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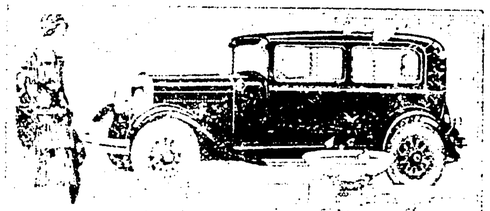
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PRESENTATION ... TO MRS. R. E. TOEG: See Page 10

3rd January ...
3rd Tebet ...

猶太月報社

ESTABLISHED 1904

26th year of publication.

SHANGHAI, CHINA



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.

Novicki

מבשרים

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... Shanghai Zionist

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... Jewish Paper devoted to ... Judaism in the Far East.

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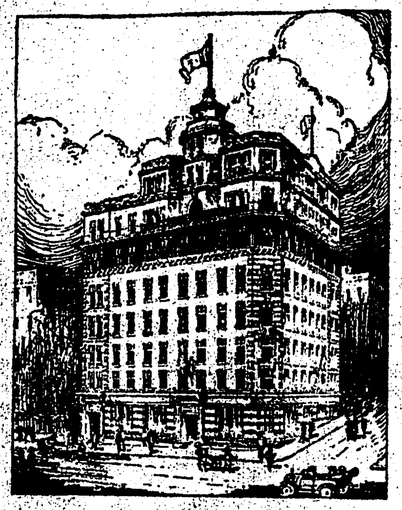




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Rosh Hodesh
Shebat.....Thurs., Jan. 30
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Adar.....Sat., Mar. 1
Fast of Esther Tdurs., Mar. 13
Purim.....Fri., Mar. 14
Nissan.....Sun., Mar. 30
1st day Pessach...Sun., Apr. 13
7th day Pessach...Sat., April 19
*Rosh Hodesh
Iyar.....Tues.,.April 29
Lag b'Omer.....Fri., May 16
Rose Hodesh
Sivan.....Wed., May 28
1st day Shabuoth...Mon., June 2
*Rosh Hodesh
Tammuz.....Fri., June 27

*Also observed the day previous as Rosh Hodesh.

מבשר ישראל

Israel's Messenger

The International Jewish Monthly

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FOUNDED, PUBLISHED AND EDITED BY N. E. B. EZRA

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Issued Monthly:
During the first week of every month.

A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

THE I.O.B.B. AND "ISRAEL'S MESSENGER"

