARAB-JEWISH IMBROGLIO IN PALESTINE

We publish below an open letter addressed to MAHATMA GHANDI, *the Nationalist Leader and Reformer of India, which should be carefully read by our readers. We are sure the eminent Indian will not hesitate to affirm or deny the statement attributed to him by the Arab Press, from which it was extracted by the Jewish Telegraphic Agency in Jerusalem. We Jews cannot afford to remain silent today when desperate attempts are being made by Arab political agitators to strike a blow at our national existence and overthrow the* BALFOUR *Declaration and the Palestine Mandate. Now more than ever must we strike a blow for our freedom and independence and find ways and means to offset the sinister designs of our would be friends. At a meeting held in London in October last,* PROF. DR. SELIG BRODETSKY, *speaking on behalf of the World Zionist Organization, made it abundantly clear that we have not an easy task to face in the near future in view of the frantic efforts that are made by our foes to undermine our renaissance and paralyze our efforts. "Don't be under the* impression," added DR. BRODETSKY, "*that we have an easy task in Palestine, and don't be under the impression that we have an easy task in England in which there are large and influential sections of the Press determined to destroy us..... Do not be under the impression that the Arabs in Palestine after their murderous attacks upon us have been stopped, are going to keep quiet and are not going to collect every possible evidence against us in order to discredit us before the eyes of the world." We entirely share the conviction of Dr.* BRODETSKY *and hope that his warning will not be disregarded. We must be on the qui vive. The enemy is not left without extraneous support. We have enemies enough to make them fly upon the arms of the Arabs in the hope of striking a fatal blow upon our national aspirations. The step taken to drag* MAHATMA GHANDI, *a great Nationalist Indian leader, has much in it to impress the world that the Arabs are being despoiled by the Jews and that the Jews are the worst sinners in this respect. We are assured by some local Hindu friends who know* GHANDI *too well, that he is not the kind of stuff of which the Arab Press would try to make of him. They scout the very idea that* GHANDI *would sympathise with the Arab agitators and plotters with their barbaric methods to inaugurate a reign of orgy and carnage in Palestine. Be that as it may, we await the Hindu leader's reply, for or against, with eagerness and trust he will make it clear to us where he actually stands (if he ever stood), in our present strained relations with the Arabs, which we hope will soon find a peaceful solution bringing with it the quondam friendly regime of peace and goodwill between us. Meanwhile, we appeal to our readers abroad to watch the Press and send us clippings of criticism, if any, whether friendly or unfriendly, so that we may not be placed at a disadvantage in the matter. We appreciate the help already rendered us, and but for the foresight of some of our correspondents abroad, we would have been greatly in the dark regarding the attitude of our neighbours towards us. The letter to* MAHATMI GHANDI *follows:—*

MAHATMA GHANDI.

"MAHATMA GHANDI
"NATIONALIST LEADER and REFORMER of India, Sabarmati,
Ahmedabad, India

"MAHATMAJI!—My attention has been drawn to a telegram from Jerusalem reported in the Arab journals and published in the American Press under date of October 3rd, 1929, according to which you, along with other Hindus, have informed the Viceroy of India that you are prepared to send 20,000 of your co-religionists to Palestine in order "to protect the Moslem Holy places in Jerusalem."

"The present writer has followed with keen interest from the very outset the movement instituted under your leadership to win for your people and ancient homeland complete 'Swaraj.' You, Mahatmaji, must be aware, that the Jewish People have also been struggling to regain complete liberty and independence in the ancient home of their ancestors. To-day, the age-long dream which animated our oppressed people and which kept up their spirits during their exiled sojournings in foreign lands, is being realised, thanks to the support of the Great Powers of Asia, Europe and America. We know you well with your sympathetic outlook, keen with the desire to help oppressed communities and minorities, and as such your reported announcement referred to above has come to us as a great surprise, not without deep disappointment.

"You must have surely come in contact with some of our people in India and South Africa, and realised for yourself that Jews are not an aggressive people. We are essentially a peace-loving nation, who live in entire harmony with our neighbours, and this condition holds true to life in Palestine. By the return of the Jew to his homeland, the Arab has profited a great deal, both materially and spiritually. Another aspect of the universal outlook of Judaism, the religion of the Jews, is complete tolerance towards other faiths and their holy shrines. We have no missionary organization to convert peoples of other faiths, neither do we encourage conversion unless the desire for it is spontaneous and sincere in its object. That this is not a subterfuge on our part, I would quote the exhortation of our prophet MICAH (IV:5) "For all people may walk everyone in the name of his God and we will walk in the name of the Eternal our God for ever and ever."

"By your acquiescence to move with your co-religionists in order to lend moral support to Arabs who have turned against their benefactors by returning treachery for kindness and brotherliness shown them, you are taking for granted that our people have designs on the holy sanctuaries of the Arabs IN SPITE of their old teachings and traditions which emphatically forbid such an injustice. May I quote an official statement made by our Zionist leader, DR. CHAIM WEIZMANN at the Sixteenth Zionist Congress held in July last at Zurich, a few weeks prior to the outbreak in Palestine, to vindicate the truth of my statement? Says he:—

> "We emphatically repudiate as wholly false the suggestion which has been made by irresponsible propagandists that the widespread protests evoked by these incidents throughout the Jewish world imply a desire to call in question the inviolability of the Moslem Holy Places, which is, and has always been, unreservedly recognized by the Zionist Organization. We have no thought of offending in the smallest degree the religious susceptibilities of other peoples, for which we feel the same respect as we demand for our own."

"MAHATMAJI! We know you as an advocate of *Non-Violence*, the means by which you hope to bring about a happy consummation of the wishes animating your people. As such an exponent, we are sure you are opposed to bloodshed and lawlessness which was rampant in The City of Peace a few months ago with such tragic fatality for our defenceless people. We have suffered much but we are not going to repay the injustice done to us by inflicting much greater injustice—Revenge. The Arab has robbed and plundered, the Jew will repay with education and medical treatment. The Arab has run amuck with sword in hand committing unbelievable atrocities, the Jew will lovingly care for the land and shower blessings on the inhabitants thereof. May I hope that you will find time to read our comments in the current issue of ISRAEL'S MESSENGER, a copy of which I have pleasure in mailing you to-day?

"We are still in a dreamland. Can GHANDI the emancipator, the man with a great soul, the champion of the oppressed, side with the murderer, the pillager and the intriguer? It is hard to believe such a thing. Armed with doubt, we approach you and ask you to express yourself openly and thereby disillusion us. We believe that political Arabs with axes to grind are using your name as a great Indian leader in order to further their nefarious ends. We hope you will deny the above-mentioned report or affirm it (if you said so) and thereby do justice to a much-maligned and oppressed people.

"Yours sincerely,
"N. E. B. EZRA.
"*Founder-Editor*, ISRAEL'S MESSENGER."

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EDITORIAL NOTES & COMMENTS

EDUCATION AND LEARNING

"The older a scholar grows," says the Talmud, "the greater becomes his wisdom. The older an ignorant man grows the greater becomes his foolishness." The force of this utterance cannot be questioned. There is no need to verify the truthfulness of this ancient dictum. It is applicable to every age.

OUR SCHOLARS

"The scholar who does not teach is like the myrtle in the wilderness," says the Talmud. We have many "scholars" who live to themselves, think for themselves and act for themselves. They fail to realise that knowledge stored in thir brains is a waste and of no value to anyone. It is on a par with a rich man who stores his wealth in a vault and refuses to enrich the world with it. It is the duty of every scholar to be of service to mankind and make his influence felt far and wide. If this injunction were to be obeyed many a community would flourish and grow like the cedars in Lebanon.

HANUCCAH AND ZIONISM

Hanuccah is a semi-festival in Israel's calendar. It is not a period of time when abstention from work is ordained. But it is a period of national import to Israel. Hanuccah signifies the bravery of Israel's hero—the ancient MACCABEE. It signifies the triumph of Monotheism over paganism. It signifies the triumph of Israel's national ideals over the forces of darkness and assimilation. The overthrow of the enemy by the MACCABEES meant real joy to our people. They saw in it the triumph of Judaism with a *national home of her own*. Judaism without a soil *is like a body without a soul*. Hence modern Israel's efforts to regain his ancientral home and become a factor once more in the march of civilization. Hail Zionism, the modern movement to win the soil which the Maccabeans of old had won from their enemies.

ISRAEL'S HERO—MATATHIA BEN YOHANAN

On the 25th of Kislew—corresponding with 27th December—Hanuccah will be celebrated this year wherever Jews are to be found. Its historic significance should not be missed and stressed to the young ones. Hanuccah is a warning to us to preserve our religion and soil intact. It is for this object that the ancient MACCABEES had fought and challenged a world of idolators. Let us fight to this day in the same spirit to drive away paganism from the heart of the world and remember with a sense of pride the heroic deeds of MATATHIA BEN YOHANAN.

BRITISH JUSTICE

The punishment meted out to the Arabs, as reported by Reuter in the local Press and reproduced elsewhere in this issue, in the recent uprisings in New Judea by the British Court, should serve as an example and a deterrent to those who think they can indulge in such "pastime" with impunity. It is a pity that death sentences have been passed, but that is the fate of all criminals who are accused of murder and bloodshed. British justice is proverbial. It respects no person, no matter what his rank or position may be. Herein lies the hope of establishing a reign of peace and tranquility in New Judea, for everything depends upon law and order. Our Sages were not less far-sighted in their days when they said, "Pray for the welfare of the government, since but for the fear thereof men would swallow each other alive." (*Sayings of the Fathers, chapter* 3: 2). How true! To "swallow each other alive" should not surprise us when the outbreak in New Judea caused many innocent souls to be actually burnt "alive" and their bodies horribly mutilated. Alas, for man's inhumanity to man!

'THE PALESTINE WEEKLY', JERUSALEM

We are officially informed by the Central Office of the World Zionist Organization that the Executive of the Organization has acquired the *Palestine Weekly*, which is published in Jerusalem, and that in future it will be edited under its control. For a long while, it was felt necessary to own an official Zionist organ in the Land of Israel, and the recent move by the Zionist Organization is bound to be lauded by the Jewish public. We hope to welcome the *Weekly* to our sanctum once more, and be able to see in it a useful guide of the progress of Jewish events in New Judea.

CHINA & GREAT BRITAIN—The Concession at Chinkiang

The retrocession of the British Concession at Chinkiang last month to the Chinese Government, is an epochal event in the history of modern China. The Concession was held in perpetuity since 1861 and its return to China is characterised by H. E. Dr. C. T. WANG, Minister for Foreign Affairs, as a token of "sincere appreciation of the National Government of this friendly action on the part of His Majesty's Government in the United Kingdom." We congratulate both China and Great Britain on the friendly gestures which are bound to redound to the credit of these two great countries, and also reflect great credit on the able statesmanship of Dr. WANG who has done much in furthering the national welfare of his nation. China has yet a long way to traverse on the road to progress, and all her friends and well-wishers observe with satisfaction the great headway which she is making in winning her rights and sovereignty in her own territory.

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HANUCCAH, JUDAISM AND ZIONISM.

Hanuccah—the feast of Lights—is annually observed in commemoration of the victory of the MACCABEES over the Hellenic forces, the worshippers of Baal and Ashtaroth. The latter had sinister designs upon the soul and soil of Ancient Israel. They demanded the abolition of circumcision, the dietary laws, and the worship of idols. These were indignantly repudiated. In those days there were no MONTEFIORITES to preach a new gospel to Israel, that is, to accept the first two edicts of the heathen king. It would be worth while for the leader of 'Liberal' Judaism in London to visualize what havoc he would have caused had he lived in those days. He probably would have been accepted as next to the heathen king in his loyalty to exterminate the beauties of Judaism. But this by the way. Hanuccah is a call to preserve Israel's fealty to the soul and soil of New Judea. It is an aid to foster political and cultural Zionism. It is an aid to swell the Jewish National Fund in order to recover the ancient soil as an inalienable property of the Jewish Nation. It is an aid to revive the spirit of Judaism and bring its beautiful message to the young ones—the mainstay of our future. Let us celebrate Hanuccah in a fashionable way this year and attend the Zionist ball, the proceeds of which will be devoted for the reclamation of areas that were barren and desolated under Turkish rule and Arab domination. Here is a real chance for us to do some constructive work for our national cause, and Israel should wake up from his long sleep of inactivity and slothfulness.

SRAEL MUST Defend His Spiritual & Physical Ramparts

We Jews need not be less proud of our historical days. We need not go to others to borrow anything in order to observe days of historical value. Our own Jewish calendar is rich in memories and historical events which should fill the heart of every Jew and Jewees with pride. Hanuccah teaches us a lesson in self-respect, love of Judaism and Nationalism. It behoves us to teach the lesson of Hanuccah to our young ones and implant in them seeds of valor, heroism and bravery. Our centuries of exile from our ancient homeland should not find us less but more eager to uphold our ancient flag, and emulate the fiery zeal of the ancient MACCABEES to defend the spiritual and the physical ramparts of Israel. We, too, have a similar task to face and fulfil to-day. The halussism and halussoth in Eres Yisrael have fought bravely in repulsing the Arabian attacks and they had shown unmistakably that the spirit of the ancient heroes and martyrs in Israel is not dead but still alive. Israel will ever stand to defend himself but never to offend his neighbour. He will never open an offensive but remain as ever on the defensive. His watchword will be *shalom* "peace" to those who are far and to those who are near. Hanuccah inculcates that spirit in us and let us, therefore, celebrate it in the spirit of old, the spirit of our ancient prophet who taught us the undying truth, "Not by might, nor by strength but by My spirit." Therein lies the hope of the world, and Israel must be for ever the banner bearer of that truth.

MINUS THE WITHERED BRANCH OF JEWRY"

Dr. I. I. MATTUCK in an article in *The Liberal Jewish Monthly* for October, makes a moving appeal to the Jewish world to check the tendency "to call Jewish whatever affects some Jews." Elucidating his case, he adds:—

> Because of our present sympathy with the Zionist and our complete agreement with them in the judgment on the outrages committed by the Arabs in Palestine, I put what I have to say in the form of an appeal to them. It is an appeal not to make the position of the non-Zionists difficult by ascribing to all Jews the faith and desire of Zionism.

We are inclined to agree with Dr. MATTUCK. It is not fair to compel him to sail under false colours. Having repudiated Jewish Nationalism and standing as an "apostate" apart from it, care should to taken that he and his satellites should not be labeled as Zionists simply because they are inclined to sympathise with "the outrages committed by the Arabs in Palestine." Well, as far as ISRAEL'S MESSENGER is concerned, it had solved this "puzzle" many years ago, by adding a simple phrase, "minus the withered branch of Jewry," and we are pleased to observe that this phraseology was adopted by *The Jewish Exponent* recently when criticising the 'liberal' Jews of Germany for not joining the Jewish National Agency. Dr. MATTUCK is perfectly right. Having abrogated Jewish Nationalism he should no longer be identified with the *Tikwath Yisrael*. He desires no more *helek in Ben Daweed* nor *nahala in ben Yishai*. As a 'national meshumad' (Dr. MATTUCK is proud of it undoubtedly, and we hardly think it hurts his feeling when we label him thus), our contemporaries abroad should take note of his appeal and follow our suggestion in always adding "minus the withered branch" when referring to Zionism being supported by the Jews throughout the world. That is the best solution and we are sure Dr. MATTUCK will agree with us. He should have no more *pith hon pay w'lo messah l'harim rosh* in future!

I.O.B.B. LEADER CELEBRATES 70th BIRTHDAY

Man dreams that life is Beauty, but when he wakes up he finds that life is Duty. So sang BROWNING, the poet of the heart. And so sang the veteran leader of the I. O. B. B. in the United States, Mr. ALFRED M. COHEN, when he woke up on October 19, to celebrate his seventieth birthday in a spirit of fellowship and comradeship with his co-workers and admirers. We owe much to Mr. COHEN for his great zeal and devotion in fostering the ideals of brotherhood of the B'nai B'rith all over the world. As a devoted BEN BERITH, as we all are, (whether members of the B'nai B'rith lodges or not), he is entitled to receive our congratulations from far-off China on the attainment of his seventieth birthday, which happily finds him as young and robust in his zeal to promote the good work of the B'nai B'rith as he could possibly be. ISRAEL'S MESSENGER follows with great interest the good work which the B'nai B'rith is doing everywhere in the interests of Jewish brotherhood and solidarity. We rejoice in the celebration of its leader's six score years and ten, and hope that he may live long to enjoy the fruit of his labour which he has unstintingly given to his fellow-men. Mr. COHEN is Editor of the *B'nai B'rith Magazine*, a monthly publication of high merit, which is a welcome visitor to our sanctum. Many happy returns of the day to you Mr. COHEN and long life in the vineyard of the B'nai B'rith!

ARAB GOODWILL

"Give credit to whom credit is due" is an ancient maxim which cannot be too often observed. We are apt to forget the good that is in some and harp on the bad that is in others. That is a human failing which is to be deeply deplored. We all must try to eradicate that pernicious habit and emancipate ourselves from it. In recent months, the Press of the world were busy in gathering news about 'Arab atrocities' in the Holy Land against the Jews which placed the followers of Islam in a poor light before the civilized world. However deplorable and inexcusable that uprising may be, we must not forget that there had been incidents which had shown the fairness and the goodwill of the followers of Islam. We are not of those who seek to widen the chasm between the human races: on the contrary, we would much prefer to paint human nature in a brighter hue and thus point out to the progress and the steady gain of man in his endeavour to kill the brute in man. Our attention has been drawn to the *New York World*, containing a special cable sent to the *Jewish Daily Forward* from Tel-Abib, describing the goodwill of an Arab chieftain towards the Jews just at the time when his brethren were up in arms against them. We reproduce it below in order to illustrate our meaning that JACOB and ISHMAEL are brethren in the kingdom of Allah on earth:—

> "Sheik Abou Kishek, of Petach, was an inveterate foe of the Jews a decade ago, and the moving spirit in the outbreaks in 1921, he himself leading the attack on Petach Tikvah. He was ruler over 2,000 Bedouins, the possessor of vast tracts of land, and his influence extended over scores of sheiks and villages as far as Shehem. He was defeated, however, on the battlefield of Petach Tikvah, and sentenced to six years' imprisonment and to pay an indemnity of $10,000. After he had served two years, however, he was released due to the intercession of the Jews, and when he emerged from prison he concluded an eternal peace with the Jews, whereupon the Jews gave a feast in his honor and presented to him $2,500. In the present outbreak he remained loyal to his oath despite the efforts of the Grand Mufti, and refused to join the movement against the Jews. A few days ago he chose a wife for his younger brother and invited the Jews of neighboring colonies to the wedding. In deference to them, he refrained from inviting any of the effendis of the Arab towns, as these are regarded as the prime movers in the recent disturbances."

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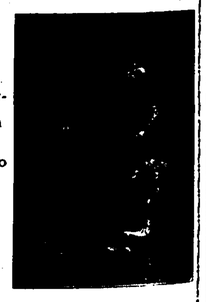

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BALFOUR DAY CELEBRATION IN SHANGHAI

The local meeting to celebrate the 12th anniversary of the BALFOUR Declaration under the auspices of the "Kadimah" was an unqualified success. It is a long time since Shanghai had a meeting of this sort and we are glad to note that there is a tendency to take matters strongly in hand, and do everything possible to revive the "dry bones." The speeches delivered by the various speakers on the occasion were well above the average: they were published *in extenso* in the local Press. Thus a chance was given to the non-Jewish public to understand the Jewish mind on the fruitless agitation to annul the BALFOUR Declaration and the Palestine Mandate. The address of Miss LILY NOBLSTON was the first of its kind delivered from a Zionist platform and we welcome her as a force in our midst. Thanks are also due to Mr. R. M. NOBLSTON, the newly-elected President of the "Kadimah" for the enthusiasm which he had imported into the meeting. Last, but not least, we cannot help mentioning the part which Mr. ELI HIRSCH, the newly-appointed Hon. Secretary of the "Kadimah" had played in organizing the meeting. His address was delivered in Yiddish but it was a masterly oration. Some of the audience had listened to him with rapt attention, while others who were not conversant with the language had shown some restlessness, due, no doubt, to the length of the speech which exceeded the time limit allowed to each speaker. Nevertheless, much appreciation was shown to Mr. HIRSCH'S address when an English version of it was published in *The China Press*. Mr. HIRSCH is fully aware of the language problem besetting us here, for much of the time is wasted in a babel of tongues which our meetings produce. In a letter dated November 6th, Mr. HIRSCH writes us as follows:—

> "It is indeed to be regretted that you could not follow my speech "on that memorable night" to which you refer, for my words emanated from my Jewish heart and as such they found an echo in the heart of my listeners. It is a pity that we Jews are afflicted with the legendary curse that has befallen the builders of the Tower of Babel. We Jews being a scattered nation have adapted the language, customs, psychology and outlook of life of the country we live in and, as strangers we meet. If English is spoken at a gathering the Russian Jew is restless, if Yiddish is spoken the English Jew is restless and if Hebrew is spoken then both are liable to be restless. What an irony of fate!"

Mr. HIRSCH has diagnosed the case well and we can only share his regret that the language difficulty still besets us here when we meet on important occasions. Perhaps a way out is to master Hebrew, the language of ISAIAH and KING DAVID. Happily, Hebrew to-day is a living language in our Homeland, one of the three official languages in Eres Yisrael. That is the greatest miracle achieved in our restoration movement. It was a French writer, ALPHONSE DAUDET, who said, "So long as a nation clings close to its language, it holds the key to its prison." The significance of this was fully realized by our people and to-day Modern Judea is master of her destiny since it holds the "key to its prison."

THE WHALE THAT SWALLOWED JONAH

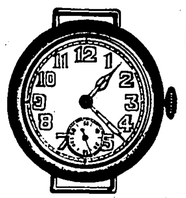
Our contemporary The *Jewish Guardian* has indulged for some time past in the art of keeping its readers, and may be ourselves as well, amused with its leading Notes which are a product of Mr. LAURIE MAGNUS' sharp and pointed pen. Our Fleet Street contemporary very often thinks at white heat, and we should not wonder to see it referring so often to the SAMUEL-CHURCHILL White Paper when speaking about Jewish politics. The October 11th issue of *The Shomer* is now before us, and mark our great surprise when on turning to the page which contains the Leading Note of the Week, we discovered that Mr. MAGNUS had abdicated in order to give place to the views of one who signs himself 'X. Y. Z." and who contributed a short discusion under the above caption. We are somewhat prone to believe in premonition, and it seems to us that the caption of this article amply substantiates our trust in a sixth sense, if we may call it so. On subjecting the above caption to the searchlight of criticism, it is quite evident to us that it is puny JONAH this time who has swallowed up the nasty unsightly whale. No doubt it must have made a weighty piecemeal and we are of the hope that the digesting process now going on will not interfere with "X. Y. Z." outlook on life. A certain member of our staff has suggested that after all it is the *one* and only time that an oily whale was put out of mischief's way, but we would rather see to it that the unsightly sea-beast remain, to use a common phrase, "as mute as a fish." Now there is some mystical symbology round the number ONE about which we would like to expound a bit. It is said that one leak in a ship will sink it; one wound strikes GOLIATH dead, as well as three and twenty did CAESAR; one DELILAH may do SAMSON as much spite and mischief as all the Philistines; one broken wheel spoils the whole clock; one vein's bleeding will let out all the vitals, as well as more; one fly will spoil a whole box of ointment; one bitter herb all the pottage. By eating one apple ADAM lost Paradise; one lick of honey endangered JONATHAN'S life; and one ACHAN was a trouble to all Israel; and *listen reader* ONE JONAH raises a storm, and becomes a lading too many for a whole ship. Shall we go on expounding or shall we stop? O, LAURIE!

MAJOR KEITH-ROACH AND THE 'DOAR HAYOM'

The Doar Hayom is the leading Hebrew daily publication in Jerusalem. During the Arab riots the suspension of this daily was ordered by Major KEITH-ROACH, the Deputy District Commissioner on a charge of having published a poem which was supposed to have been injurious to the public welfare. The MAJOR'S behaviour on the occasion was so disgustingly aggressive towards the Editor and his staff that the owner of the Hassolel Press addressed the following letter to the High Commissioner Sir John Chancellor, which reads thus:—

> "My present intention is to ask whether it was really at Your Excellency's instructions that the Deputy District Commissioner entered into my printing works at midnight in company with police and troops. Was it in accordance with Your Excellency's instructions that the Deputy District Commissioner, without any warning, broke up the type in the formes and trampled it underfoot? Was it at Your Excellency's Instructions that the Deputy District Commissioner struck the subeditor of the newspaper for smoking a cigarette? Was it at Your Excellency's instructions that the Deputy District Commissioner later arrested the same sub-editor because he refused to do the work of a porter and carry out bundles of newspapers to a truck standing some distance from the printing works? Was it at Your Excellency's instructions that the Deputy District Commissioner closed up my printing works, in which other newspapers also are printed, and in which Government and private jobs were under way? Your Excellency is petitioned to put a stop to the introduction of such methods into a land in which, as in every civilised country, the Press is entitled to express legitimate opinions and views. . . ."

The foregoing example of what is called 'Palestinian Prussianism,' is most offensive indeed, and we believe it is high time that something is done to remove the 'despot' and replace him by one who knows more than adopt such high-handed methods. It should be remembered, and the despotic MAJOR would do well to take note of it, that such treatment as described above will not be tolerated by Jews. Such mediaeval methods, which cannot even add to the prestige of a wild African bushman, will surely go by the board in a Jewish National Homeland. Now that the Commission of Inquiry is sitting in Jerusalem, we trust that the Editor of the *Doar Hayom* will make strong representations to the proper authorities in order to put the whole matter to the push, and thereby rid our homeland of one who it is about time took his long 'over-due holiday.'



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THE TORCH MUST NOT FAIL OF LIGHT

By Rev. Dr. LOUIS I. NEWMAN
Rabbi of Temple Emanu—El, San Francisco.

Doubts concerning the future of Palestinian upbuilding have become articulate since the recent outbreaks. It had been believed the coming of the Jewish Agency would effectually silence all opposition,but the untimely death of Mr. Louis Marshall and the Arab assaults upon the Jews of the Holy Land have brought about a recurrence of the old arguments against the reconstruction of Palestine as a Jewish homeland. The disasters which have overtaken the movement have even been utilized as an excuse to refrain from generous gifts to the economic and agricultural enterprises now under way in Palestine.

Whatever may be the opinions of individual Jews or Zionists, or whatever the policy of whole parties within the Zionist organization, one thing above all else remains certain; the work of reconstruction must go on. It may proceed slowly and laboriously; it may suffer reverses and calamities. Those in the leadership at one time or another may not be skilful helmsmen. The best laid plans may fail of fruition. But the work of rebuilding and the challenge of the idea continue with unabated strength. No catastrophe could have been greater than the death of Theodore Herzl at the age of forty-four. Yet Zionism recovered from this tragedy, and moved forward to increasingly new victories.

It is excellent that Jews should think through the problems touching Palestine and its influence upon Diaspora Jewry. How true it is that it requires a massacre to arouse us to our world responsibilities! We must remember, however, that mere temporary relief will not suffice. The homeless must be sheltered; the hungry must be nourished; the wounded must be nursed. At the same time, however, the great constructive enterprises inaugurated within the past fifteen years must continue to receive support. The Rutenberg Electric project, the Dead Sea concession, the development of the Haifa Harbor and other economic undertakings requiring large sums of capital have not been injured by the recent excesses. While over ten thousand Jews are refugees today in Palestine concentration camps, the colonies, whose names have been on the lips of Jews and Gentiles alike are returning to their normal activity. The cities and towns, the farms and ranches, alike are seeking to take up their labour where it was interrupted.

Whatever be the outcome of the serious political problem which faces the Jewish Agency, the ideal of a Jewish homeland, as Mr. Hosain, the noted Moslem publicist remarked, is sufficiently strong and meritorious in its own name and right, to overcome any obstacle. Britain has indicated that she will retain the Mandate unchanged. Even if at some future time a new adjustment of the political scene be necessary, Jewish prospects in Palestine cannot be permanently frustrated. Within the Zionist household, much-needed reforms are being made. Those leaders who have been ignored or repudiated within the past decade, are being invited once more to sit in at the council table, though much room still remains for improvement in this direction. The Jewish Agency, saddened by the loss of Mr. Marshall, will doubtless soon announce its plans for the resumption of the Palestine work on a sound and efficient scale.

The torch which the Jewish pioneers have lighted in the Holy Land cannot be quenched by the gusts of a single storm. It is a light which cannot fail. Jews in the Diaspora must give with lavish hand the fuel which will feed the everlasing beacon in Zion!

DABAR B'ITTO!

Dr. LOUIS I. NEWMAN issues a timely warning in his third essay to the readers of ISRAEL'S MESSENGER. We are in entire accord with his call to world Jewry to unite their forces and begin in earnest the work of reconstruction and restoration. We need to restore the destroyed Yishub and reconstruct the new ones. In a letter just to hand from Col. F. H. KISCH, Chairman of the Palestine Zionist Executive, Jerusalem, he assures us that,"In Palestine our Jews have been splendid, and in all circles the Yishub is facing the future with firm determination and undiminished hope." That is the spirit of courageous hearts which should animate the whole House of Israel today. We must not any longer gamble with our future. Well may we ask, if not after the recent hurban in Eres Yisrael, when? The Spanish "manana" applies to our case. According to a proverb it is "the lazy" who say, "To-morrow, to-morrow, only not to-day." That is not the sort of spirit which should sway us to-day. We must not be caught napping again. The tragedy of recent months should not demoralize our people. We should go from strength to strength and height to height. Not backward but forward should be our slogan. The call for "self-help" should ring and ring until it deafens our ears. It is up to us to convert the recent tragedy into a comedy. Dr. NEWMAN aptly reminds us that "No catastrophe could have been greater than the death of HERZL, and yet Zionism recovered from this tragedy, and moved forward to increasingly new victories." That has been our experience all along. We win greater victories from our tragedies than comedies. Comedies hurt us. Tragedies convert us. Alas, that this failing should be our badge for centuries! But we must not bewail. We should make the best of it. Two thousand years of homelessness and aimless wanderings, seeking "protection" here and there must have spoilt us and made us look funny. Happily, we have not lost all hopes of regaining that which we have lost in our exile. The spirit of modern Judea is undaunted. The Yishub once more bristles with the rustlings of the decayed leaves. Col. KISCH is right. "The Yishub is facing the future with firm determination and undiminished hope." That is what Dr. NEWMAN desires to stress in his contribution and we would bespeak for it the careful attention and perusal by our readers.

REV. DR. LOUIS I. NEWMAN

OBITUARY

MISS PAULINE SAPHIERE

Death has robbed a popular young lady from our community last month. Miss PAULINE SAPHIERE, daughter of Mr. and Mrs. A. SAPHIERE passed away on the 2nd ultimo, at the Cathay Mansions, after having returned from the Country Hospital on the previous evening, following an operation and a two weeks' illness. The deceased was 36 years of age and was held in high esteem and her passing away is keenly regretted by all who knew her. The funeral services were held in the Baikal Road cemetery on the 3rd ultimo, in the presence of a large circle of relatives and friends, Rabbi M. Z. ASHKENAZI officating at the graveside, delivering a short address in Yiddish which was interpreted into English by Mr. J. L. Friend. The parents of the deceased being indisposed, her two brothers, T. and L. SAPHIERE, acted as chief mourners at the funeral. The following gentlemen were the pall bearers:—V. D. GENSBURGER, M. Gensburger, V. M. HAIMOVITCH, R. D. Abraham, A. GOLDMAN, Sidney LEVY, J. KOPELLMAN, E. Gensburger and Moise Ezra.

Wreaths were sent by the following:—Mother and Father; Theo and Ada; Lily and Victor; Leo and Tibbie; Vera, Julius and Lialia; Victor and Florrie; Amah; Aunty Sarah and Uncle Henry; Vera; Fred and Georgette; Theodore Sopher; Arthur Sopher; Dr. and Madame M. Klatcho; Dora and Maurice; Mrs Wilson Walther; Mr. & Mrs. M. Speelman; Mr. and Mrs. B. A. Padon; Mr. and Mrs. Barnes Moss; Mr. and Mrs. R. Soriano; Jack Levy; N. M. Concoff; Mr. and Mrs. S. S. Heimmann; O. B. Gainsborough; E. L. Elias; Mr. and Mrs. F. W. Sutterle; Mr. and Mrs. E. Hayim; Mr. and Mrs. Paul Konior; Ruth and Jim; Nora, and David Toor; Hugo Reiss; Mrs. Edward Ezra; Dr. and Mrs. A. A. De Carvalho; Miss Sopher; Betty; Mr. and Mrs. David Campbell; Mr. and Mrs. Frank Reilly; A. J. Hayim; Mrs. Hayim; Mrs. Albert Mendel; Bessie and Julius; Mrs. Yelowitski; Mrs. Mendel; Bessie and Julius; Mrs. Yelowitski; Mrs. A. Strok and family; Dr. and Mrs. A. Renner; E. A. Hotimsky; Mr. and Mrs. Aubrey Hillaly; Dr. S. M. Blumenfeld and others.

[A full list of donations given in memory of the late Miss PAULINE SAPHIERE will be published in our next issue.]

THE LATE MRS. J. MOOSA

We regret to chronicle the sudden death from heart failure of one of the oldest residents and members of our community, Mrs. FLORA JOSEPH MOOSA, of 6 Park Lane, at the age of 72. The deceased passed away peacefully on the 11th ultimo, (8th Heshwar, 5690) surrounded by her children and relatives. She was of a retiring disposition, always ready to give a helping hand to those who were in need. She lived her gentle quiet life unselfishly and was greatly esteemed by all who came in contact with her. Her death came as a shock to all and the large gathering at the burial ceremony in Baikal Road was a testimony of the high respect in which she was held. The late Mrs. MOSSA is survived by her children, one son and five daughters, two sisters, Mrs S. J. SOLOMON and Mrs M. NISSIM and relatives, for all of whom deep sympathy is felt in their irreparable loss.

BALFOUR DECLARATION DAY IN SHANGHAI

The BALFOUR Declaration Day was celebrated with great enthusiasm in Shanghai last month. Under the auspices of the local Zionist Association "Kadimah," a public demonstration was held on the 2nd ultimo, at 8.30 p.m., at 58 Ward Road, which was well attended by the Ashkenazim community, the Sephardim being conspicuous by their absence. The celebration of the day was doubtless world-wide, except in countries where the Arabs predominate, such as Bagdad, Basra, Constantinople, where the Jews are not tolerated in these days for showing sympathy with their national movement. To make up this drawback Jews in freer countries where civilization is given free rein, had taken full advantage of the celebration and freely expressed their unshaken desire to upbuild their National Home and in their ancient soil. The local Zionist Association has cabled the full text of Dr. C. T. WANG'S statement to the Editor of ISRAEL'S MESSENGER, (which was published in our last issue), to the World Zionist Organization in London. The local meeting on the 2nd ultimo, was a striking demonstration in favor of the wise decree issued by Lord BALFOUR twelve years ago, and the enthusiasm was contagious. With the Union Jack and the Jewish Flag over a picture of Lord BALFOUR and a bronze relief of the late Dr. HERZL, bunting and flowers tastefully arranged, the meeting was opened half an hour later of the scheduled time. Thanks were accorded to the District Scoutmaster, Mr. N. S. JACOBS, who with Scouts from the Jewish Troop was responsible for putting the Hall in festive array, and who with a smart turn out of Scouts, led in the singing of the Hatikwah and "God Save the King" after the last speaker had concluded his address. Thanks were also accorded to Mrs. T. ASHKENAZI, Mrs. R. M. KATZNELSON, and Mr. B. HELLMAN for their work in arranging the Hall for the meeting. The chair was occupied by Mr. R. M. NOBLSTON, President of the "Kadimah" who delivered the following address:—

Mr. R. M. NOBLSTON.

This day, the second day of the eleventh month, will yet be recorded by us in the annals of history,—in the Chronicles that will be written in the future of the events that have taken place concerning the Jewish people in the early part of this the twentieth century, —this day will yet be recorded and kept by us, as a day of rejoicing, a day of feasting, a day of thanksgiving. For on this day twelve years ago, a decree went forth from a great nation, that vivified the soul of each descendant of Abraham, and brought to realization a hope that each Jew in the benighted countries of the world has cherished throughout all the centuries of persecution. That decree, announced to the world, that Israel would once more possess the land of his Fathers, that Israel shall once more a nation be. It is fitting to repeat now the actual words of the decree, commonly known as the BALFOUR Declaration. This good tidings was given out and signed by ARTHUR JAMES BALFOUR on behalf of his Britannic Majesty's Government and reads thus:—

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

WEIGHTIER THAN ARAB SPEARS

These words, ladies and gentlemen, are mightier than Arab spears (cheers.) These words outweigh all the spiteful fanaticism hurled against us. The nation that has spoken these words stands to-day at the height of civilization, and this great nation has attained its patrician standard, its premier position in the world, its greatness, its glory and its nobility of principle, not only because of its inherent great qualities as a race but principally because it worships the God of Abraham, and honours the Book the descendants of Abraham hold sacred, therefore we can rest assured and trust that nation to keep the promise it made to us, to the children of Abraham.

It is true, that events in Eres Izrael, in Palestine, are of a nature that causes grave anxiety and causes the heart of every Jew to ache at the suffering of our brethren in the Holy Land. However, the right-minded people of the world are with us, and the best of them would like to see Israel regain the land conquered by Joshua, and made sacred by our Prophets and Sages, Priests and Kings. England's best, England's greatest, England's noblest have been nurtured on these our prophets, our sages, our priests and our kings and we can rely and rest assured that England will not let us down. From the general trend of events it is easy to conclude that Britain would only be too glad to have the Jewish in full possession of Palestine, but let us be reasonable and also remember that England, mighty Power as she is, has nevertheless also to consider the millions of Mohammedans under her domain. We also can rest assured, that whoever stirs up and agitates the Arabs in Palestine, and the rest of the followers of Mohammed to side with them, is not only an evil-doer, a HAMAN, a despicable enemy of the Jews but also a bitter enemy to England and all the good that England stands for. It is for us Jews not only to be anxious about the Balfour Declaration but to be equally anxious about the sinister and underhand work that is going on stirring up the Mohammedans.

The enemy of the Jews is the enemy of Great Britain and the demand for the cancellation of the Balfour Declaration is only used as a pretext to undermine British prestige in the Near East. But we can rest assured that the British Government will outroot these evil-doers, these disturbers of peace, these enemies of the Jews, and enemies of Great Britain. We have nothing to fear! The present day HAMANS, the present day SANBALATES, will go the way of all HAMANS and all SANBALATES, for sooner or later Divine Providence will overtake and lay low all the enemies of Israel, and will uplift and bless those that love Israel. With England strong in the Near East we will yet see Palestine a Seventh Dominion of Britain and we Jews will yet see the Blue and White, the flag of Israel, proudly waving over the Wall of Wailing, and then it will be called the Wall Of Rejoicing.

MISS NOBLSTON'S ADDRESS

Miss LILY NOBLSTON then said: We are gathered here to celebrate the twelfth anniversary of the Balfour Declaration. This should have been a day of unmixed rejoicing, but today joy and sorrow go hand in hand. The recent heartbreaking events in the Land of Israel have saddened this anniversary. When we think of those who are homeless, of those who are lying wounded in hospitals, of those who have been foully done to death, of the backbreaking labour of years laid waste in a few hours, of the ruined colonies and of the burned trees, of the pity of it all, and the horror of it all, our hearts surely cannot rejoice. But let us remember we have survived worse things and we will get over this too. This uprising has done more to arouse Jewish enthusiasm than years of peace. It has made Jews all over the world realize that the promised homeland is at stake, and therefore the Balfour Declaration is doubly precious. It is remarkable the way we have clung to this hope for so many centuries.