Shanghai is a leading centre to-day of Jewish activities in China, and as such it is arousing considerable interest in all parts of the world. Harbin in the north comes second while Hongkong, Mukden and Tientsin follow as far as the numerical strength of their respective communities are concerned. There has been established in Shanghai a year ago, a branch of the International Order of the B'nai B'rith, a world-wide organization with headquarters in Cincinnati and Chicago whose aim is to unite and vivify world Jewry and foster a fine Jewish spirit of brotherhood. Long before the local branch of the I.O.B.B. was formed, the Editor of ISRAEL'S MESSENGER was working hard to establish a lodge here, and as an incentive to arouse the interest of the local community he supported the movement by publishing editorials from time to time regarding the Order and its lofty ideals. We shall not refer again to the way in which we were unceremoniously treated at the eleventh hour. Suffice it to say we are glad that a group of leading members of our community happily seized upon the plan and applied for a charter from the home headquarters. This gathering together of the co-religionists of our community is a good omen which signifies the birth of a new spirit that is conquering and establishing itself in the hearts of some members of our young *kahal*. As a matter of fact, we always welcome any tendency towards *agudah* and feel what our Sages had always felt when men and women gather for the furtherance of a good cause, *Hevlaz ha Sadikim, haga'a lehem ve'hem'o Yisrom*. Whilst we rejoice at such a healthy and progressive sign we deplore one or two incidents which will not go to enhance the reputation of the committee of the local branch of the Order. The incident which we relate in this article, has caused some ill-feeling between a certain leading member of the I.O.B.B. and ourselves. This Brother who is placed high in the counsels of the local lodge has gone out of his way on one or two occasions (as far as we understand) to lay obstacles in the way of this publication for the simple reason that we had opened our columns to certain criticism launched by BEN BERITH in our issue of October last. In order to carry out his threat he was behind our backs *working underhand* wherever and whenever the opportunity came in his way. Immediately after this dark campaign was launched against us, we felt its sinister effects and there was no other alternative but to sit up and take note of it. We gathered that this member of the Order took it upon himself to play first fiddle by presenting himself to our advertisers as an authorized member of a responsible lodge and demanding or coaxing them to put a ban on our journal, thereby hoping to muzzle us and restrict our influence in this influential town. Immediately we got to be warned of his member that we were quite aware of his dastardly efforts and that we would take action against him by unmasking him as an enemy in our columns, if he did not fail to desist to damage our journal's good name outside. Of course, this chivalrous gentleman, [illegible] for his gift of oratory drew himself snail-like into his shell and brought heaven and earth to witness that he had no hand in such unheard of wickedness. 'God helping'! When we drew his attention to the fact that our canvasser was an unwilling witness to his campaign which was carried out in one of our advertiser's shops, he denied same in a somewhat mollified tone, of course. Not willing to humiliate him further we wrote him that we accepted his assurance that he had no unfriendly intentions towards this journal and that the chapter was closed. In return he asked us on the 'phone to make a correction in our column regarding the identity of BEN BERITH as not being a member of the local lodge, which we did in our last issue. Our astonishment was however, great when on the 11th ultimo, we found out from a prospective advertiser in ISRAEL'S MESSENGER that he, being a member of the local lodge, could not conscientiously sign a contract with us since at a meeting of the I.O.B.B. some months ago, a ban was placed on ISRAEL'S MESSENGER not to give it any support of any kind and he would, however, ascertain if that 'excommunication' was still in force. As a result of this, he wrote us on the 16th ultimo, expressing his deep regret at being unable to place his advertisement in ISRAEL'S MESSENGER. From the foregoing it is obvious that the lodge of brotherhood was actually turned into a lodge of ill-will towards us which is an unpardonable crime and an affront to the flag of the I.O.B.B. which stands first and foremost as a Jewish institution upholding Jewish unity and brotherhood. We reveal this grave disclosure more in sorrow than in anger. We consider ourselves justified in drawing the attention of Mr. ALFRED M. COCHEN, the President of the World Order who should know what is going on under the aegis of an institution which holds a charter from his headquarter. We consider that the outrage committed by the local lodge is one which strikes at the fundamental basis of the Order, and the time has arrived to let the local committee understand the A.B.C of the I.O.B.B. Perhaps a little talk, *dibrey musar*, from the head of the Lodge in Cincinnati will help to save the local branch from going astray. What we want is a real, B'nai B'rith which will not return evil for good but even good for evil. It should stand as an exemplary institution ready to serve and foster Jewish benevolence and Jewish meekness. On the whole, we must have leaders at its head "men of strong minds, great hearts, true faith and willing hands," in the words of the poet, "tall men, sun-crowned, who live above fog in public duty and private thinking".

*MANDATE For Palestine (Eres Yisrael), II.

By Prof. J. STOYANOVSKY, LL.D.

The terms 'national' and 'subject' are very often confused, although OPPENHEIM aptly explained it as follows:—

"It must be emphasised 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 Englishmen, Scotchmen and Irishmen are, despite their different nationality as regards their race, of British nationality as regards their citizenship."

In relation to the above, we quote once more:—

"The error of this mysticism which has become classical in Latin countries is obvious, since the French citizen, without in the least renouncing his nationality and his private customs, acquires by the force of things a second citizenship when residing in one of our colonies."