Miss LILY NOBLSTON.

History offers no other parallel. By the waters of Babylon we sat and wept centuries ago, and to-day the hope that stirred those ancient exiles still lives on in true Jewish hearts. It seems so strange to others that we should set such store by this little, narrow, land. They call it foolish sentiment. But it isn't. They cannot realize what it would mean to those of our brothers, helpless and hopeless, in lands where they are despised and abused, to have a homeland, their own homeland. And many of us too do not realize its importance. We are comfortable, we are protected, living under the protection of civilized governments, but what of those who don't? Too many of us are apt to ask, as Cain did long ago, "Am I my brother's keeper?" That should be called the motto of Selfishness. If we could only realize that each Jew is responsible for the happiness of every other son of Israel, how differently would we act.

A National Homeland is not a sentimental fancy. It is an absolute necessity, and never has it been felt so vital a necessity as now.

Twelve years ago when Lord BALFOUR wrote that historic letter to Lord ROTHSCHILD containing the Declaration that His Majesty's Government looked with favour on the establishment of a National Homeland for the Jews in the Land of Israel, we felt that at last our agelong hope would be realized, and during the past 12 years miracles have been worked in the land of our Fathers. Surely the turmoil of a few days is not going to kill the hope of ages. We must have faith in that noble Declaration, coming as it does from a power famed for her love of justice and fair play. Our very presence here to-day to celebrate its twelfth anniversary shows that we do have faith. The BALFOUR Declaration is our charter of freedom and self respect. What Magna Charta is to every freedom-loving Briton, what the Declaration of Independence is to every self-respecting citizen of the United States of America, the Balfour Declaration is to us. It has enabled the Jew to lift up his head and feel that he will no more be a nondescript wanderer without a home to call his very own. To those of our brothers who have been vilely abused and persecuted it means the near end of their exile, that Zion is awaiting them, Temple, glory, and all.

Britain has said, "The Jew shall have all justice," not the justice of SHAKESPEARE'S Portia, but real, solid, justice, and she will surely keep her word. Our HERZL looked up to England to be the protector of Israel when he said "England, great England, whose gaze sweeps over all the seas—free England—will understand and sympathize with the aims and aspirations of Zionism." His faith was not misplaced. Soon after the recent outrage Britain stated her determination not to alter the original terms of the Mandate and to abide steadfastly by the BALFOUR Declaration. Men of the highest standing have expressed their horror and indignation at the treacherous uprising and through them speaks Britain. So once again let it be repeated we must have faith in the noble BALFOUR Declaration, and let us hope and pray that when we meet to celebrte its thirteenth anniversary we may do so with light hearts, rejoicing that our faith was justified (applause).

DR. S. D. JOFFICK.

[Photo by S. M. Saucoff.

MR. N. E. B. EZRA,

who joined the Zionist delegation last week, to see Mr. MALCOLM MACDONALD, M.P., *son of the British Prime Minister. Vide page 9.*

Rabbi M. Z. ASHKENAZI dwelt on the exodus of the Israel from Egypt, andcompared the march through the desert with the present day striving onwards, towards the Land of their Fathers.

Dr. S. D. JOFFICK spoke of the Jews being now conscious of their strength. The time had past when a Jew meekly submitted to insult and injury. The Arabs had their way when it came to slaughtering some women and children and others that were helpless, but there was another story to tell when the Arabs attacked those that could defend themselves; even if the weapon of defence was a piece of furniture.

JEWS AND ARABS: GREAT BRITAIN AND PALESTINE

Mr. N. E. B. EZRA who was the next speaker, dwelt upon the importance of conciliation between the Jews and the Arabs and retaining unshaken confidence in Great Britain, the Mandatory Power. The full text of his address follows:—

"Twelve years ago, the whole world was electrified by the announcement made by Great Britain through its Foreign Minister, LORD BALFOUR, in a letter addressed to LORD ROTHSCHILD, vice-President of the English Zionist Federation, intimating to him the desire of the Cabinet to establish a Jewish Palestine and rendering every conceivable help to achieve that end in view. The text of the letter is a famous document known to all, and need not be repeated here. That Declaration was hailed with joy by the world in general and the Jews in particular. It has created unbounded enthusiasm for Great Britain and won for her admiration from Jews even in enemy countries in those days when the Great War was still raging. Men prominent in all walks of life vied with each other in offering congratulations to the Jewish people. Members of the House of Lords, House of Commons, distinguished Christian divines, scientists, authors, publicists et al. have all expressed their sense of joy that a pledge was given by a Great Power to "allow the Jewish people to found a Jewish State in Palestine," to quote the exact words of Mr. GEORGE LANSBURY, the prominent British socialist and Editor of the *Daily Herald*, Labour's Organ in London. Here in Shanghai the Declaration was equally greeted with satisfaction by the local dailies, weeklies and monthlies. The local British Consul-General upon receiving a Jewish delegation in October 1918, from the leading members of our community, expressed warm sympathy with the Zionist movement and, *inter alia*, said, "In the great work that lies before the Jewish nation in the rebuilding of Palestine into a prosperous and contented State you have been publicly assured of the sympathy and practical aid of Great Britain, while many other countries have also recognized the Zionist Movement." There is nothing on record to show that the Arabs had resented the Declaration at the outset. The Declaration was not issued furtively, but, on the contrary, widely broadcasted by Reuter throughout the world. Power after Power, nation after nation, had endorsed the Declaration which included, China, Japan and Siam, the three Asiatic Powers on this side of the water. The Muslim world hardly bothered itself about it. No agitation of any kind was noticeable on the part of the Arabs, although they had shown some symptoms of it after a long while, due to the campaign of those who were outside Palestine. The attitude of the Arabs was well summed up by a noted leader five years ago, when he said:—

"The Arabs of Palestine have been of a very low mentality, and the peasant type are almost wholly uneducated. They are for the most part men who do not own the land they cultivate, and a form of absentee landlordism has grown up amongst them. The Jew comes there with his sons and daughters, with his knowledge of industry and economics, agriculture, and tree-growing, and he is teaching the Arab what his rights are, and what he should receive as the fruits of his labour. This is against the interests of the wealthy Arab absentee landlords, who for centuries have maintained their fellaheen in a state of serfdom, and for this reason there has been since 1920, an Arab organisation, financed by wealthy Arabs, and devoted to combatting the efforts of the British Government to fulfil its obligations to the Jewish inhabitants of Palestine in the terms of the Mandate and of the Balfour Declaration of 1917."

ARAB DELEGATION FRUSTRATED

"In 1922 the Arab Congress sent a delegate to London to obtain a reversal of the Declaration but this policy was re-affirmed by the British Government in July, 1922, and was then embodied by the Council of the League of Nations in the Mandate for Palestine. The London *Times* in commenting on the Government's reply to the Arab delegation, said:—

"It is all to the good that the new Government has made its attitude clear on this important question. There is no occasion for the present government to alter its policy. The Jewish people are in Palestine by right, and not on sufferance, as the heirs of those who occupied the land of Canaan centuries before the Christian era. . . . Many of the Arab grievances appear as purely imaginary when invited to enumerate concrete injustices, they can do little but recount generalities based on fear rather than on fact."

JEWISH NATIONAL ASPIRATIONS

"Great Britain stood unwaveringly for those principles and obligations which she undertook and which were involved in the Declaration. She could see nothing unjust to the Arabs in fostering Jewish national aspirations which remained unquenched among the Jewish people ever since their ancient Temple in Jerusalem was reduced to ashes and the Jewish State was destroyed by the Roman legions. Great Britain saw all along and was convinced that the Jews possessed unquenchable enthusiasm, love and zeal for their ancient homeland and that they alone could be expected to make sacrifices for their ancient country. She saw that the Jews clinics to Arab children, curing them of blinding diseases; whose doctors and nurses delivered Arab wives of their newly born and entered the land as has been well said, with goodwill and an open mind, who carried out their work molesting no one, bringing health and healing into the country; who opened their hospitals, their taught Arab mothers hygienic standards in the caring of their youth; who rid the infected

water supply of Palestine from fever; who caused new schools to be opened, and who enriched the Arabs through land purchase, and caused a wave of prosperity for them within less than a decade. Such has been the fruit of the BALFOUR Declaration now being decried, *mirabile dictu*, by the Muslim world. Such has been the civilizing influence of the Balfour pledge, the twelfth anniversary of which we are celebrating to-night. It is a real celebration to us. We mean it and lay great stress on it. We cannot hide the fact that we entered into the pact with Great Britain twelve years ago, to upbuild our ancient homeland under the aegis of the latter in all seriousness and earnestness. We gave the best of our youth for the cause. Their graves are dotted in many cemeteries indicating their struggles against malaria and disease. Many university graduates have abandoned their careers and were found in the streets of Palestine constructing roads, hospitals and schools and grudging no menial labour if only the country could be saved for future posterity. Within a short time our investments in Palestine amounted to over £10,000,000 an amount with which the Greek Government has settled one million refugees from Turkey in her own land. The BALFOUR Declaration is not a pledge which was lightly made by the British Government. It was a well laid out plan to end the homelessness of the Jew and aid him to solve his own national problem. On the other hand, it is conceded that it is a matter of vital significance for Great Britain to control Palestine. Its strategical importance is not questioned. We would say to England in the words of Rabbi Dr. STEPHEN S. WISE of New York, "An Arab Palestine is a threat to Great Britain and a menace to the world; a Jewish Palestine is an asset to Great Britain and a blessing to the world."

EAST AND WEST

"The impression is widely held that the East and West are as far removed and both have nothing in common with each other. KIPLING immortalised 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 to-day 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. The Jew may yet serve again as the intermediary between the East and the West. "The Jew," remarked Ellise Recluse, the great geo-Zeist and communist, "is destined to play the role of an international link between the different countries of the earth." The Orient and the Occident must meet one day. In thus helping the Jewish people to regain their national independence in their own ancient territory sanctified by the blood of martyrs, prophets, bards and sages, Great Britain at the same time Is winning the peace for civilization by standing as a sentimel at the gate of Asia. I shall quote a few lines from an article by Commander J. M. KENWORTHY M. P., which appeared in the American Jewish Press in September last, under the caption, "Great Britain and Palestine—What Of The Future." Says Commander KENWORTHY:—

"It would be hypocritical to pretend that our interests in Palestine are purely altruistic entirely due to sympathy with the Jewish people in their age-long desire and ideals. Palestine provides an alternative means of defence for the Suez Canal; and for the safety of the Suez Canal the British Dominions in particular and the Indian government have the most lively appreciation. Certain of the Indian Moslems may make an outcry. But the Indian Government is well aware of the strategic importance of Palestine under firm British administration and control. The great harbour of Haifa, when completed, will be of the greatest importance to the British Empire. It will not only take the seaward end of the oil pipe-line from the Mosel oilfield, but it will be the port of the railway system that will presently be built across the desert of Mesopotamia. Palestine, with Transjordania, has great importance also from the point of view of our rapidly developing Imperial Air Communications. These things are understood by the informed and responsible leaders of all three political parties and we know, furthermore, as I must repeat, that the close Jewish settlement of Palestine will be its greatest future safeguard. As for the mass of the Arab population their economic and intellectual position has been raised already during the last ten years and will be still further improved if the policy of the Mandate and the Balfour Declaration is proceeded with quietly, consistently and steadily; and this I firmly believe will be done, and that with most consistency by the Government of the Labour Party."

THE VOICE OF GREAT BRITAIN

"Here we have a voice of a noted British statesman who understands the Zionist politics and does not minimize the share of England's responsibility in the Near East. Here is a British statesman who offers a challenge to England's would-be friends (both within and without) who dare counsel her to leave Palestine bag and baggage and repudiate the obligations which she had entered with the Jewish people twelve years ago. During recent months we had our toll of martyrs in our homeland and the Arabs produced many CAINS to besmirch the name and fame of Islam. Such an aggressive policy of intimidation will not deter the Jewish people from pursuing their work of reconstruction and restoration. Our immortal Herzl said, "I know not when I shall die, but Zionism will never die." And so say we to-night who are gathered here to celebrate the twelfth anniversary of the BALFOUR Declaration, "Zionism will never die." Our survival to this day is no mere accident, but is the result of the rigid application of the biological law of "the survival of the fittest." Zionism is a plan by which we can realise an elevating ideal. No human power can stem its tide. It can be delayed; it can be checked in its forward march but it is bound to emerge victorious from the onslaughts of its critics. Meanwhile, ours is the task to toil and moil and never waver from the task which we undertook twelve years ago. The success of Zionism will not clash with the ideals of Islam. On the contrary, it will help to unify and vivify the Semitic races and unite them together as co-workers in a common cause. It is sweet to toil for the blessing of humanity, and, therefore, we must not mind the drop of gall that comes with it. Let us treat it as the oyster treats the grain of sand that enters its shell to irritate it; it turns it into a pearl. We shall yet turn the Arab malice into a "pearl" in order to reach our lofty aim. We see the light coming and we shall not turn tail at this late day. Meanwhile, our confidence in Great Britain must not be shaken. We still trust her to play her unique role in the rejuvenation of our people. "To England's part has fallen a great honour," says Col. M. F. Scott. "We have torn a page from the Bible on which is written the oldest of prophecies and we have endorsed God's bill with the signature of the English people. The nation cannot deny such an obligation." COL. SCOTT expresses the true soul of his nation. BALFOUR is another. "That pledge has been given. Depend upon it. It is not going to be dishonoured," is a second Declaration issued recently by the modern Cyrus. Yes, England will not falter. England will not renounce her covenant with the Jews and the League of Nations. She would not if she could and could not if she would. Therein lies the invincibility of the British Emplre." (Applause.)

MR. HIRSCH'S ADDRESS.

MR. E. HIRSCH.

Mr. E. HIRSCH said:—

Sitting by the bank of the rivers of Babylon and mourning over the ruination of their land and the destruction of Jerusalem the exiled Jews have uttered an oath, which has been ardently observed and kept throughout the ages by all the Children of Israel. The exiled Jews have sworn never to forget Jerusalem, ever to remember their homeland. This oath has been inscribed in the heart and soul of every Jew, it became a part of his thoughts, even an essential factor in his life. The kings succeeded in ruining the Land of Israel, but have failed to annihilate from the hearts of the Jews, the love for the land, they were successful in banishing the Jews from their land and scatter them to all the four corners of the earth but, they were deficient in uprooting from the mind and soul of the exiled Jews the faithfulness to the country and the undying hope that the Children of Israel will return to the Land of Israel. This undying hope has accompanied the Jew in his long of exile, it has given him courage to bear all hardships, it sustained him in all the persecutions and misery of exile, it supplied him with strength to suffer patiently until the day of redemption will come. Being a scattered nation, robbed of physical means to attain its aims and to realize its most cherished wishes and most sacred ideals the Jewish Nation has transferred itself in a world of dream, imagination and fancy. The Jewish Nation harbored the belief and hope that its redemption will be brought about by miraclous means and wonder making. The God of their Fathers will send a redeemer, a messiah and what the scattered Jews are unable to attain the Messiah will. The Jews have prepared themselves for a long and bitter exile, they have cast their hopes of returning to their Land entirely upon the mercy of their God, and to that aim they have composed heart rending prayers and ardent supplications in which the Jews express their sorrow and grief, their plight and National calamity and in which their deep longing and craving for their Land finds expression also the great hope that the mercy of God shall be shown unto them and He shall send their redeemer and bring an end to their exile. The soul of the Jewish People is impregnated with love and longing for their land, the Jewish People have never given up the hope of returning to Eres Israel and they had always considered the land as their homeland. The relation of the Jewish People to the land has been of a passive nature, they were determined to wait patiently until the redeemer will come. It happened though in the long history of the exile of the Jewish People that a few attempts

[*Continued on page 20*]

CREATION OF THE WORLD

[THIS SERMON WAS HELD OVER FROM OUR LAST ISSUE]

"In the beginning God created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said: 'Let there be Light;' and there was light." Genesis, 1—1 to 4.

The first chapter of the Book of Genesis is the work of a profound artist on whom the spirit of God—*ruwah Hashem*—must have descended. In it we are given a blank canvas —a void—which is later on to be replaced by a painting of rare beauty. In the beginning (Bereshith)—God the First Cause, the Great Life Principle of the universe is the Substance out of which all life is to eventuate. It is the Supreme Expression of Life, Love, Wisdom, Truth and Substance. The subject is God, the object is the Creation. The uncreate is to bring forth the create. After having created heaven, the Spiritual Creation or Soul-Life of the universe, and earth, the objective form or body of spirit, the fiat goes forth LET THERE BE LIGHT, *Yeh-y Or*. Now, our ancient Sages have propounded that when the light was created on the first day, the sun and moon were still among the uncreated things. What therefore was this light which the artist introduced on his canvas, and what did it express? Just as the artist has to study the laws of painting, of mixing the pigments and paints, so must the Biblical student understand the formula of language that is used to express certain mysteries.

CONSCIOUSNESS AND INTELLIGENCE

Our ancient Sages (*Zichronam libracha*) explain that by light is meant consciousness and Intelligence. Without Intelligence progress cannot be made. The opposite of light is darkness or unconsciousness of Being. Intelligence therefore dispelled darkness and order was formed out of chaos. The waters signify Divine Energy, Spiritual progress. The deep is another term for living substance. We now come to see the controversy regarding *'creatio ex nihilo'* (creation out of nothing). The Bible teaches that the Universe did not exist but was created out of nothing. ARISTOTLE, on the other hand, held that the universe was eternal and uncreated. To reconcile the two views, MAIMONIDES came forward and declared:

> "Those who follow the Torah of MOSES our Teacher hold that the whole universe, i.e., everything except God, has been brought by Him into existence out of non-existence. In the beginning God alone existed and nothing else; neither Ange's nor Spheres, nor the things that are contained within the Spheres existed. He then produced from nothing all existing things such as they are by His Will and Desire. Even time is among the things created; for time depends on motion, *i.e.*, on an accident in things which move, and the things upon whose motion time depends are themselves created things, which have passed from non-existence into existence." Furthermore adds MAIMONIDES: "We consider time a thing created; it comes into existence in the same manner as other accidents, and the substances which form the substratum for the accidents. For this reason, viz, because time belongs to the things created, it cannot be said that God produced the universe *in the beginning*. Consider this well."

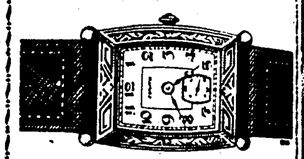
THE SPIRITUAL CREATION OF THINGS

The student will thus readily see that the first chapter of Genesis deals entirely with the spiritual creation of things. There is no reference to what is known as matter. The culminating point of creation is MAN. Man *is created b'saulem Elohim*, 'after God's image," and is endowed with the potential powers of God. This reflection of God therefore, may be illustrated as in the case of the son just born to a man, who is the embryo image of a man, his father. The son although at first only holds the potential attributes of his grown-up father as yet unexpressed will yet be 'in the likeness of his father.' It is for this reason that our ancient Sages advised that to know God, man must appreciate and ask in the spirit of YEHUDA HALEVI, "Who am I? What am I?"

[*Continued from page 19*]

were made to bring about the awaited liberation, but those attempts have ended in failure and disappointment to not a few of Jews, but the Jewish Nation as a whole could not and did not desire to part with one of the best and dearest ideals that a nation ever had, the thought of the restoration of Eres Israel, to the Nation of Israel has been the secret of the existence of the Jewish Nation throughout its long period of exile. The attempts did not weaken the belief and hope. The idea of the movement that is known to-day as Zionism which has for its aim the upbuilding of a Jewish homeland has lived with the Jewish Nation since it has been exiled from its land, but due to manifold causes from within as well as from without the idea remained only an idea and a well wish.

In the year 1882 Zionism found its first and real expression. A group of Jewish Students from Russia came to Palestine to lay the foundation of a Jewish homeland, they were the first swallows that brought the good tiding that the spring of the Jewish Nation was near, after many hardships they have succeeded in establishing a few colonies, the nucleus of the great Jewish Settlement of Palestine to-day. Soon after this new attempt there appeared a great prophet and Statesman who urged the Jewish Nation to action and deeds and also drew the attention of the powers of the world to the question of the liberation of the Jews and the Land. Dr. Herzl was the great prophet and statesman, he was the father of the idea that not only the Jewish National should agree and be ready to build up their ruined homeland and regain their independence but that the powers of the world should acknowledge once and for all that the Jewish Nation is an equal of all the nations of the world and as a nation it must have a land, and that land must and should be Eres Israel. The Jewish People have seen the truth of it, they have prepared themselves for great activity, they waited that the outer world should sanction their strivings and the outer world did. Twelve years ago, it was declared by a great Statesman of a great nation that a Jewish Homeland should be established in Palestine. Since that declaration Palestine has changed through the efforts of the Jewish People from a ruined, deserted and dry country into a thriving and flourishing Land. The longing Children of Israel have flocked to Erys Israel and have begun to realize the age long dream. But as every great movement or nation meets with resistance so did the Zionist movement in Palestine meet with many obstacles and hardships. The recent tragic events in Palestine will not deter the Jewish People from accomplishing their task. The upbuilding of a Jewish homeland in Palestine is an established fact which no power in the world can change it. The halutz, the Jewish pioneer standing at his ploughshare on the land devastated by enemies of peace proclaims to the whole world: The idea of Eres Israel, Lam Israel is a fact, a reality and no evil influences shall prevail upon the halutz to stop the great work of building and creating a Jewish Homeland. (Applause.)



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BRILLIANT SURGEON OPENS OFFICE HERE

DR. ELIJA ROSENZVEIG, M.D., was given a cordial welcome on his arrival in Shanghai, where he established himself as a surgeon and medical practitioner. Dr. ROSENZVEIG was educated at the Universities of Bern (Switzerland), Heidelberg and Berlin. He took the degree of Doctor of Medicine and Surgery at the University of Berlin and specialized afterwards in surgery and diseases of abdominal organs (stomach, bowels, liver, kidneys etc.) in Berlin clinics and Moraw clinic of Prof. HEREN. From 1911 to 1914, Dr. ROSENZVEIG was Director of Jewish Hospital at Melitopol (South Russia). During the Great War he saw service as surgeon in various hospitals on the

DR. ELIJA ROSENZVEIG, M.D.

European and Asiatic fronts. From 1918 to 1922, he was chief of surgical department and Director of Jewish Hospital at Herson (South Russia). During 1922, he was surgeon at the Red Cross Hospital at Chita. During 1923 to 1925, he was chief of surgical department of the City Hospital at Vladivostock. From 1925, until recently, he was chief surgeon at the Central Hospital of the Chinese Eastern Railway at Harbin. Dr. ROSENZVEIG is the author of many scientific articles on physiology, anatomy, clinical surgery and public health in the German and Russian languages. He was co-founder and co-editor of the *Medical Journal* at Chita. During 1921-2, he took an active part in the organization of the relief work in the famine-stricken districts of Herson (South Russia) and was a representative in the "Nansen Committee" in Herson. He took equally an active part in the relief work among the starving Jews in South Russia giving lectures in the Synagogues of East Siberia on his way eastwards. Dr. ROSENZEIG is interested in the upbuilding of the Jewish Homeland of which he is a liberal contributor. He does not seek to minimize his Jewish origin nor hide his racial identity and pride. He is to be expected to play a role in local Jewish affairs and plass his unique talent in every worthwhile cause, Jewish or otherwise. He speaks Russian, English, Yiddish and German. He does not belong to the assimilated wing seeking to suppress the stock from which he is hewn. He wears a Jewish badge 'Ibri Anochi' all round. He could not be mistaken for anything else. We extend to him a hearty welcome in our midst, and hope he will have a prosperous practice in Shanghai crowned with high and noble achievements for the benefit of sweet humanity.

A CHINESE-HEBREW SCHOLAR.

FINDS KEY TO THE HOLY SCRIPTURES

The Chinese were never known in the past to have craved for a knowledge of Hebrew. Cases are rare where Chinese students have displayed any desire to master the language, in order to find the real key to the Holy Scriptures.

MR. LI JUI.

And yet we have come across a fine type of a Chinese idealist who insisted upon studying Hebrew and the Jewish religion. Such a one is Mr. LI JUI, a native of Honan who is to-day a scholar and pious, a man without guile and a perfect gentleman. He believes in a Supreme Being and worships Him in accordance with his own inner light. His firm faith in God as a God of Love, Justice and Mercy is one of the cardinal principles of his doctrines. One dare not approach LI witout instantly hearing him quoting some appropriate Biblical passages denoting his faith in God Almighty. None dare grumble in LI'S presence for not having been able to achieve the aim of his ambition. Instantly, Mr. LI would flare at him pointing out to the motto in Hebrew letters which is framed and hung in a prominent place in his office, *Im Adonai lo Yibney bayith shaw amloo bonaw bo.*

LI has no faith in works translated from Hebrew. He believes in the original. He started his Hebrew studies ten years ago, by utilizing all the available English-Hebrew books, such as grammar, reading lessons, analytical work, dictionary, etc. "My object in doing so," said Mr. LI to us, "is to study the Bible in the original tongue and my wish is that God will raise a number of Chinese-Hebrew scholars to have the Bible re-translated into Chinese in a more effective and understandable style than is the case to-day." Mr. LI has ordered a number of Hebrew dictionaries and grammars and possesses a fine library of Jewish books. He made close acquaintances with the Jews of Hankow and Shanghai. The first to befriend him was Mr. I. A. LEVIS who is now spending a vacation with his daughter RUTH in Jerusalem. Mr. LI paid more attention to Jewish rites and ceremonies during his visit to Shanghai some eighteen months ago, and attended Synagogue services as well, which he followed with enthusiasm owing to his knowledge of Hebrew. He also had the privilege of being invited to a dinner party in a Succah during the Tabernacle holydays at the hospitable home of Mr. and Mrs. D. E. J. ABRAHAM. There he was able to gain an insight as to what a real Jewish home could be, especially when it is conducted along Jewish traditional lines, the *shulhan* hallowed with benedictions, the ceremony of kiddush and zimmoon and hymns chanted by young and old, all these have added much charm to the impressiveness of the occasion. And Mr. Li felt that he must make more conquests. He felt that Hebrew and Hebrew alone could give him the key to enter the Jewish paradise. At the suggestion of Mr. LEVIS he engaged Mr. I. RING from Shanghai to give him daily lessons in Hebrew grammar and reading. Mr. LI studies the Bible every day for several hours under the direction of Mr. RING and regards it as his duty to meditate upon its teachings. His slogan is, and he quotes it frequently wherever he is visited by friends, *Ubtoratho yehgey yomam walaylah*. In addition to the Bible, Mr. Li is studying modern Hebrew, reads the Hebrew weekly *Haolam* (the official organ of the World Zionist Organization) and *Sefer Hagadah* by BIALIK, but not the Talmud for which Mr. Li has found "no time to study yet," to quote his own words.

AIME PALLIERE COMING TO AMERICA SOON

Under the above caption, there appears an item of news in the *Free Synagogue Weekly Bulletin*, New York, of October 1st, which we are sure will interest our readers. It reads thus: —

One of the great events of the year will be the visit to this country, under Synagogue auspices, of Aime Palliere, author of "*The Unknown Sanctuary*" and Associate Rabbi of the Liberal Synagogue of Paris. M. Palliere has obtained world-wide reputation by reason of his book describing his spiritual pilgrimage from devout membership within the Roman Catholic communion to acceptance of a place within the Synagogue. "The Unknown Sanctuary," which will long live as a spiritual autobiography, tells the extraordinary story of a liberated spirit in quest of truth. M. Palliere is to preach twice before the Free Synagogue, beginning Sunday morning November tenth, his themes to be:

"How I Found my Way to Judaism."

"What I Found Judaism To Be."

M. Palliere will also deliver a series of addresses before the Jewish Institute of Religion. In addition, under the auspices of the Synagogue, M. Palliere will visit most of the larger communities of the country to preach and lecture.

SOCIAL AND PERSONAL

MISS ROSIE JUDAH,
a charming young lady and a promising pupil of Mrs. GAY CUMMUNG, who gave two interesting recitations, "Excelsior" and "A French Man's Account of ADAM'S Fall" at the fortnightly show given last month by the British Women Association Dramatic Section.

Mr. DAVID BENJAMIN continues to favour us with interesting newspaper clippings which are of great interest to us. In a brief card from Freiburg, under date of October 22nd, he writes: "I leave for Paris to-morrow for a lengthened stay, and by address there will be c.o THOS. COOK & Son."

Mr. D. E. SASSOON returned to Shanghai on the 1st ultimo, from his vacation in London.

Mr. and Mrs. MAURICE BENJAMIN have moved to No. 175 Rue Amiral Courbet, French Concession. Tel. 34726.

Mr. and Mrs. R. A. BERAHA announce the birth of a daughter.

Mr. CHARLES S. GUBBAY has returned to Shanghai from Hongkong.

Mr. J. E. JOSEPH of Hongkong after spending a holiday in Australia has returned to the Colony.

Mr. and Mrs. ELIAS HAYIM returned to Shanghai last month from their vacation in Europe.

Mr. I. A. LEVIS who is expected to return to Shanghai from Jerusalem with his daughter this month has spent an enjoyable vacation in Eres Yisrael. Both were well received by the offices of the Keren Kayemeth and the Keren Hayesod. In a letter dated 1st October, the former writes to us: "Mr. I. A. LEVIS and his daughter called upon us and inspected the Golden Book. They were interested in the inscription of Mr. MEIR MYERS which I was able to show them and other inscriptions of other Shanghai Zionists."

Mr. and Mrs. ERIC BENJAMIN have moved to Cathay Hotel.

MISS ROSE ROSENBERG, after six years' experience, is able to answer the major part of the Premier's correspondence without consulting him; commanding his individual attention only for official and confidential letters. Before assuming her present duties, Miss ROSENBERG had spent four years in the secretarial service of the Labour Party.

LONDON, Nov. 11.—Twelve year old YEHUDI MENUHIN, boy genius with the violin, held 6,000 persons spell-bound for two hours during his opening concert in London at Albert Hall. When the boy began his concert, he noticed that his instrument was not in exact tune. Calmly, he stopped playing and proceeded to tune the violin to suit himself, then resumed playing. At the end of the third encore, the women and girls of the audience rushed him. He had a hard time escaping off the stage and out of the rear door of the theatre.—*British Wireless.*

The engagement is announced at Roequebrune, South France, of MARGET ESME BENJAMIN, second daughter of Mr. and Mrs. SASSOON BENJAMIN to Mr. REUBEN MEYER, younger son of Sir MENASEH MEYER of Singapore.

Mr. M. MYERS and the MISSES MYERS have removed from 318 Yu Yuen Road to 506 Rue Lafayette, corner of Avenue Dubail.

The *J. N. F. Bulletin No. 98* issued by the Jewish National Fund for Great Britain, London, under date of 18th October, contains the following paragraph acknowledging receipt of a contribution:—"The bond of work for the Jewish National Fund encircles the world. Again this was made evident when we received from the Orient a response to an appeal sent out in July for the Herzl Memorial Day. From Shanghai came a cheque for £17.10.5. from the Shanghai Young Judeans, forwarded through the Zionist Association "Kadimah" of Shanghai, which we acknowledge with thanks."

Mr. MAURICE SIMMONS is returning to San Francisco to-day.

Mr. K. BERMAN has paid a flying visit to our port in the interest of his firm Messrs. LEHR and MATTHEWS, Ltd., of which he is director. Mr. Berman is in charge of the Tsingtao factory of the firm. It is not improbable that Mr. and Mrs. BERMAN will visit Shanghai at the end of this month where they hope to stay for a few weeks.

Mr. and Mrs. D. LEVY and their infant JEAN JACK *returned* from France on the 22rd November and were accorded a hearty welcome by their friends. Mr. LEVY is on the staff of Messrs. ULLMANN and Co.

Dr. R. I. PEREVOZSKY, M.D., propritress and Superintendent of the Blue Hospital, has opened up offices in the SASSOON House, Room 220, where she is receiving patients daily between 4 and 6 p.m. The town office is for the convenience of patients of the central and eastern districts.

Mr. J. G. DOBRISHMAN who has been away on business returned to Shanghai on the 22nd ultimo.

AS OTHERS SEE US

While Jewish education goes begging in many cities in America, the Jews in Shanghai, China are about to spend $300,000 for a Jewish school. One Isaac S. Perry died there, leaving $150,000 for Jewish education on condition that the community raise an equal amount. Not only did the community fulfill this obligation but exceeded it. A Jew may well wonder at the amazing being that he is. He has a religion without any ecclesiastical authority whatever. There is no earthly power to command him to build synagogues or to found schools. Judaism is an imponderable thing that he carries in his heart; his heart is his temple and he is his own priest, and the cherished memory of his fathers is his authority. He travels to far-flung corners but he remains bound to the body of Israel, and however far he has gone, the authority of his fathers summons him and he builds a synagogue or founds a school that the inheritance that was given him may not be lost by his children. Thus Judaism is to go on in China.—*B'nai B'rith Magazine.*

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HISTORIC RELATIONS BETWEEN JEWS AND ARABS

By PAUL GOODMAN (LONDON)

The relation between the Jews and the Arabs are characterized by the fact that both by blood and by spiritual affinity the Jews are nearest to the Arabs among all the races of mankind. The Jews and Arabs not only belong to the so-called Semites, but are the only two Semitic races that have survived in full vigour and stand out prominently in the world of to-day. From the earliest period of their history, the Israelites were in close relations with their Arab neighbours. Jewish tradition makes Abraham the father of both Isaac, the patriarch of the Jews, and of Ishmael, the ancestor of the Arabs. Jews and Arabs mingled freely in their early history, Arabs being found in Palestine among the Jews, who, in their turn, are known to have had important settlements in Arabs at the beginning of the Christian era. The kinship of blood and the similarity of language between both nations proved of far-reaching influence on the history of civilization. From the time of Mohammed, when the military conquests and spiritual genius of the Arabs gave a new direction to the development of the human race from the confines of India to the frontiers of France, the Jews took a prominent share in the triumphal progress of the new culture that followed in the wake of the Arab conquerors. The most important part played by Judaism in the early history and theology of Islam is well known. The Moslem faith regards Abraham (Ibrahim) as the friend of God, the first of the true prophets, who, together with Ishmael, was instrumental in laying the sacred foundations of the Kaaba, in Mecca. Ishmael, too, is regarded as a prophet of the true faith who was buried near the Mecca, and his son Kedar was an ancester of Mohammed. Mohammed recognized the sanctity of the Jewish Torah and the divine inspiration of Moses and of the other Jewish prophets who preceded and followed him in proclaiming the unity of God.

The Jews in Arabia, who settled there before the loss of Jewish independence, adopted the language and customs of the land already in pre-Islamic times produced the beginnings of an Arabic-Jewish literature. They had a number of notable poets, such as Al-Samau'al ben Adiya, of Taima, and Al-Rabi ibn Abu Al Hukaik, of Medina. The Jew Al-Husain, who took the name of Abdullah ibn Salam on his conversion in the life-time of Mohammed, was among the first writers who contributed to the Moslem Hadita. With the spread of Arabic influence, all the Jews who came under its sway adopted Arabic as their vernacular and even introduced it into their religious life and liturgy. There is nothing so characteristic of the intimate association of the two races than the extraordinary development which Arabic assumed over what was they not only the most numerous but intellectually also the most flourishing part of the Jewish nation. There is no branch of human thought which the Jews during the Middle Ages did not enrich by their writings in the Arabic language. Dr. M. Steinschneider, in his "Arabic Literatere of the Jews," has set out the almost overwhelming literary output of Arabic-Jewish thought, but a still more valuable part played by the Jews was their trans-mission of Arab philosophy and science between East and West, as is evidenced by his remarkable volume on "The Hebrew Translations in the Middle Ages." In this the Jews fulfilled a special role, such as was given to no other people, by interpreting the Arab mind to the Occidental world, the Moslem to the Christian.

But even more significant of the kinship between the Jews and the Arabs is the fact that the most important religious writings of Judaism during the Middle Ages appeared in Arabic. Sa'adya ben Joseph (Seid al Fayumi), of Fayum, Egypt, translated the Bible into Arabic, and this "Targum" has remained authoritative for the Jews of the whole Arabic-speaking world. Sa'adya's philosophical treaties "Kitab al-Amanat wal I'tikadat" (Creeds and Beliefs)—the first important philosophical exposition of Judaism—was largely due to Arabic influence and was written in that language. Moses ben Maimon (Abu Imram Musa ben Maimun ibn Abdullah), the greatest of Jewish philosophers and theologians, who flourished at Fostat, wrote most of his works in Arabic, particularly his famous "Dalatat al Hairin" (The Guide of the Perplexed), the standard work of Jewish religious philosophy. The most popular book in ethics is even now "Kitab alhidayat ila faraidh al-Kulub" (Duties of the Hearts) by Bahya ibn Pakuda, of Saragossa, Spain, and Judah ha-Levi, (Abu al Hasan al-Levi), of Toledo, Spain, the greatest Jewish poet since Bible times, also wrote his famous "Kitab al Khazari" (The Khazars) in the language of Arabia.

It is obvious that the individuality of the Jews could only have adapted itself so completely to that of the Arabs because of the close spiritual affinity between them. As was conclusively proved during the conquests of the Arabs, and as it is stated in the Talmud (Shabbath 11A), the Jews in Asia or in Spain preferred the "Ishmaelites" to the Byzantines or to the Goths. To the present day Arabic has retained its firm hold on the Jews all over the vast stretch of territory that is comprised between Bagdad and Morocco. They not only use it in their everyday life but even in their religious functions. It only requires a revival of Jewish thought in its native Palestine, coinciding as it would with the renaissance of the Arabs, to produce that fruitful development of human thought of which the kindred races have shown themselves capable in so brilliant a manner.

Assuredly this revival would not alone manifest itself in the cognate Hebrew and Arabic literatures but would extend to the material sphere. The two races that have not only given Judaism and Islam to the world but produced in Spain one of the most brilliant epochs of human culture, possess in themselves all the element that go to the making of the highest civilization. Each of these races, by their interdependence, would complement the other by their special qualities. The Arabs, who, from immemorial times, have maintained their individuality on their own soil free from alien influences, will strengthen in the Jews the native sense of their ancestral land. The Jews, schooled in the wide world for thousands of years, would bring back to the Arabs not only the accumulated wisdom of the ages but also the material and moral achievements of modern civilization, and once more they would become the interpreters between the rising Arab race and the mind of the Western world.

If the mission of Islam is to spread the faith of the Prophet far and wide, it is the peculiar feature of Judaism that it possesses an inherent sense of social justice (Zedakah) and a religious tolerance towards all other faiths. Trained under oppression and persecution, the link between many nations, the Jews have developed, more than any other people, the conception of the brotherhood of men, and they would, therefore, find again in the kindred Arabs a fraternal race that is nearest to their hearts and minds.