Now applying the above two definitions to the status of Jews one can clarify the whole situation and thereby save a whole lot of controversy and bad blood. M. STOYANOVSKY informs us that for Jews all over the world as long as they remain Jews by keeping their national characteristics, there is but one nationality—the Jewish nationality, because they belong 'qua' race as OPPENHEIM would say 'to one entity, which has been recognized as a nation'. But, from the point of view of international law, they are subjects of the various states in which they permanently reside and to which they owe their allegiance'. Now the author has very clearly established the principle of nationality of the Jewish People, and about that there can be no doubt. The second principle on which Jews lay claim to Palestine is 'the historical connection' about which M. STOYANOVSKY now proceeds to explain to his readers. The preamble relating to 'the historical connection' is explicitly stated in paragraph 3 of the mandate. We are told it was inserted as 'a concession to a rather sentimental and mystical idea, in order to give some moral satisfaction to the people concerned." The British Government made the following provision that:—

"It is essential that the Jewish Community should know that it is in Palestine as of right and not on sufferance. That is the reason why it is necessary that the existence of a Jewish National Home in Palestine should be internationally guaranteed, and that it should be formally recognized to rest upon an historic connection."

Our readers would do well to take note that 'historic connection' and not 'historic right' is spoken of in the mandate. DR. STOYANOVSKY very ably infers that this meant 'to safeguard such right and interests as have been recognized in the mandate to non-Jews within Palestine and without'. The conditions ruling the term 'historic connection' are stated as follows:—

1.—The Nation which is recognized as having 'historical connection' with a given territory must have been at one time of its history in possession of that territory.

2.—It is essential that the people claiming the benefit of 'historical connection' with a given territory should not have previously renounced it, either explicitly or tacitly.

3.—The people which claims the benefit of 'historical connection' shall not have lost its distinct national character.

4.—The people claiming the benefit of 'historical connection' with a given territory shall not have acquired in the meantime any other national territory of its own.

It will be seen that Zionism, the movement to emancipate oppressed Jewry is based on a spiritual ideal which is given due recognition by the great Powers of the world. The Jewish People based their claim to rehabilitate their ancient homeland not only on the existence of the Jewish State in remote antiquity but on their unwavering determination to concentrate all their hopes on hastening its consummation. At no time in their checkered history did they waive aside their claims to that country. When they were offered in 1903 large tracts of land for colonization in Uganda they flatly refused the offer, and assured the British Government that Palestine alone could solve the abstruse Jewish problem. Some people argue that since the Jews are dispersed all over the world they have forfeited all claims to Palestine. Dr. STOYANOVSKY clearly expresses the opinion that because the mass of Jews have established themselves individually or in groups in various countries after their having been forcibly exiled can hardly be construed as implying renunciation. Under LORD ALLENBY, the Commander-in-Chief of the British Expeditionary Force thousands of legionaires fought as a unit under the British flag and thereby liberated the country from under the yoke of the Turks. The Jewish people are once more in rightful enjoyment of freedom in the land of their fathers. *[To be Continued.]*

"The Mandate for Palestine," Publishers Messrs. Longmans, Green & Co., Ltd., 39 Patern ster Row, London E. C. . Price 25 - net.

RASHI ON THE PENTATEUCH (Genesis)