We reprint this contribution from ISRAEL'S MESSENGER *of October 29, 1920, so that our readers may be in a position to contrast the recent misguided uprisings in New Judea by the Arabs against the Jews, with the era of Renaissance which had been our fortune to witness between the two Semitic races centuries ago. The conviction of the leading Zionists in Jerusalem, London and New York, that they will soon be able to come to terms with the Arab world and resume cordial relations with them, is one which should not be scouted or received with scepticism. We believe in it. We know there are forces which are working for the unification of the Jews and the Arabs in New Judea. The Arabs are not likely to be led or misled by the present Grand Mufti who is being already disliked and censured by the progressive elements in his own community. There are many ways to offset the sinister designs of the mischief-makers, and we are confident that the future outlook will be brighter for the Jews and the Arabs alike. Mr.* PAUL GOODMAN *is a leading Zionist in London, author of the "Church and the Synagogue" and a leading publicist. His contribution which was written for and published in this column nine years ago, is an appropriate theme and should be widely broadcasted in these days of unrest in the City of Peace. Practically, a new generation has arisen in our midst and we are sure they will find in* Mr. GOODMAN'S *article much with which to open their eyes and rejoice in the happy outlook that will yet be ours (Arabs included) in the Holy Land in the years to come.*

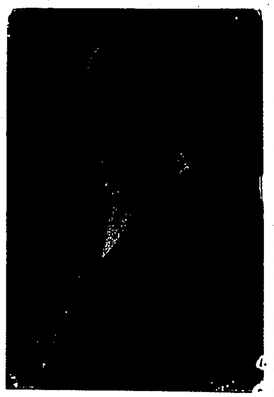
THE JEWISH NATIONAL AGENCY AND THE ELDERS OF ZION

We are indebted to Dr. Solomon Grayzel, of Gratz College, for a copy of the Hitler paper, "Volkischer Beobachter" of Sunday, August 18, which contains an interpretation of the Agency Conference made by the diseased psychology of the profesional antisemites. In bold letters across the page is the heading "A Jewish World Rule Formed in Zurich," and then comes another heading, "The Higher Council of the Wise Men of Zion." In the article, the idea is expressed that the secret organization of the Elders of Zion, known until now to Jews only, has now become public and articulate through a congress, representative of all sections and elements of world Jewry, which was attended by 4000 (?) delegates. Garbled extracts from addresses delivered at the conference, especially the one made by Professor Albert Einstein, are given together with quotations from Herzl's "Judenstaat," intending to show that this organization, under the guise of aiding the Palestine settlement, is in reality a world-wide combination of Jewry to dominate the world. It goes further to say that the Zurich Conference establshes the truth of the Protocols of the Elders of Zion, the authenticity of which has been so vehemently and so persistently denied by Jews.—*The Jewish Exponent* (Philadelphia, Pa.)

DR. R. I. PEREVOSKY OPENS THE "BLUE HOSPITAL" IN SHANGHAI

ENTERPRISING LADY JEWESS MAKES BID FOR JEWISH SUPPORT

A unique institution has been added locally due to the efforts of a new comer to Shanghai, Dr. R. I. PEREVOZSKY, a well-known lady doctor, Jewess, who opened the "Blue Hospital" at 185 Route Dufour, near the American school in a similar hospital in Harbin French Concession, in September last. Dr. PEREVOZSKY runs where she has established a high reputation for herself and her establishment. The Blue Hospital is already being well patronized. The lady doctor is assisted by a staff of resident doctors of whom everyone is a specialist in his line and eight qualified sisters, two midwives and nurses. The residential as well as the other doctors form part of the staff and their services are at the disposal of the patients at any time during the day or night, or holidays. The charges are similar to those of other hospitals in Shanghai. Another feature of the Blue Hospital is the so-called "Ambulatory Office hours" during which people of moderate means can obtain the advice and services of the doctors specialists for the small sum of 2 or 3 dollars, as commpared with the usual fee of Taels 5 per consulation. The hospital is equipped with all the latest devices for surgery and medicine, with a maternity home, three operating rooms and a gynecology and therapeutic sections. There is furthermore a chemical-bacteriological laboratory, X-Ray and electro-therapeutic dentistry rooms. The following is a list of Doctors who are attached to the Blue Hospital:—



DR. R. I. PEREVOSKY

Dr. R. I. PEREVOZSKY, M.D. Proprietress and Superintendent of the 'Blue Hospital' at 185 Route Dufour, French Concession, Shanghai. Dr. PEREVOZSKY is a graduate of the Harkoff University, South Russia, and has practiced for several years in the clinics of Prof. Winter and Prof. Lichtheim at Koenigsberg, Germany, where she specialised in internal and children's diseases. Dr. PEREVOZSKY has been active in Harbin during the last fifteen years, where she owns the most up-to-date and best private hospital of that city, in which more than twenty doctors are engaged. There is every hope that her enterprise in Shanghai will be an unqualified success.

Dr. A. BARY, M.D., specialist in mental diseases, is a well-known Shanghai medical practioner.

Dr. N. I. HRISTENKO, M.D., specialist in mental diseases. (resident doctor).

Dr. M. A. BERGER, M.D., specialist for Ear, Nose and throat diseases and occulist.

Lady Doctor R. I. PEREVOZSKY, M.D. Internal diseases and children.

Dr. A. M. POISAHOFF, M.D., specialist in veneral and urinal diseases.

Dr. P. S. POPOFF, M.D., specialist in internal diseases and children. (resident doctor).

Dr. I. E. ROSENZVEIG, M.D., diagnostician and surgeon. (A sketch of his career appears elsewhere in this issue).

Dr. E. STOLDAR, M.D., surgeon.

Lady Dr. H. BRICK, dental surgeon. A well known practitioner.

Dr. TSIN, M.D., internal diseases.

Dr. LEN, M.D., eye diseases.

I. G. HMELNITZKY, massage, director of clinical Gymnastics.

The Blue Hospital is ideally located in the heart of the French Concession. All the interior decorations are of a light (sky) blue colour, this being a highly soothing hue for people who are overtaken by illness. It is for this reason that the hospital is named 'Blue Hospital.' The hospital has an ambulance service which can be called out during day or night. It is always accompanied by a doctor and two nurses, in order to avoid any mishap that may likely to occur to the patient. Every attention and comfort is guaranteed and no effort is spared to render high class service. Members of the local Jewish community should not hesitate to make use of the Blue Hospital where the services are of the best and the attention given is of the highest that can be given anywhere. The doctors, the nurses, etc. are mostly Jewish and the surroundings are thoroughly home-like. There should be no disinclination to break 'old custom' when there is a real institution which gives equal, if not better attention and service than the existing ones. The hardships to which one is subject in non-Jewish environments are totally absent from the Blue Hospital, and we have no hesitation in commending it to our readers. We congratulate Madam PEREVOZSKY in her venture and hope to see her well rewarded in her new undertaking in Shanghai.

Miss FLORENCE SOLOMON, one of the four daughters of Mr. and Mrs. J. H. SOLOMON, well-known local residents, has been in the United States now for almost a year, having taken up residence at San Francisco, Cal., together with her three sisters, the Misses HANNAH, HILDRETH and MABEL. Miss FLORENCE is now one of the 83 members of the staff of the San Francisco News, and as secretary to J. L. CAUTHORN, business manager of that newspaper has a good deal of executive work to handle.

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CORRESPONDENCE

GREETINGS FROM MRS. BENSION

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—It was my intention to write you long ere this, but it has been the busiest summer we have ever spent. We came to the Wizo Conference, the Congress, the Agency sessions, and then, as if that was not enough to tire us completely, we went on to the Peace Committee on Religious Conference in Frankfort. There, we both spoke for the idea of holding the large Conference, planned for 1931 and which is to have more than a thousand delegates, to take place in Jerusalem. We won over most of the Oriental delegates to our side and we were even asked to serve on a special Committee that would make the preliminary arrangements for the Conference in Jerusalem. I cannot tell you how elated we were at the idea of having that world Conference for Peace in Jerusalem, the City of Peace, the home of Israel, the Peace People. It was such a thrilling thought, that we were looking forward with the greatest eagerness to the time when we would get back to Jerusalem and start planning for it. And, the day after the Committee for Peace disbanded, came the news of the crash in Palestine. Am I to say that it shocked us? My husband has been quite ill with the shock. We were all so buoyantly hopeful, for our people's future, and for ourselves personally: We were as you know, looking forward to setting up our home in Jerusalem and getting a bit of that homely peace that, to stay-at-homes may seem like monotony, but to us wanderers, seems like heaven. Especially to me, did living in our beautiful Jerusalem, seem like heaven. But now that dream must recede a little into the background of our dreams. This is not the time to think of resting, when our people and our country need us more than over. We must take up the wanderer's staff again. We must go and wake up our sleepers and tell them how much greater is the need now for all Israel to stand together, to work together, to build our National Home together, to make sacrifices here and now, to give us a strong majority in the country of those heroic youths, that are ready to lay down their lives for our land and our people, yes, and for our Torah—even though they are not counted amongst the really religious. But what greater sacrifice can we ask from them from these young men, who are ready to go to Eres Israel in their tens of thousands, than that they should lay down their lives for our Torah? Surely, they have now earned the respect and admiration of even those who condemned them as being irreligious. Even Rabbi SONNENFELD of the Agudath Israel has praised them warmly and finds them worthy of the praise of all Israel. The blood of those who have died and the blood of those who stand ready to die for our Torah and our land and our people is calling to us to-day, to work for Palestine and to give to Palestine and I am sure our people will respond, with greater enthusiasm, and especially with greater faith and sincerity than ever before. More than the promises of the Mandatory Power, has the courage of our young men, assured us of a glorious future in Palestine. The more of them that we can send there, the more speedily shall we be able to build on a secure foundation. I know that those wonderful communities of the East, who responded so splendidly when we visited them last winter will not let this moment pass without giving tangible evidence that they are with Kol Israel in the effort to build a bigger, a better and a more assured Jewish Homeland as the only answer that the self-respecting Jew dares to give to pogroms. Especially, am I sure that the Jewish women of the East, whom I had the pleasure of organizing for work for Palestine, and who all helped me so wonderfully with their, courage and optimism, will work harder than ever at this critical moment. Especially, as we had the pleasure of welcoming Mrs. TOEG at the Wizo Conference in Zurich, where she made a perfectly splendid impression. Both at the Conference and at the Zionist Congress, everybody wanted to meet the "Charming Lady President from Shanghai" and Mr. SOKOLOW was most interested to meet her, as well as the Directors of Keren Hayesod and Keren Kayemeth. Really, delegates from the Orient must come oftener, because the West finds it most encouraging to see that the East also is with us.

We were so very sorry to hear of the death of Mr. S. S. SOMEKH, whom we both loved and admired, both for her sweet nature and for her absolute selflessness and thoughtfulness for others. She was really a saint on earth, and our heart go out to the Shanghai Jewish community, which could ill afford to lose a woman who was the living personification of all the virtues that have made the name of Jewish womanhood an honoured name throughout the history of all mankind.

We were also greatly upset to hear of the severe illness through which Mr. LAWRENCE KADOORIE has passed. Please God, he may have been completely restored to perfect health by now. It must have been a very trying time to SIR ELLY, and I am sure he was much comforted by knowing that not only the community itself, but many far from Shanghai, were watching with him at his son's bedside and praying for his recovery. With his fine personality and his great gifts, LAWRENCE is likely to become one of the outstanding Jews of the world. And the world has need of just such young men, to-day more than ever before.

I want you to tell Mr. C. S. GUBBAY that his article on HERZL in the August issue of ISRAEL'S MESSENGER was excellent. We enjoyed reading it. I also meant to write you long ago to congratulate Miss LILY NOBLSTON for me. She looks a very promising lady and will I am sure do great work amongst the Jewish community of Shanghai. I was amazed at the knowledge displayed in her essays. I wish I had been able to see more of her during my visit to Shanghai.

IDA SIEGLER BENSION.

VIENNA, 10th October, 1929.

THE "LIGHT" AND THE JEWS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The editorial under the above caption in your issue of November 1 is of considerable interest to me because I hail from India. I am neither Jew nor Muslim, but if you are broad-minded enough to take the stand that the adherent of a different religion may express his opinion on the Arab-Jewish controversy which, as a matter of fact, may not concern him materially, I shall be much obliged by your publication of this letter in your international magazine.

You will probably recall in the first lesson, NEHEMIAH, II., the Persian Government was anxious to re-establish in Palestine a "national home for the Jews." A number of Jews had returned to the land, but their occupation of the country was bitterly resented and opposed by the Arab population. NEHEMIAH, a Jew, was sent down by the Persian King to Jerusalem to assist the Jews who were in a very evil plight, but his great work was greatly hindered by GESHEM, the Arabian, and others. This is the finding of H. C. LYSTER, Dean of Ferns and a well-known member of the College Historical Society.

Now, such has been the attitude of the Arabs towards the Jews from time immemorial. "The best of neighbourly relations between the followers of MOSES and MUHAMMAD" which MUHAMMAD YAKUB KHAN mentions in his editorial in *The Light* is misleading, to say the least. The neighbourly relations have been "best" for the Arab, but never so for the Jew who has had to stifle his spirit to save his skin and live under the constant and painful reminder that the Arab behaved like a bantam cock. The "brotherly" affection that Mr. KHAN so naively suggests is a misnomer, for you do not need a more distinguished authority than Lord CURZON, the Indian viceroy who hated the Hindu and favoured the Muhammadan—who, when recounting an experience he had had in a boulevard in Cairo stated that his Arab host spat at a passing Jew, remarking "he could as well embrace Islam and be loved by us like a brother than vainly persist a Jew and be scorned." The reference in Mr. KHAN'S reference to "Christian fanaticism" is a truth, but, however, I feel impelled to call your attention to a passage which occurs in the Qur'an, in the chapter entitled "Fight":

"And when ye meet the unbelievers then let there be striking off of heads until ye have massacred them."

This commandment, given by the Prophet MUHAMMAD in time of war to his followers, is considered by many of them just as sacred at all times as the commandment of MOSES, "Thou shalt do no murder," is held by the Jews and the Christians, and it has been the primary cause of every Moslem outburst from the seventh century to the present day.....

I sympathise with your appeal to the President of the Khilafat organization in Bombay, but I have my own misgivings as to the ultimate result thereof.....

SHANGHAI, November 3, 1929. A. B.

[We have been obliged to expunge some passages from the above communication, owing to the fact that this journal is not interested in the internal questions of Muslim-Hindoo relations in India. We deplore any controversy which aims to widen the gulf between the different human races, and while thanking our correspondent for his interest in our national problems in our homeland, we regret that we cannot open our columns for any question of the day with a view to derive some consolation for our people from the conducts or rather misconducts of those in other countries. Humanity as a whole should not be divided. No one nation has a virtue for monopoly. We all have faults and must try to eradicate them and live up to the respective injunctions of our prophets, and sages. The world must not continue to drift towards anarchy. We must try to elevate the standard of the human race and see that all should dwell in peace and safety together. Father ABRAHAM'S cry should be heeded even to this day, when he said, "Let there not I pray thee be any strife between us, for we are brethren."—Editor, ISRAEL'S MESSENGER.]

JEWS, ARABS AND MAHATMA GANDHI

Editor, ISRAEL'S MESSENGER.

DEAR SIR:—I have read with interest the introductory remarks of the *China Press*, which are in the nature of an editorial comments on an Open Letter of yours addressed to MAHATMA GANDHI, which appeared in the latter publication yesterday. As a Hindu, I am surprised that you, with all your practical knowledge of the Indians, did not deem it necessary to consign the vicious propaganda newspaper clipping to the waste paper basket. I am thoroughly aware how dangerous and important the alleged formation of a Hindu army corps by MAHATMA GANDHI "to protect

Moslem Holy interests in Jerusalem" if true, is to the Jew, and can quite appreciate the alarm which at first reading of the scurrilous newspaper clipping may have instilled in you, but knowing Mr. GANDHI as you do, I deplore that you should have had any cause for alarm at all. You may rest assured, if my assurance is of any value to you, that the probability of MAHATMAJI forming an army corps for the alleged purpose is as rare as a mare's nest. The general comment of *The China Press* referred to at the commencement of this letter is an accurate appraisal of the situation.

A HINDU.

SHANGHAI, 18th November, 1929.

[We would refer our correspondent to our introductory Note in our Open Letter to Mr. GANDHI published elsewhere in this issue, which will convey to him the reason which impelled us to address ourselves to the Indian leader. It is our firm conviction that we must take active steps to paralyze the vicious and malicious propaganda that is being conducted in certain quarters against us. We consider it our duty to enlighten the Hindu community, who outnumber the Mohammedan population in India. Truth is truth and we must not seek to hide it from the world. Our case is a strong one and we must not seek to suppress it by adopting a meek attitude in the matter. We believe in fighting for principles and we can foresee a victory for our cause. The Editorial of the *China Press* referred to by our correspondent follows:—

"While no confirmation or denials is available from any other source, a newspaper clipping received by N. E. B. Ezra, editor of Israel's Messenger that reports emanating from certain newspapers in Arabia give much prominence to the reported formation of an army corps of 20,000 Hindus to assist the Arabs against the Jews has caused somewhat of a consternation among the local Jews. The report states that Mahatma Gandhi, leader of the Indians is at the head of the move; and Mr. Ezra, who was born and brought up in India and knows the Indians—particularly the Hindus and the Mohammadans too well to give credence to the rumour; which, undoubtedly, is a malicious piece of propaganda—formally asks, in the following open letter a copy of which has been mailed to the hermitage of the Indian leader, for a denial of the report. Hazarding an opinion, the millenium when relations between the Hindus and the Indian Mohammadans will be so affectionate as to induce a Hindu leader—especially Mr. Gandhi whose cardinal philosophy is non-violence—to form a combatant army of 20,000 Hindu braves to assist the Arabian Mohammadans in their aggressive quarrel with the Jews is nothing short of a phantastic illusion. It is noteworthy to mention in this connection that Mahatma Gandhi is one of the sponsors of the non-war movement which culminated a couple of years ago in the drawing up of a covenant to which hundreds of savants from every part of the globe were signatories. It looks that probably certain Indian Mohammadans who are conducting propaganda on behalf of their co-religionists in Palestine are behind this mischievous rumour. Undoubtedly Mahatma Gandhi will send in due course a reply by mail, if not by cablegram, which, on receipt by Mr. Ezra will be published in 'The China Press.'"

We are asked to state that "Ben Berith" whose letter was published in our issue of October 4, is not a member of the local B'nai B'rith Lodge. Our correspondent admits this.

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In addition to the amount collected by us and acknowledged in our last issue, further sums were raised by the Ashkenazim community amounting to about $1600.—We are in receipt of $10.00 from Mr. D. E. SASSOON, the equivalent of which, namely, £0. 15.9 was remitted by us on the 21st ultimo, to Col. F. H. KISCH, Jerusalem.

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THE CRY OF ZION, II.

By Rev. A. P. BENDER, Capetown.

Rev. A. P. BENDER is a noted preacher of homilies and his discourses are often flavoured with the best from the world's classics. Adorning a sacred profession for many decades, he has made his Ministry a great success in Capetown. We are indebted to him for sending us a copy of his sermon which he delivered in September last, at a time when the whole civilized world stood aghast at the Arab atrocities perpetrated upon innocent souls in the Land of Israel. Time was when the term 'Arab' was synonymous with culture, art and science. To-day an ugly epithet is affixed to it by the civilized world which is hardly enviable. This is not to be wondered at when the spiritual leader of the Arab people, the Grand Mufti HAJ AMIN EL-HUSSEINI, *of Jerusalem, is noted for his bellicose attitude and looks upon warfare as the only solution to achieve "success". In an interview given to* HERMAN BERNSTEIN *some years ago, the Grand Mufti declared that the last war had not been fought. "Man is man", His Eminence said, "and his fighting spirit as well as his claws are still here. There will be many more wars. Human beings have not been changed". One may be inclined to agree with the spiritual leader of Islam, judging from the recent holocaust in which his own followers had indulged in the Holy Land. But for a spiritual leader of a great religion which stands for Monotheism to gloat over man's weakness and proneness to bloodshed and defy the world which is willing to give its ear to inaugurate peace and abolish war is certainly disconcerting. Contrast the views of the Grand Mufti with those propounded by* Rev. BENDER *and the reader will at once see the supremacy of the Mother-Religion in the realm of spirituality and progress. Rev.* BENDER *voices the soul of Judaism in his plea for moderation and peace, which we hope our readers will peruse carefully and revel in the Jewish thoughts in which the preacher has indulged. We give the sermon the place of honour in preference to the one prepared by us, in the hope that we may find space for it in this issue. The sermon follows:—*

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and there is none else; and My people shall never be ashamed."