'It never rains but it pours' may as well be the exclamation of all booklovers of Jewish publications when faced with the alternative of buying, or foregoing the pleasure of reading such a formidable array of masterworks as have been released within the past year or so. From America, from France, from England and other world centres, books are published which shed honour and lustre on their authors. Close on the footsteps of CHIEF RABBI HERTZ' excellent commentary on 'Pertateuch and Haftarahs' follows the book before us for review which is translated and annotated in a scholarly manner by JAMES H. LOWE. There has always been a great need for such a work and the Hebrew student may now congratulate himself on having a complete commentary of RASHI who was considered the 'Prince of Commentators.' The first thing which strikes the reader is the simplicity of RASHI's style and exposition, so that no great effort is needed to bear on what is so lucidly explained. The Biographical Notes in the beginning of the Book make interesting reading, but what we would like to draw the attention of the reader to is a list of the grammatical rules which govern RASHI's Hebrew style. This is most essential to facilitate a greater degree of progress. The Foreword of any great work written by the author should never be neglected, for therein may be found the key to further added enjoyment. In Mr. LOWE'S Foreword we are told that the object of his work is twofold, namely, to justify its title as a 'Tutorial Preparation for the proper understanding by Jew and non-Jew of the premier Jewish Bible commentary, and also to facilitate the observance by the Jew of the Rabbinical Law.' The pronunciation of all Hebrew words reproduced in English follows the English Ashkenazi pronunciation and phonetic spelling for the important reason, we are told, 'that the great masses of English-speaking Jewish boys in the United States—would fail to recognize the familiar Hebrew in its classic dress.' It will thus be seen that Mr. LOWE'S Rashi will supply the requirements of Jew and non-Jew, scholar and layman, in fact we do not see why it should not immediately assure for itself and its author world-wide popularity. In the Prefactory Note the author informs the reader that RASHI being but human was induced to incorporate in his manuscripts childish and superstitious things, and that later on he was anxious to revise the whole work if he had the time to do so. We have this on the testimony of RABBI SAMUEL BEN MEIER, RASHI's grandson. The translation of the commentary is most commendable, and is done phrase by phrase in Hebrew and English in clear bold types. The compiler uses different types to differentiate between the translation, the explanation, etc., a most worthy innovation. The price of the book is £1/-. This is not an excessive charge considering the amount of labour and scholarly erudition that is brought to bear on the work. The author is the publisher of his own work as well, and this process has raised the cost of production which would otherwise have been cheaper. We are anxiously awaiting the rest of the series and we do not think it will be difficult to publish 'RASHI on Exodus' which is promised in the early part of 1930. When we consider that there is a crying need for such works. Our hearty congratulations go out to the author on his commendable zeal and enthusiasm which alone has made such a work possible. It should interest our readers to know that Mr. LOWE is the son of the distinguished Dr. LOUIS LOEWE, the great linguist and friend and adviser of the late Sir MOSES MONTEFIORE. Our readers would do well to order the book from our office or direct from the publishers, The Hebrew Compendium Publishing Co., London, E.C.3.

REV. I. I. MATTUCK ON ISRAEL'S HOMELAND

"Let me tell you, Cassins, you yourself
Are much condemned to have an itching palm;
To sell and mart your offices for gold
To undeservers." —SHAKESPEARE.

The religious head of the 'Progressive' London Synagogue could not be expected to refrain from expressing his views for long regarding the recent disorders which the forces of terrorism had set loose in order to compel England to give up administering the Palestine Mandate in the Holy Land. Speaking at the 'Liberal' Synagogue in St. John's Wood the pious, "Yereh Shamayim' leader expressed his antipathy for Jewish Nationalism whether 'in theory or practice.' The Leader furthermore stipulated that as a non-Zionist he felt that honour demanded that the policy should be continued in spite of his disliking it 'very heartily.' *Brother* JONATHAN warned Zionists that Great Britain stimulated the nationalism of Arabs just as it stimulated the nationalism of the Zionists. We had initiated our readers into some of the intricate problems that confront 'progressive' Jews of Dr. MATTUCK'S calibre. The spiritual (or is it spirit-less?) head of 'Liberal' Judaism is well-known for his sensationalism which appears from time to time in the secular press, and only recently readers of ISRAEL'S MESSENGER will remember the short account we gave of his trip to an unknown world and his speedy drop back to earth! The excerpt we gave above regarding Palestine is another instance of the vapid outpourings of this notorious American 'Rabbi.' Continuing the subject the 'great lion' of St. John's Wood roars thus:—

"I do not object [how kind of you, Sir!—Ed.] to Jews from Eastern Europe seeking peace in Palestine, but I object to the experiment being called national so. I am a Jew. [Yes?—Ed.] but I am not of that country. [Perhaps we would remind you of what Yehudah Halevi once said, 'My body is in the West but my heart is in the East. What a difference! L'habdil. —Ed.] There are so many of us who have national associations of our own and who want no other."