On the occasion of one of those recurring visitations of national affliction in which Jewish history is rife, the prophetic spectator, Joel, beholds multitudes in the Valley of Decision. The sun and the moon are darkened, and the stars withdraw their shining. Yet the man of God can still proclaim in the grand dialect the prophets spoke that the Lord will be a refuge unto His people and a stronghold to the Children of Israel. He can visualize the Jewish nation, purged and purified by their disastrous experiences and ultimately rejoiced by the inspiriting spectacle of the mountains dropping down sweet wine, and the hills flowing with milk and the brooks with water, evidencing that Judah shall be inhabited for ever, and Jerusalem from generation to generation.

Like the Hebrew Seer of old, we are to-day dejected and dispirited by the pathetic sight of the land of our forefathers desolate and mourning through the long-premeditated and calculated and organized onslaught of a barbarous people dominated throughout by an overmastering and unreasoning fanaticism. Hence we are irresistibly impelled, like our ancestors in similar evil case, to sanctify a fast, to call a solemn assembly, and to gather all the Jewish inhabitants of the country unto the House of the Lord our God for humiliation and prayer. And hence, with one heart and one voice, we are met in the Mother Synagogue this day to beseech the Guardian of Israel: "Spare Thy people, O Lord, and give not Thine heritage to reproach, that the nations should use a byword against them; Wherefore should they say among the peoples, Where is their God?" And here, we naturally turn, first and foremost, in whole-hearted sympathy to those of our brothers and sisters in Palestine who are passing through the valley of weeping and enduring physical, mental and spiritual torture and suffering which we, in this land of perennial sunshine, can but dimly conceive. Some of them are bound to us personally by close ties of kinship; all of them have an inviolable claim to our serious concern and our abiding protection. To-day we can only convey to them through the wireless telegraphy of the Jewish heart that our loving thoughts are with them, and that we shall not rest until we, in unison with our people far-flung throughout the civilised world, shall have ensured for them safe dwelling and quiet resting-places so that their highest and most comprehensive development and progress may proceed, undisturbed and unrestricted, in the historic Homeland of the House of Israel, which is hallowed to them and to us for all time by the rarest self-sacrifice—repeatedly and persistently manifested with unsurpassed eloquence through the solemn march of the ages—of the countless and ever-multiplying heroes and heroines of the Hosts of Israel.

OUR SACRED OBLIGATION

And next, we take upon ourselves, readily and seriously, yet cheerfully and unreservedly, the sacred obligation of leaving no effort unspared to provide them and their successors with the resources—material and immaterial alike—that are indispensable for building up on sure and lasting foundations a National Home for the Jewish people, as proclaimed by the greatest Commonwealth of Nations, with the voluntary concurrence and the assured support of the principal nations of the world. Probably never has there been a more critical and decisive moment in the chequered and tragic history of the Jewish people than the present. Verily, we stand to-day at the parting of the ways. Are we, peradventure, going to fold our helpless hands in placid submissiveness to the imaginary ordinances of an adverse Fate? Are we going to flinch for a moment in the pursuit of that venerable and time-hallowed ideal, to which we have spontaneously pledged ourselves in the traditional spirit of our ancestors, namely, the complete re-habilitation and the ultimate restoration, in every aspect and phase of its many-sided national life, of that land which has been denominated above all countries "The Holy Land," until it shall be resuscitated in all its completeness as Eretz Yisroel, in very deed, once more to be apostrophized as the Perfection of Beauty, the Joy of the whole earth? In one of the works of the greatest figure in the literary circles of modern France, a notable story is recorded which the famous French writer, Victor Hugo, once related to a man who had expressed his personal doubts as to the immortality of the soul. "One day a poet, having written two verses on a sheet of paper, went out of the room, and while he was absent, one of the verses began to speak and said: 'I know I am immortal.' Then the other, in its turn, remarked: 'I know not whether I shall live.' Shortly afterwards, the poet came back, took up his pen, and crossed out the line that had been doubtful about its own survival."

THE RESTORATION OF ZION

Surely, History invariably follows the same course. It, in ultimate effect, crosses out of its record the nation or the people that harbours a serious and sustained doubt about its continued influence in the world. "I shall not die," exclaimed the sweet Pslamist of Israel, "but live and declare the works of the Lord." It is thus that the House of Israel has outlasted all the vicissitudes of the ages, and can still stand upon its feet, an exceeding great army, possessed and inspired by an unshakeable faith and confidence in the future of those who have been aptly entitled "The eternal people."

And we, too, in our time, are determined to show that we are vividly sensible of the truths which History never fails to press home to those who have eyes to see and a mind to understand. Never shall we desist from manifesting to a sometimes incredulous and often hostile world that, in the restoration of Zion to Israel and the restoration of Israel to Zion, as the central-current of the Jewish national life, lies not only the ultimate solution of what has been termed in modern political language The Jewish Problem, but the predestined resuscitation and revival of the especial mission, the purposeful destiny, illustrating the perfected self-realization of the far-scattered, widely-severed, but finally unified and indissoluble House of Israel.

"IN THE MIDST OF ISRAEL"

Everywhere throughout the world, this week, we have been knit together as Jews and Jewesses, whether we be designated Zionists or non-Zionists, in reverent and humble entreaty to the Father and the Master of our life, that the Lord of the Universe, Whose pillar of cloud by day and pillar of fire by night has unwaveringly illuminated our wandering and often wayward steps to the Promised Land in the distance, prefigured by our leaders and guides in all generations, that He may preserve the remnant of His heritage, so that we may be brought to feel and know and understand that He is still, in sooth, in the midst of Israel, and that His people shall never be ashamed.

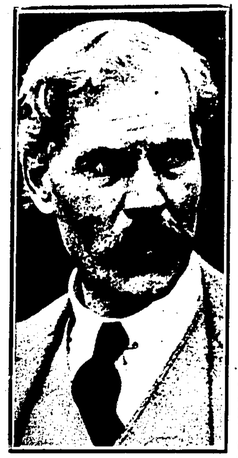
"And let our eyes behold Thy return in mercy to Zion. Blessed art Thou, O Lord, Who restorest Thy Divine Presence unto Zion." Thus has supplicated the loyal and trustful and devoted heart of the Jew from age to age for the past two thousand years, in war and in peace, in prosperity and in adversity, in joy and in sorrow alike, while earnestly endeavouring to interpret and express, however, inadequately, the irrepressible emotions and yearnings, under the stress and strain of the most spirit-searching and testing adventures, of loving, faithful, steadfast, undaunted and unyielding Israel.

And to-day, once more, in singleness of heart and unfaltering fidelity, we devoutly proclaim in sweet accord our promise of the fullest co-operation with our brothers and sisters who are bound with us together in a world-union which all the experiences of time, however, painful and enfeebling, can never disintegrate or destroy, as we bethink ourselves in the Sanctuary of the Most High with a fellow-feeling that lies too deep for words of those who have fallen like martyrs in the defence of the homes and the families that they so fondly cherished and of the exalted ideals of duty and of service in the cause of Israel to which they had consecrated all the powers of their being. Thus shall we leave this Shrine of peace and grace, of comfort and hope, this evening, with the age-old conviction of our sires, substantially and tangibly strengthened and tenderly and gratefully preserved in our historic memories, that the divine declaration voiced by the prophet Joel will, at last, receive under Providential direction, inspiriting and convincing vindication and verification in the sight of all living: "And ye shall know that I am in the midst of Israel, and that I am the Lord, your God, and there is none else: and My people shall never be ashamed." So may it be speedily in our days! AMEN.

ZIONISM AND PALESTINE

By J. RAMSAY MacDONALD

Israel, after many generations, has turned towards Palestine, as migrating birds obey the call of the seasons. Physical necessity has also applied its spur, and so, when we invited the migration to begin, those who were most ready to respond were in Russia, the Ukraine, Poland and Eastern Europe. Many of them were agriculturists, enough of them were trained both on farms and in agricultural colleges to be leaders of the various settlements that were formed; a good proportion were college and university men qualified for one or other of the professions; all were willing to work and to do heavy work, even do stone—breaking, road—making, swamp-draining and tree-planting. I have seen them at such work. They were in rough laborers' garments, covered with mud and dust, tanned, unshaven, hard-handed; but no disguise was thick enough to conceal a bearing, a tone of voice, a free expertness of action belonging to men whose heads had been trained before their muscles. Truly, this is an immigration of the longing ones.



MR. RAMSAY MACDONALD.

The Arab population do not and cannot use or develop the resources of Palestine. This is not disputed by any one who knows the country. The total population of Palestine to-day, Sir George Adam Smith has pointed out, is less than that of Galilee in the time of Christ. Official reports state that "the country is now undeveloped and under-populated," "largely cultivable areas are left untilled," of the twelve thousand square miles fit for cultivation less than four thousand are cultivated, and so on. What is cultivated is badly worked. "The area of land now cultivated could yield a far greater product"; "there are no forests"; the Jordan and Yarmuk offer an abundance of water power, but it is unused." Already Jewish immigration is changing that. To the older Jewish settlements and agricultural schools are owing, to a great extent, both the Jaffa orange trade and the culture of vines; to the newer, agricultural machinery, afforestation, the beginnings of scientific manuring the development of schemes of irrigation and of agricultural co-operation. Palestine not only offers room for hundreds of thousands of Jews, it loudly cries out for more labour and more skill.

Why then, apart from the general Moslem unrest, is there friction between Jew and Arab? Much of it is propaganda. Every foolish statement made by Jews is passed from lip to lip and is amplified in the passing. Thus it is whispered, for instance, that the Jews intend to dispossess the Arabs of land, refuse to allow them to work, steal the Mosque of Omar. Bodies like the Islamic Patriotic Society of Haifa and the Palestine Club of Tiberias do their best to combat the mischief. But the Jewish cultivator and workman are the best conciliators. They cannot allow Palestine to be divided into two working-class nations, one with a substantially lower standard of life than the other. So the Jewish worker is helping the Arab to raise his standards. It is a stiff job, but in labour disputes the Arab workman has already begun to back the Jew. The evidence seems quite convincing that economic contacts are bringing the races into harmony. But that harmony seems to the Arab leaders to be an offense. Arab workmen interested in Trade Unionism, Arab Cultivators seeking relief from corrupt and exploiting land-owners—what is that but Bolshevism? To say that the inspiration of the Moslem-Christian leaders is purely economic would be to miss much of the truth; to be blind to the great influence of economic interests on the minds of the Arab leaders is to miss an essential part of the truth. In fact, in studying Zionism in Palestine I found changes with which I was familiar producing reactions with which I was equally familiar. The land of Palestine is held by large owners, and the same class has concentrated in its hands the ownership of towns, the employment of labour and trade. More than that, it has ruled, collected taxes, led an obedient people. All this is threatened. Palestinian social economics has had its foundations removed by the ending of the Turkish occupation. Those whose interest are wrapped up in the passing order would, therefore Zionism or no Zionism, object to British tutelage. The "Moslem-Christian" deputations that come to state the case against the Jews, always, at some point, attack the British government even more han the Jews. They rally the Arabs in their own sectional self-defense rather than in that of the Arab people or of Moslemism. The winds of Europe are blowing in upon them and they cannot stand the cutting blast. They see the coming shadow of a cultivator protected in his labour and property, they see the end of unjust exactions, they see their power vanishing and they are fighting for their lives. Who can blame them? Their unhappiness and its consequence are incidents in the transition through which Palestine is passing. But we must be careful lest they do identify Moslemism with themselves and get us into a position from which we shall appear not only as the antagonists of economic antiquity and wrong, but of the Moslem world. We must not hesitate to speak over their heads to the Arab population and bind it to us by justice of administration. We must use the lips of whispers as well as they.—[From an article in *The New Palestine*, May 5, 1922]

If they were to be left to themselves I should have no fears; but they will not be left to themelves. There is room and to spare in the neglected lands of Palestine for as many Jews as are likely to go there if some care is shown in the selection of the immigrants. That is not the difficulty. The Jew comes with an alert mind, with modern ideas, with a bouyancy that distrubs and frightens the Arab of conservative habits and volcanic enmities. It is like an east wind blowing over nooks long protected in sunny placidity. Conservative habits maintain conservative interests that shrivel up so soon as fresh minds examine them, that can maintain themselves only by excluding every incursion foriegn to themselves. They are upheld by an obedience which, if even it thinks at all, thinks in terms of habit. There is much hope even here, however. The Arab workman and cultivator must be regarded by the Jew as a man to be helped, protected, and enlightened. The task is very far from being impossible. I saw it begun in schools, in trade unionz, in labour corps. I had interviews with protesting Moslem-Christians, but I had interviews also with Arabs who welcomed the new settlement. The more enlightened the Arab becomes, the more he understands his own interests, the less will he respond to the appeals which waken old memories within him.—

[From an article in *The New Palestine* January 25, 1924].

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Miss Stella E. Myers, popular Shanghai girl, and eldest daughter of Mr. M. Myers, celebrated her twenty-first birthday on November 16th, by giving a very enjoyable "kid party." Here we see the hostess seated second from the right in the front row, surrounded by her many friends. [*Photo by Wei Fong.* by courtesy of THE SHANGHAI SUNDAY TIMES.

OUR ERES YISRAEL LETTER

JERUSALEM, October, 1929.

The reverberations of the August outbreak have not permitted public attention to diverge from the unhappy subject. Though outwardly normal conditions prevail almost everywhere there is still a tense feeling which may be expected to prevail until the Enquiry Commission arrives. However, it is essential that our thoughts be turned to the future. It is clear that the National Home policy stands. Neither Gt. Britain nor the Jews will permit any weakening in that direction. It is equally clear that the success of that policy must be retarded if unfriendly relations prevail between us and the Arabs. There is no need to be pessimistic in this regard. An interesting fact which has been brought to light is the following: On the three occasions when Arabs attacked Jews, in 1920, 1921, and 1929, the attacks for the most part broke out in different localities. In 1920 it was the Old City of Jerusalem which suffered. In 1921 Jaffa and the rural settlements in its vicinity chiefly suffered whereas this year the old towns of Safed and Hebron and the settlements in the vicinity chiefly suffered whereas this year the old towns of Safed and Hebron and the settlements of Beer Tubia, Hulda and Artuf, were the chief sufferers. It is suggested that those Arabs who participated in previous assaults declined on this occasion to join the looters either because they had been punished or because they realized that such methods would neither avail against Jewish enterprise nor profit them anything in the long run. A striking example of this was the case of SHEIKH ABU KISH who made a covenant of peace with Petah Tikwa after attacking it in 1921, a covenant which he honourably observed this year in spite of the incitement of his superiors. There is no doubt that Zionists will devote even more attention than formerly to the Arab question and there is equally little doubt that a satisfactory solution will be found providing intriguers of all kinds are prevented from intervening between the two peoples. The thoughts of the Jews in Palestine are turning to the future and there is not an institution which is not evolving plans for expansion. Such bodies as the Palestine Economic Corporation of America and the Economic Board of Palestine of London, whose supporters are largely non-Zionists as well as the financial bodies of the Zoinist Executive intend increasing their normal activities. Every place which suffered will not only be rehabilitated, but strengthened, and there is a feeling in spite of the unrest which is being perpetuated by those interested for example in the boycott, of Jewish merchants, that the continuation at greater speed of our constructive work will be a most potent force in restoring normal conditions.

New Zionist Headquarters

In the course of the present year it is hoped to open the first wing of the Zionist Headquarters now being erected in Rehavia. This is the section to be occupied by the Keren Kayemeth the foundation stone of which was laid last Passover. The building is rising above the ground and is symbolic of our determination to carry on.

Rainy Season

The long summer is drawing to a close and next week we shall be praying for rain. To those abroad this Succoth prayer has little meaning, but here its significance is as great as in ancient times. Drought or a poor rainfall means ruin for the farmers and serious consequences for the population in general. In Jerusalem a shortage of rain still means a shortage of drinking water. The next fruit to appear in Palestine is the orange, the grape season being over. Picking is about to begin, some of the grape fruit already having appeared in the shops. The prospects of a good season seem to be fair. The expansion of the orange cultivation has been one of the brightest of Palestine's economic developments, in the past 18 months and fresh land is still being placed under citrus cultivation. This calls for additional immigration labour and it is satisfactory to recall that the troubles have not affected this staple industry of the country.

Tobacco Crop

An interesting fact is that the Polish Government has bought up the entire tobacco crop in Rosh Pinah where the best species grows. At one time it was thought that tobacco could profitably be grown anywhere in Palestine. This does not appear to be so, bet there is no reason why in Galilee the colonists, most of whom are on P.I.C.A. land should not be able to supplement their returns largely by the growing of the flagrant weed.

WOMEN'S INTERN'AL ZIONIST ORGANIZATION, SINGAPORE

A very successful Japanese Fete and Cafe Chantant in aid of the Women's International Zionist Organization was held on Sunday the 3rd November, at the residence of Sir MENASSEH MEYER, No. 3, Oxley Rise, Singapore.

The Fete was arranged by Mrs. NISSIM, an enthusiastic worker in the cause, who is Lady Agent of the Organization, and resulted in a very handsome contribution to the Fund.

One could not fail to be arrested by the picturesque Japanese setting for the evening's entertainment; the rockery with goldfish at the entrance, drooping Wistaria effectively decorating the stage at the far end of the Hall, pretty lanterns, Chrysanthemums and dwarf cherry blossom trees gracing the tables, all tending to emphasise the Japanese effect.

Dainty little misses attired in gay kimonos were quite zealous in their efforts to extract tips from the guests who, it must be admitted, readily responded. A very entertaining programme of dances by bright young people, which was supervised by Mrs. Lester Goodman, regaled the guests at tea. The programme included a characteristic Fan Dance, a Jardin Vivant representing the ancient tea ceremony of Japan, and the singing of the "Hawaii" brought a very pleasant evening to a close.

ERES YISRAEL RETURNING TO NORMAL CONDITION

[From The Jewish Advocate]

SUBMIT DAMAGE CLAIMS

Jerusalem, Oct. 3 (JTA)—Jews residing in the Georgian quarter near the Damascus Gate which was first attacked on Friday, August 23, submitted claims for damages to nearly £26,000.

ELECTRIC COMPANY RESUMES WORK

Jerusalem, Oct. 3 (JTA)—Erection of transmission lines for the Ruttenberg Elector Power Company from Hedora to Tel-Abib has been renewed. The present police regulations governing the disturbed area will be enforced until December 23, according to a public notice of the Jaffa district.

DAMASCUS ARABS GIVE £1!-.

Jerusalem, Oct. 3 (JTA)—The Arabs of Damascus who held loud demonstrations expressing their solidarity with their co-religionists in Palestine have so far collected £1 for the relief fund for the Palestine Arab, reports the "Aliph Ba," Arab newspaper.

MOSLEM DIVINE REPROACHES

Jerusalem, Oct. 3 (JTA)—Anti-Jewish feeling prevailed in the Safed Mosque on Friday when an 83-year-old Moslem divine reproached the congregation for causing the bloodshed of their innocent neighbours and enjoining the worshippers to repent. A young Arab, a government official, it is reported, interrupted him, shouting: "You are interfering with the holy war." The aged Arab was finally obliged to leave the platform.

PALESTINE EVENTS UNITE JEWS

Cairo, Oct. 3 (JTA)—Egyptian Jewry, continuously split on internal matters, and which previously has not participated in the Palestine upbuilding work, was brought together by the tragedy in Palestine. An emergency committee issued a proclamation to Egyptian Jewry, urging them to participate in a fund being raised to assist the Palestine upbuilding, together with all Israel. The proclamation was signed by representatives of the Sephardic, Ashkenazic and Karaite communities.

VATICAN RECOGNIZES JEWS' RIGHT

Warsaw (J.T.A.)—The rights of the Jews to the Wailing Wall have been declared as fully justified by historical and sentimental considerations, in an interview granted to the press by Monsignor Marmaggi, papal Nuncio here. This interview was welcomed by the Jewish population here, in view of the present situation in Palestine, and particularly so since it is stated that these views are shared by the Vatican. The Wailing Wall, he said, is the oldest historical relic of the Jewish race. The Nuncio spoke with sympathy of the Jewish work in Palestine, and expressed the hope that peace will be established soon in the Holy Land which, he said, contains many places which are deeply venerated by the entire Christian world.

GHANDI SYMPATHIZES WITH ARABS

Jerusalem, Oct. 3 (JTA)—Ghandi, leader of the Indian non-co-operation movement is reported in the local Arab press as having been among the Hindus who informed the Viceroy of India that they are prepared to send 20,000 Hindus to Palestine "to protect the Moslem Holy Places there." The Arab papers also declare that Moslems of Bombay, Calcutta and Delhi were among those who wrote and telegraphed their co-religionists in Palestine expressing solidarity.

MANDATE POLICY RE-AFFIRMED

Brighton, England, Oct. 3 (JTA)—Herbert Morrison, Minister of Transport, in an address delivered this morning at the annual conference of the Labour Party here, declared:

"There has been bloodshed in Palestine. We express our profound sympathy with those who suffered and with the relatives of those who lost their lives. We re-affirm our policy with regard to the Palestine mandate and the obligation it carries towards the Jewish people, towards the Palestine inhabitants, whether Jew or Arab, and the League of Nations. We do not agree that there exists a diversion of interests between the Jewish and Arab working population in Palestine. There is room for both and understanding co-operation between both races is essential for the peaceful development of the country. The just claims and grivances of both communities must be met," he declared.

DISCUSSES PALESTINE SITUATION

Cairo, Oct. 3 (JTA)—King Fuad received Rabbi Haim Nachum Effendi, Chief Rabbi of Egypt, on last Tuesday evening and discussed the Palestine situation with him for 50 minutes. The king showed much interest and sympathy in the question. The Chief Rabbi received this week many letters from Egyptian sheiks and high government officials expressing their sympathy with the Jews in Palestine.

HUSSEIN TO RETURN FROM EXILE

Jerusalem, Sept. 26 (JTA)—Former King Hussein, exiled ruler of Hedjes, will be permitted to leave Cyprus, where he has been since his abdication, and settle in Bagdad, capital of Iraq, where his son, Feisul, is king, according to reports received here. The former monarch is said to be writing a history of the Arab revolt against Turkey.

FIRE IN TEL ABIB

Tel-Abib, Oct. 3 (JTA)—What was said to be the largest fire to have visited the all-Jewish city of Tel-Abib swept the weaving department of the Lodzia factory, causing damages estimated at £15,000. A spark from an electric motor was ascribed as the cause. Firefighters were forced to give up the attempt to extinguish the flames.

MELCHETT GIVES LIE TO MUFTI'S ALLEGATION

London, Oct. 3 (JTA)—An attempt made by Amin el Husseini, Moslem Grand Mufti of Jerusalem, to support his charge that the Jews of Palestine have designs on the Mosque of Omar area, by quoting an alleged statement by Lord Melchett, was declared "unscrupulous propaganda" by Lord Melchett. The Grand Mufti in a letter addressed to Pierre Van Paasser, special correspondent of the New York "Evening World" and the Jewish Telegraphic Agency, quoted Lord Melchett as having said, "I will consecrate the remainder of my life to the rebuilding of the Jewish Temple." It was this rumour which was spread among the Moslems of Palestine which was said to be responsible for gathering the Moslem villagers to Jerusalem on August 23, and causing the outbreaks.

"I should like to make it clear that I never made any statement of the kind referred to in connection with the remains of the Temple of Jerusalem," Lord Melchett declared. "Any attempt to connect any words which I said with such an idea is merely unscrupulous propaganda, which is to be expected from the man who was condemned to seven years' imprisonment by a British tribunal for endeavouring to stir up facial strife in Palestine and who misused the amnesty extended to him to go on repeating his tactics of the past. I frequently stated I would consecrate such strength and force as remained during my life to rebuilding Eres Israel and the development of Palestine, which is as much in the interest of the Arab population as that of the Jews. From my very earliest connections with Palestine matters, I always stressed the necessity of friendly co-operation between the two branches of the Semitic race —the Jews and Arabs. I think it is most disastrous that certain unscrupulous agitators should for their own personal reasons, which are well known, continually interfere with what could be a most fruitful and friendly working together," Lord Melchett declared.

CRITICIZES CHRISTIAN FOR PASSIVITY

Jerusalem, Oct. 3 (JTA)—Criticism of the Christians in Palestine for their attitude during the outbreaks was expressed by a Jerusalem resident signing himself "A True Christian" in a letter published in the "Palestine Bulletin." The correspondent scores the Christian community of Jerusalem because it did not volunter to help the Jewish refugees. None sent bundles of clothing or bedding to cover the horror stricken, hunted souls who fled their homes in mortal peril. Are Christian women heartless and unmoved by the spectacle of a timid, defenceless people hunted like hares and slaughtered? No question of politics need enter into this relief work, no talk of right or wrong, aggressor or instigator, only the fact that at this moment there are 8,000 refugees in improvised shelters in Jerusalem and elsewhere. What of the Christian institutions who are equipped to render aid? They did as much as the individual Christians—nothing. What has the Y.M.C.A. done? The Y.W.C.A.? The American colony? The London Missionary Society, the Church Mission Society, the French, Italian and German hospices with their vast buildings. Not one came forward. This complete apathy and aloofness of the Christian Community may be good politics, but what a sad and niggardly return for the swift, eager and generous help always poured out by Jews whenever Christians are in dire distress?" the correspondent asks.

DISPROVE ARAB RUMORS

Jerusalem, Oct. 3 (JTA)—Rumors spread among the Arabs that Jews were poisoning candy and fruits, were disproved in dramatic scenes in the office of the Jerusalem police district, report the Jerusalem correspondents of the London "Daily Chronicle" and "Daily Mail." An excited crowd of Arabs rushed into the office of Major Harrington, deputy superintendent of the Palestine police, Jerusalem district, bearing with them specimens of the alleged poisoned candy. Major Harrington ordered the Arabs to gather round while he ate the sweets one by one, saying "They are excellent." Seeing that Major Harrington was unharmed the Arabs left the office shouting, "Wonderful!" The crowd soon dispersed. A similar scene occurred in the office of Major Harrington's assistant, Superintendent Bey Stambull, an Arab. When he was brought figs which were alleged to be poisoned, he ate them saying, "This is the second dessert we had to-day."

AGITATION CONTINUES UNABATED

Jerusalem, Oct. 3 (JTA)—The Arab slogan, "Sell Jews anything but land" is being improved upon by the sheiks of the village Chuarem, who published a statement in the "Felestin" lamenting the fact that they are obliged to leave a stretch of land purchased and paid for by Jews. An appeal to the Grand Mufti to convene Islam preachers throughout Palestine to decide upon the erection of a monument in the form of a mosque or a school house to the Arabs killed in the outbreak, was published in the Arab paper, "El Carmel." The Arab dead are represented as martyrs. A relief campaign in favour of Arab sufferers, including the families of those Arabs who were killed

in action against the British troops, has been extended to Iraq, where more than 30,000 rupees have been collected. King Feisul is reported to have made a contribution of 1,000 rupees. The conference of Moslem preachers is urged to consider plans whereby Arab owners of orange land or groves who contemplated selling them to Jews be enabled to retain their property. The establishment of an Arab match factory by an Arab cigarette firm is advocated to compete with a similar Jewish enterprise.

ARAB NEWSPAPER ATTACKS PRESS

Jerusalem, Oct. 17 (JTA)—The Arab newspaper "Felestin," controlled by the Jerusalem Grand Mufti, made a sensational onslaught on American newspapers, singling out the "New York Times." The paper asked: "Is there no honesty in the American press."

PROF. EINSTEIN DENIES STATEMENT

BERLIN, (JTA)—Upon his return to Berlin, Prof. Albert Einstein branded as "gross distortion" an alleged quotation from the scientist made by the Grand Mufti in a recent interview in Jerusalem. The Mufti asserted that Prof. Einstein had said that the Jewish people without the Temple is like a body without a head.

PRIME MINISTER VISITS WARBURG

New York, Oct. 17 (JTA)—Prime Minister J. Ramsay MacDonald of Great Britain was the guest last Sunday at tea of Felix M. Warburg, chairman of the Administrative Committee of the Jewish Agency Council at the latter's country estate in White Plains, N. Y. Accompanied by his daughter, Ishbel, the Premier spent an hour with Mr. Warburg. In response to an inquiry concerning the visit of the Premier, Mr. Warburg made the following statement: "It is a very beautiful compliment paid by the Prime Minister, which I had no reason to expect. The spirit of the visit and the conversation so far as I am concerned, were a great joy and satisfaction and the Prime Minister's attitude towards the many problems with which he has to deal I consider exceptionally fine and the fairest I have ever seen."

Ameen Rihani, author of "The Maker of Modern Arabia," and the principal delegate of Arabic societies in the United States, appeared before the Premier on Saturday to present the Arab side in the Palestine case. According to Rihani, he expressed the wish to Premier MacDonald that Palestine be included in a free, united Arab federation. He asked that Great Britain hold the Palestine Mandate "in trust" for the Arabs. The Arab delegate stated after the interview that the Premier had assured him he will permit no injustice to the Palestine Arab population and asked that the results of the Commission of Inquiry be awaited.

HYMN OF HATE PUBLISHED

The Arab newspaper "Surat Mastakim" published a "hymn of hate" with the refrain: "Guard your country, which your fathers won. Strike down the Jews. Allah's will be done."

Ex-King Hussein, receiving Sadki Dejani, a member of the Moslem Supreme Council of Jerusalem on a visit to Cyprus, expressed regret over the recent Palestine outbreak and especially at the dissension among the Arabs themselves. "By Allah, you know I should not have been a miserable exile but for my intervention in behalf of Palestine," he said, urging the Arabs to cease fighting among themselves.

Sadki Dejani reports on his return to Jerusalem that he was given documents by Hussein purporting to contain promises to the Arabs more important than the Balfour Declaration, but the Arabs did not know how to use them, Hussein declared.

PROPAGANDA OF HATRED CONTINUED

Reliable reports received here state that Arab agitators continue their inflammatory propaganda against the Jews of Palestine. One well known sheik is touring the district of Haifa and another is visiting the district of Hebron, inciting the Moslem population to new disturbances. The correspondent of the Jewish Telegraphic Agency learns that these and other mischief makers are under government surveillance and it is possible that several very important Arab personages will be implicated.

WEIZMANN TO VISIT PALESTINE

Jerusalem, Oct. 10 (JTA)—Dr. Chaim Weizmann, president of the World Zionist Organization, will visit Palestine. He is expected to arrive shortly.

Brighton, Eng., Oct. 10 (JTA)—Dov Hos, Palestine labour leader, presented the principles of Zionism before the British Labour Party conference at one of its sessions here. He emphasized the nationalization of the land through the Jewish National Fund purchases, the present troubles, he said, are due to the feudal lords and clergy arousing the illiterate masses, using their last weapon, namely religious fanaticism.

READING'S SON TO BE JEWS' COUNSEL

London, Oct. 10 (JTA)—The attorneys who will present the case for the Jews at the forthcoming hearing of the Parliamentary Commission of Inquiry will consist of Lord Earleigh, son of the Marquis of Reading, and Sir Boyd Merriman, Solicitor-General in the last Conservative Cabinet.

MUFTI CONTINUES PROPAGANDA

Beirut, Oct. 10 (JTA)—The "Aliph Ba," Arab paper of Damascus, reports that wealthy Syrians are being canvassed by the Jerusalem Grand Mufti to aid the Palestine Moslem Supreme Council "to withstand Zionist machinations." The Mufti repeats his allegations that the Jews "have designs on the Mosque of Omar and on the Cave of the Machpelah at Hebron," where the Hebrew patriarchs are buried. This allegation has been formally denied by Musa Kasim Pasha in Jerusalem, who submitted a written declaration to this effect to the Palestine government.

TURKISH JEWS, UNDER PRESSURE, DISAVOW INTEREST IN VICTIMS

Constantinople (J.T.A.)—Unlike public opinion in Christian countries, where sympathy for the victims of the Palestine outbreaks was universal, public opinion in the Republic of Turkey, and particularly in Constantinople, took an hostile turn and Jewish leaders were compelled, apparently under pressure, to issue a statement disavowing their interest in the Jewish victims of the events. The Turkish newspapers published articles attacking the Jews and claiming that Jewish leaders had gathered secretly and decided to open a subscription for the relief of the Palestine victims. Adverse comment on this alleged action was accompanied by assertions pointing to this act as "an expression of Jewish solidarity." The newspaper "Millet" published a statement by the Turkish Chief Rabbi Bedjarano, declaring: "We did not open a subscription in favour of the Palestine Jews and are not collecting one cent. for this purpose. I can tell you that not one of our Jews thought of it. We Turkish Jews are completely disinterested in everything occurring outside the frontiers of this country. The sentiments felt, occasioned by the events in Palestine, are purely humanitarian.

4,500 JEWS VISITED WAILING WALL

Jerusalem, Oct. 10 (JTA)—Four thousand Jews came to worship at the Wailing Wall during the two days of Rosh Hashonah. No incidents occurred to mar the services. Benches were not allowed on the area before the Wall, nor was there any table on which to lay the Scrolls of the Law. During the month of Elul just ended only 300 persons visited Rachel's Tomb on the outskirts of Jerusalem. Usually, many thousands make the pilgrimage to the tomb during the last month of the year.

AMERY STATES VIEWS ON PALESTINE

Toronto (J.T.A.)—The Rt. Hon. Leopold H. Amery, Secretary of State in the Baldwin cabinet, who is now on a visit to Canada, addressed the Empire and Canadian Clubs here on Great Britain's work in the middle East. Speaking of Palestine, the former cabinet member eclared:

"Palestine presents a difficult problem. We have obliged ourselves to assist the Jews to develop the land and make of it their home, at the same time without prejudice to the Arabs. We intend to stand by the Balfour Declaration. The recent uprisings in Palestine are most regretable, revolving about the Wailing Wall. There will naturally be an inquiry and the persons responsible for the outbreaks and the tragic murders of innocent people will be punished. The differences will eventually be cleared up and there is reason to believe that both Jew and Arab will live amicably there. Religious outbreaks of this nature in the East should not make us pessimistic. The religious ardor of the Eastern peoples is extremely warm and it does not require much to set their passion aflame, with consequent revolts and bloodshed," he declared.

JAPANESE GOVERNMENT EXPRESS THANKS

The following letter addresseed to the Hon. Secretary of the Shanghai Zionist Association has been received from the local Japanese Consulate, expressing appreciation of the Japanese Government and the family of the late BARON TANAKA, for a message of sympathy and condolence forwarded by the local Zionist Association at the death of BARON TANAKA:—

"JAPANESE CONSULATE GENERAL.
"SHANGHAI, 5th November, 1929.

"N. E. B. EZRA, Esq., *Hon. Secretary*,

"SHANGHAI ZIONIST ASSOCIATION,

"DEAR SIR,—With reference to your letter of the 1st October and my reply of the 3rd October, I beg to inform you that I am now in receipt of an instruction from my Government to convey to you their high appreciation of your kind message of sympathy on the occasion of the death of the ex-Prime Minister General BARON TANAKA.

"I am also instructed to inform you that the late GENERAL BARON'S family, to whom your condolence was transmitted, have requested my Government to convey to you their deep gratitude for your kind thoughts. I am, Dear Sir, Yours faithfully,

"M. HASEGAWA.
"for Consul-General of Japan."

DEATH OF M. CLEMENCEAU

The death of the "Tiger" was received with sorrow in Shanghai where he was looked upon as a great statesman of France and a great world figure. The local Zionist Association has forwarded the following letter of condolence to the bereaved family through the local French Consul-General:—

THE LATE M. CLEMENCEAN.
Monsieur N. E. KOECHLIN,
Consul-General for France, Shanghai.

SHANGHAI ZIONIST ASSOCIATION.
SHANGHAI, 25th November, 1929

DEAR SIR,—The passing away of M. GEORGES CLEMENCEAU, ex-premier of France at the advanced age of 88, will be mourned not only by his countrymen but by the whole world. In his death the world

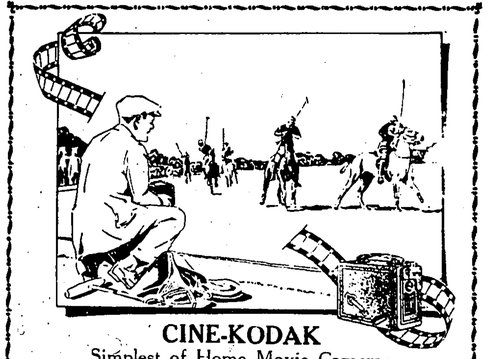
We hope you will kindly convey to his surviving relatives our sincere expression of sympathy and condolence in their irreparable loss.

The late M. CLEMENCEAU was well-known to us as an ardent exponent of the Zionist Movement, to which he gave every assistance and countenance during his lifetime. We shall cherish his revered memory as one of the immortals of France. As it has been said of LINCOLN so it can be said of CLEMENCEAU, "He now belongs to the ages."

Pray accept the assurance of our high esteem and regard.

Yours faithfully,

SOPHIA TOEG, *President*.
N. E. B. EZRA, *Hon. Secretary*.



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Caught forever in a wonderful
movies that you make yourself

Does it not seem a pity to let this season's fun slip into the shadowy corners of memory?

Must that happen? Is there nothing you can do to prevent it? How would you like to be able to re-live at any moment you wish—many of the good times that this season is bringing you?

Carry a Ciné-Kodak with you. Take movies of these happy moments. Then as long as you live this season's high spots may be repeated as often as you wish. Your Kodascope will project them on your own silver screen as well as in your own living room.

Go now to your Ciné-Kodak dealer and ask him to show you a home movie outfit—Ciné Kodak, Kodascope and screen.

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Result of Autumn Champion's Sweepstake 6th November, 1929

First Prize

Wheatcroft 40855

Second Prize

Busy Bee 45169

Third Prize

Alligator 48262

Crossfire	8142	Promising Venture	40699
Election Eve	21917	Vecherock	1360
Xenophon	19613	Bright Lad	12190
Elopement Eve	4690	Glen Dochart	23845
Smouldering Fire	11292	Shorty McGee	29731
Ontario	24321	Le Corsaire	4722
The Bright Comet	1631	Shetland	30956
Unity Eve	12692	Buster II	23751
Saracen	29770	King's Life	4250
Glen Lochay	45078	Cowboy	36898
Ecarte	29497	Cloverland	40791
The Hopeful Bird	46411	Banquet Eve	37192
The Crafty Bird	21935	Pat	6351
Courageous	17491	David Garrick	14607
Castle Diamond	8282	Bill Barrow	19271
Savoy	10271	The Field	16822

Members wishing to have tickets in the Spring Champion's Sweepstakes at $1.00 each to be drawn for on 6th May, 1930, can obtain same on application.

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THE JEWISH NATIONAL FUND

The Zionist Association "Kadimah" acknowledges with thanks the contributions made to the Jewish National Fund on the occasioin of "Pidion Kaporot." The Fund is one of the most important institutions that Zionism has created, one of its greatest aims is to redeem the land of Israel and make it a National property. It is the duty of every Jew to participate in this great work. The following are the names of those who made contributions:

Mr. Bloch	$10.00
Mr. Nobleton M.	5.00
Mr. Wilens B.	5.00
Mr. Gobernick E.	3.00
Mr. Hasser T.	3.00
Mr. Baranovsky L.	3.00
Mr. Steinberg	3.00
Mr. Maremant T.	5.00
Mr. Marco	2.00
Mr. Laozinc A.	2.00
Mr. Binchersky	2.00
Mr. Branstein	2.00
Mr. Fynland T.	2.00
Mr. Brunner M.	1.00
Mr. Shmulersky W.	1.00
Mr. Rimerman	1.00
Mr. Orjich	1.00
Mr. Bochlin H	1.00
Mr. Klebanoff	1.00
Mr. Zeid	1.00
Mr. Blauman	1.00
Mrs. Howard	1.00
Mrs. Hass	1.00
Total	$59.00

Collected by Mr. E. Gobernick and Mrs. R. Katznelson.

E. Hirsch	$ 5.00
Bros. Kasarnovsky	2.00
Auslander	3.00
H. Epstein	1.00
Jarden	1.00
Baknnoff	0.50
S. Fein	2.00
A. Fein	1.00
Mrs. H. M. Belinky	2.00
Dubry	5.00
M. Joffe	4.00
Mrs. E. Aronovsky	10.00
Rapiliy	1.00
Bros. Ouvadiee	2.00
Saldenbarn	2.00
W. J. Zimmerman	2.00
Mr. Weinstein	2.00
Kuafman	1.00
Rodseld	2.00
Sandovitch	3.00
Freshman L.	1.00
B. Sh.	5.00
Mrs. B. Stoble	1.00
Mr. Gobstand	1.00
Katz	1.00
Tautelman	1.00
Mrs. Thrs. Greebesg	3.00
Mr. A. Whitgob	2.00
Rabbi Ashkenazy	2.00
Hellman	2.00
Shifman	2.00
G. Gooter	1.00
M. J. Rosenstein	1.00
M. Moshkewitz	1.00
Dr. Joffick	5.00
Total	$80.50

Collected by Messrs E. Epstein and L. Kazarnoosky

[*Continued from page 34*]

being reviewed by the High Commissioner in the light of recent events. The military garrison of Palestine and Trans-Jordania at present consisted of the 2nd and 3rd Squadrons of the Royal Air Force, five sections of armoured cars, two infantry battalions and the Trans-Jordan Frontier Force of four companies. Two hundred additional British Police, Mr. Lunn announced, had been engaged for a period of one year in the first instance.—British Wireless through Reuter.

PALESTINE RAIDERS

Jerusalem, Nov. 14.

Heavy rifle-fire from unknown assailants startled Safed yesterday evening. The local troops replied to th fire and reinforcements were rushed up. One soldier was wounded. Armoured-cars drove in the direction from which the firing had come, but the raiders were not discovered. It was in connection with the riot at Safed two months ago that several Arabs were sentenced to death.—Reuter.

A BIGOTED "BENE YISRAEL"

Just as we go to press, we are in receipt of a bunch of newspaper clippings from a correspondent in Bombay, containing pro-Arab articles and denunciation of the BALFOUR Declaration, with which we hope to deal in our next issue. One correspondent signing himself J. SAMSON, purporting to be a *bar Yisrael* actually joins the enemy's camp and attacks his own people for supporting the Zionist movement. Whether this SAMSON is a disciple of Dr. ISRAEL MATTUCK or not, we cannot say, but we shall certainly not spare the rod for him by exposing his folly and treacherousness in our next issue.

The many friends of Mrs. M. J. MOSES will be pleased to learn that she has fully recovered from her recent illness.

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UNLIKE ANY WILL BE GIVEN

On DECEMBER 11, 1929, at 5.30 p.m. at
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BELOVED ANCIENT AND MODERN JEWISH SONGS AND DANCES. FOLK AND CHARACTER SONGS of Russia, Poland, India, Roumania, Hungary, England, etc.

BRILLIANT COSTUMES. HEAR LASZLO SCHWARTZ'S WITTY ADDRESS "THE JEW IN ART."

Admission $3, $2 and $1. Tickets on sale now.

Apply to Mrs. R. E. TOEG, 211 Yu Yuen Road, or the office of ISRAEL'S MESSENGER.

NOTE:—Part of the proceeds will be given to the Palestine Relief Fund.

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HOW LONG, O LORD?

[DEDICATED TO THE MARTYRS WHO FELL IN NEW JUDEA DURING AUGUST, 1929.]

BY GEORGE ALEXANDER KOHUT.

How long, O Lord,
The thrill and throe,
The filing of our cup of woe,
The vaunting boast of Israel's foe—
How long, O Lord, how long?
We fear to close
Our weary eyes,
O'er land and sea dark treach'ry lies,
On Thee alone our hope relies—
How long, O Lord, how long?
How long, O Lord,
This wizard-spell,
This muffled moan, this solemn knell,
The plaintive dirge of those that fell—
Because they loved Thee, Lord?
O myriad host
Of martyred slaves
Will rise from out their open graves
And march with girded loins, like braves—
Led forth by Thee, O Lord!
Save Zion now
From vandal hands;
O gather us from many lands,
We vow to heed all Thy commands—
Redeem us, Lord of Hosts!

BACKWARD BABIES
Begin To Thrive When Baby's Own Tablets Are Used.

Derangement of the digestive organs is responsible for most of the ailments which trouble infants and keep them backward in development. Baby's Own Tablets gently stimulate the stomach and bowels, restoring them to normal action, and this is all that is necessary in most cases to set the little sufferer safely on the road to happy, rosy health.

"Until I began using Baby's Own Tablets my baby was always constipated and was restless and sleepless," writes Mrs. Ford, of 301 Colborne St., London, Ontario. "I tried several medicines but they did not help her. Since using the Tablets her bowels have been quite regular and she sleeps well. My eldest child had a poor appetite, but since having given her the Tablets her appetite has improved and she has grown stronger. I would not be without the Tablets for anything."

Baby's Own Tablets are specially designed to correct infantile indigestion, constipation, colic, to allay teething pains, cool feverishness, check diarrhoea, relieve croup and colds, expel worms. Of chemists everywhere, or post free, 60 cents per vial, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

The well-known local French lawyer, M. D'ARCION DE RUFFE, a noted scholar in things artiques chinais, delivered a splendid lecture on "Chinese Art" on the 22nd ultimo, before the Royal Asiatic Society, touching on the subject of the Jewish community at Kaifengfu. We shall give some extracts therefrom in our next issue.

Capt. R. E. SASSOON left for London via Japan and Siberia on the 25th ultimo.

ARABS PROCLAIM A GENERAL STRIKE

Jerusalem, Oct. 28.

The All-Arab Conference, representing the the Arabs of Palestine, Syria and Trans-Jordania, to-day passed a resolution calling upon the British Government to cancel the Balfour Declaration and proclaiming a general strike on November 2, the anniversary of the Declaration. All the shops were closed and panic prevailed in the Old City yesterday following an attack by boycotters upon a Jewish shopkeeper. The latter, who was stabbed in the neck, had to be taken to hospital.—Reuter.

PALESTINE MANDATE

Mr. Winston Churchill sent a message to a meeting in San Francisco held to protest against the events in Palestine. I fully share your deep grief, Mr. Churchill wrote, at the cruel and unprovoked assaults made on Jewish life and property. The British Government has given assurances that the terms of the Palestine Mandate will be faithfully carried out and that all steps will be taken towards the maintenance of order. The history and traditions of Palestine require that the Jew and Arab should live together in motherhood and peace and revive the prosperity and fertility of the land which is dear to both. In a Press interview, Mr. Churchill stated: To Jewish enterprise, the Arab owes nearly everything he has. Fanaticism and envy have driven the Arab to violence. At present the problem is one of power, policing until harmony is restored. Britain's problem is to persuade the Arab that he must dwell in amity with the Jew. The Jews and Arabs must make up their minds that the future of both depends on their living together. Neither can be given exclusive right of way.

NEW DISTURBANCES STAGED

Jerusalem, Oct. 29.—Further disturbances have occurred in connection with the anti-Jewish boycott. The Arabs are preparing of general strike, inciting a school strike, scheduled to take place November 2, the anniversary of the Balfour Declaration, whose abolition is strongly demanded by the Arab Congress. The Congress refuses to obey the government order forbidding the anti-Jewish boycott, and has wired Premier Ramsay MasDonold asking the recall of the British High lommissioner and immediate stoppage of Jewish immigration. As an alternative, the Arabs threaten furher atctive resistance.

ARABS SENTENCED

Jerusalem, October 29.—Eleven Arabs were sentenced to-day to fifteen years' hard labour, one to ten years' imprisonment and another to seven years in connection with the recent disturbances of Safed.

ARABS CLOSE SHOPS IN JERUSALEM

London, Nov. 3.

Reports from Palestine state that on the 12th anniversary of the Balfour Declaration yesterday the Arabs, who vastly outnumber the Jews in population, made it a day of mourning. Both the two cities of Jerusalem (the old and New) presented an unusual spectacle through the Jewish Sabbath coinciding with the general strike proclaimed by the Arabs. Almost every shop was closed, while black flags were flying on all Arab premises and even from minarettes and mosques. Everywhere were to be seen inscriptions such as: "Down with the Balfour Declaration!". Nevertheless, the Arab crowds in the streets were quite orderly. Adequate precautions had been taken by both the military and police to prevent trouble. At Jaffa about 1,000 Arab demonstrators were dispersed by the police.—British wireless through Reuter.

YOUNG OFFICER IS PRAISED

Jerusalem, Nov. 8.—The Shaw commission of inquiry heard epic story of great gallantry when the report of Raymond Cacerata, deputy superintendent of Palestine police, on the massacre of Jews at Hebron, August 24, was read by Mr. Proody, K.C. for the Government. Deputy caffarata, a young British ex-officer who is well known in Liverpool and Manchester, gave evidence at the commission's hearing, but did not refer to his own work at Hebron. Mr. Proody, however, said he thought it only right that the commission should hear of it and submitted the officer's simple report which told of the nights and days of terror passed in a town of 20,000 people of which he was the only Briton. The deputy superintendent is the holder of the King's Medal and the Police Force V.C. for gallantry at Hebron.—Reuter.

2 ARABS SENTENCED TO DEATH

Jerusalem, Nov. 7.

Two Arabs were sentenced to death to-day and two others were fined £250 on a charge of murdering a rabbi and attempting to murder his wife during the rioting at Hebron.—Reuter.

ARABS MOURN BALFOUR DECLARATION

London, Nov. 3.

H. M. battleship Ramillies has left for Jaffa from Malta as a precautionary measure in view of the strike of Arabs in Jersusalem and elsewhere as a protest against the Balfour Declaration, the twelfth anniversary of which was celebrated yesterday. Up to the present no serious disorders have occurred.—Reuter.

London, Nov. 2.

A message from Jerusalem states that the twelfth anniversary of the Balfour Declaration will be celebrated to-day in that city. The National Executive has ordered all Arabs to abstain from work, while shopkeepers are to close the premises, and, with other Arabs, observe the day as one of mourning. As the day coincides with the Jewish Sabbath, there will be many idle people in the streets and it is feared that there will be many clashes, particularly as it is thought that Bolshevik elements are considering precipitating trouble. The authorities are taking precautions to guard against this.—Reuter.

Arabs Profited More From Zionism Than Jews.

Baltimore, Md.—Despite the antagonism between, the two races, the Arabs have profited more from Zionism than have the Jews in Palestine, Dr. William F. Albright, newly-appointed professor of Semitic languages at the Johns Hopkins University, declared here. Prof. Albright returned recently after 10 years in Palestine as director of the American School of Oriental Research. Dr. Albright was born in Chile. He is an alumnus of the Hopkins and spent six years here as student and instructor before going to Palestine in 1918. He is a Christian. The relative importance of the recent troubles in Palestine is frequently lost sight of by those who entertain violent antagonism toward one side or the antagonism toward one side or the other, he said.

"We should realize that Palestine is a typical Near East country, where religious differences stir passions that are equally excited by other causes elsewhere. When I left the United States the last time race riots were in progress in East St. Louis, and as I recall, they were rather more serious than the recent outbreak in Palestine."

Dr. Albright said he believed the troubles in Palestine would stir the Jews to renewed efforts and would in no sense tend to hamper the progress of Zionism.

"Zionism has unquestionably aided the Jews culturally and spiritually throughout the world, but the Arabs have been the material gainers from the influex of Jews into Palestine," he said. "They sell their products at heretofore unheard-of prices. The Jews have brought money and modern methods of agriculture and industry of the country and the Arab peasants are the most prosperous in the Near East. But it is never pleasant to be jolted out of a happy rut and the Moslems realize that they are no longer in the saddle. This seems to me to be at the root of the trouble."

Dr. Albright expressed the belief that the recent outbreaks never would have occurred if the British government had not reduced its military establishment in Palestine. Now that it has been increased again, no trouble is anticipated until there is another withdrawal of troops or the British authorities make a serious blunder, he said.

"My belief is that the British administration has been the best that could have been carried on under the circumstances, but there have been poor administrators among many good ones. It may be recalled that the Druse outbreak in Syria followed a very serious blunder by a newly appointed French High Commissioner."

Dr. Albright left Palestine July 15. At that time nobody expected the recent outbreaks except those in the councils of some Arab leaders, he said.

"I speak the tongues of both races and because I have kept out of politics have been able to keep warm friends among both Arabs and Jews." Dr. Albright said. "The propaganda of both sides embroiders the truth to suit its own case, but the Arabs have suffered at the hands of too ardent friends who have frequently exaggerated to such an extent that they have caused outsiders to lose faith in the cause they would help."

Dr. Frankel Frees Understanding With Arabs

New York, Oct. 10 (JTA)—Dr. Leo K. Frankel, vice-president of the Metroplitan Life Insurance Company and a member of the administrative committtee of the Jewish Agency Council returned on the "Berengaria" last Friday. To a correspondent of the Jewish Daily Bulletin, Dr. Frankel stated that the recent events in Palestine again emphasized the need of an Arab-Jewish understanding.

"There are to our regret, some among us who indulge in irresponsible statements which harm this understanding. I believe that when the Arabs will appreciate that when the Jews develop the country the Arabs will benefit as much as the Jewish population and when the upbuilding of Palestine will be carried on in a business-like manner, an understanding will not be difficult to reach," he said.

While on the steamer Dr. Frankel had occasion to confer with Prime Minister MacDonald and to arrange for the reception by the Premier of the Jewish Agency deputation on October 11. From his conversation he gained the conviction that England willl take a firm stand in the Palestine situation, Dr. Frankel said.

ITTAMAR BEN ABI ON WAY TO U. S.

Paris, Oct. 10 (JTA)—Ittamar Ben Avi, well-known Hebrew publicist and co-editor of the "Doar Ha'yom" who was wounded during the Jerusalem outbreak, arrived here on his way to the United States. On arrival he stated that the Palestine authorities were unwilling to permit him to leave the country. He proceeded by boat to Beirut, where he obtained permission from the French to land. The Jews of Palestine have shown a splendid understanding and they fought for their own country, he said. "The Yishab unanimously demands the dismissal of culprits like Keith-Roach and the creation of a Jewish militia in the colnies." Mr. Ben Avi states that he is going to London and New York to divulge the truth regarding the Palestine events, as the government still stifles the press.

MAXIMUM PUNISHMENTS

Jerusalem, Oct. 3 (JTA).—Twelve Arabs charged with the murder of the Makleff family at Motza will face trial under the article of the Palestine law imposing the death penalty. The indictment was upheld by the magistrate before whom the prisoners were first brought. Following a three-day trial in the District Court of Haifa, 32 Arabs of the village Tireh were sentenced to five years' imprisonment each and five Arabs to two years each for having assembled for the purpose of attacking Bath Galim, a Jewish suburb of Haifa on August 26. The mob was dispersed by an aeroplane, the military taking 50 prisoners, all of whom were armed with clubs. The air force as well as the military had orders to shoot at the crowd marching on Haifa on that day. The prison superintendent, Matson, was the first to sight the crowd on August 26. He went by motorcycle to warn the police, whereupon a special train carrying the military was sent and an aeroplane carrying Judge Litt as an observer. He ordered the action. Police Superintendent Foley testified that the condition in Haifa that day was very grave and had he mob penetrated into the town the situation would have become more dangerous. The presiding judge paid tribute to the air force officer and to Matson, who risked his life in leaving the prison to warn the police of the approaching danger. All Haifa including the prisoners themselves, owe gratitude to these officers of Haifa for being saved from sustaining a greater loss to life and property, the prisoners for not having to face a charge involving the death penalty, the judge declared. All but five of the Arabs, young men, were given the maximum punishment as an example to others who might be similarly tempted. Fifty troops surrounded the court house while the verdict was pronounced. An armored car was stationed at the exit of the courthouse, where an enormous Arab crowd broke into a terrible wail when the prisoners were marched out in chains.

ARABS SENTENCED FOR BLACKMAIL

Three Arabs were sentenced to prison terms on charges of blackmail. Gante, the leader, was sentenced to six months and his accessories to the crime to four months each. They were found guilty of having extorted money from a number of Arab families in Majdel, by threatening letters signed, "black hand." One of the letters was sent to a police officer who placed marked money where the writers of the letter had directed and captured them when they came to collect.

Death Sentence

Jaffa, Nov. 20.—A Jew was sentenced to death to-day on a charge of killing two Arabs during the disturbances here in August.

London, Nov. 18.

Replying to a question in the House of Commons to-day, Mr. Lunn, the Under Secretary for the Colonies, said that the withdrawal of the special armouries, formerly maintained in the Jewish Colonies in Palestine for the purpose of defence, was carried out gradually over a period of some five years prior to the late disturbances. The armouries were withdrawn as communications improved and stability and security of the country increased. At the time of the out-break some 16 or 17 Colonies still retained rifles. The question of the protection of the Colonies, was

[Continued on page 33]

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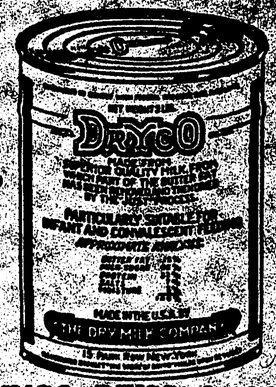

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Arabs Protest Move From Zionists Dies Irae

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NEW DISTURBANCES STAGED

ARABS SENTENCED

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ARABS SENTENCED FOR RIOT TRIAL

Death Sentence

[illegible]

(Continued on page—)

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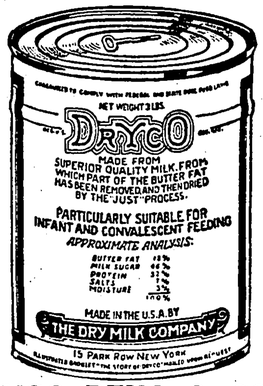

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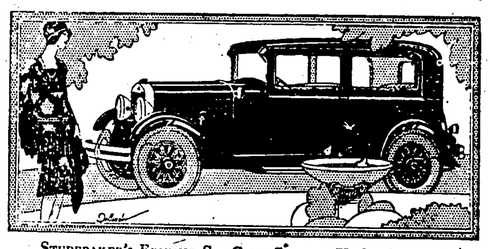

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Empress of Asia	Mar. 8	Mar. 9	Mar. 11	Mar. 13	Mar. 22
Empress of Canada	Mar. 22		Mar. 25	Mar. 27	Apr. 4
Empress of Russia	Apr. 12	Apr. 13	Apr. 15	Apr. 17	Apr. 26
Empress of Asia	May 3	May 4	May 6	May 8	May 17
Empress of Canada	May 18		May 20	May 22	May 30
Empress of Russia	June 7	June 8	June 10	June 12	June 21
Empress of Asia	June 28	June 29	July 1	July 3	July 12
Empress of Canada	July 13		July 15	July 17	July 25
Empress of Russia	July 26	July 27	July 29	July 31	Aug. 9
Empress of Japan	Aug. 10		Aug. 12	Aug. 14	Aug. 22

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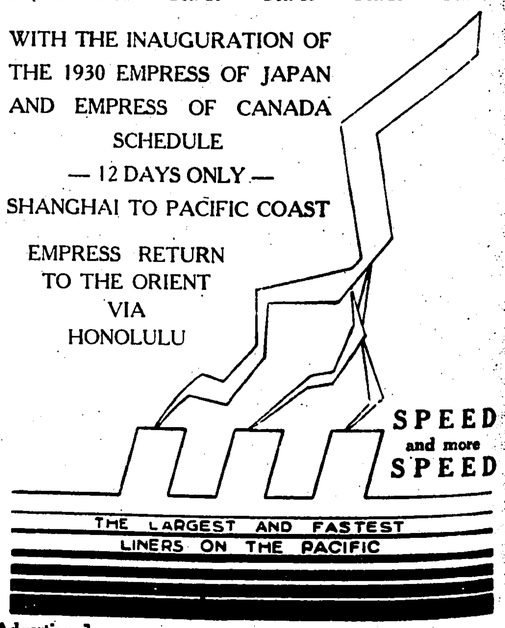

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