St. John's Wood is the hub of the universe. Its "Pope" has taken upon his shoulders Herculean labours, among which is his aim to combat the dearest aspirations of Jewry. His satellites surround him and give him their support, for blood is thicker than water. After reading the citation we give above, one is impelled to ask in the old Biblical phrase, 'Who has appointed thee a judge and ruler over us?' Dr. MATTUCK affirms that he is a Jew and yet in the same breath renounces the age-long home of his people, of the prophets and sages of our glorious history. To put the matter in a simple form REV. MATTUCK would have us believe that rather than face Jerusalem, the land of peace, a better way would be to bow down in the house of Rimmon. The *Rosh Peor* concludes with the following gal'ant defence:—

"For I say to the Zionist, the Jewish nationalist: Do not make Great Britain's task too hard. Do not seek more than you have a right to ask. As you ask the Arab to consider your aspirations, consider his. Let not one be asked to pay the price of the other's need. In this spirit let us build a new Palestine, with something of the glories of the old. A national life, yes: but let it be a national life in which Jew and Arab shall each bring his special contribution. Britain is getting the punches in Palestine like the man who stands in the middle of any fight. She is assailed by the Arabs on the one hand and by Zionists on the other for unfairness. And yet, if my knowledge of the unfortunate mediator is anything to work upon, the man in the middle is usually the fairest person in the fight.'

REV. MATTUCK does the Jewish People a gross injustice when he makes the despicable statement referred to above. Can this professing reformer who urges the adoption of 'progressive' ideals honestly confirm that Jews have not treated the Arabs as they ought to have done? Are we not entitled to call upon the Mandatory Government to fulfil its obligations in the true spirit of the Mandate, in the spirit of justice and fair play? Has not the Palestine Administration lamentably failed to carry out its duties during the past few years or so? What have the Arabs returned for Jewish fair-play and brotherlincss—if not treachery and foul deeds which have brought on their heads the execration of the civilized Nations of the world? Well may REV. MATTUCK affirm to himself in the silence of the night:—

"My wants are small, I care not at all
If my debts are paid when due;
I drive away strife in the ocean of life
While I paddle my own canoe."

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BABYLONIAN TALMUD.—Tractate Berachoth

By Rev. Dr. A. COHEN, M. A.

SWAMI VIVIKENENDA the great Hindu teacher described education as the manfestation of the perfection already in man. Elaborating on that theme it will be seen that education does not simply consist in the acquisition of knowledge or even the training of the mental faculties. It also includes, to use the phraseology of LORD DUFFERIN 'the disciplining of our consciences and the right ruling of our conduct,' for said he, 'what is the use of putting arms into a man's hand if it is only to turn them against himself or his friends, which is what happens to us if we employ our faculties otherwise than in accordance with God's will.' The Talmud serves to train and sharpen the mental faculties and to draw out a plan of living for every irdividuai Jew. It is a written code of law based on the written law as contained in the Scriptures and the oral law which was preserved from MOSES down from generation to generation. At the end of the second century, Rabbi JUDAH the Prince succeeded in preparing the code which commanded universal acceptance by the Rabbis. The codification was known as the Mishna. It consists of six orders, sub-divided into sixty-three tractates. The book that is before us for review is one of the tractates—that of Berachoth. The word Berachoth means 'Benedictions' and this book is the first of the order. This is the first translation in English and consists of an introduction, commentary, glossary and indices. Turning back to history we note that JOSEPHUS implicitly remarks, "Other nations have a morality without religion; among the Jews, religion is made the basis of virtue." It is a well-known fact that Jews though essentially a sensuous people, surrounded by idolatrous nations, had still a spiritual worship. For it is said: 'God is a spirit; and they that worship Him must worship Him in spirit and in truth." The Tractate BERACHOTH deals with the daily prayers of the Jew which it is his duty to offer either with a congregation or in private. The first three chapters are devoted to the reading of the *Shema* and the next two to the *Tefillah*. The remaining four deal with the benedictions over food and special circumstances. It will thus be seen that the compiler Dr. A. COHEN, M.A., has done a great service by making tractate Berachoth available to the Biblical student and to the average Jew who is beset with the problems of his religion. The Jew is pre-eminently the custodian of the Book. He is unique in the realm of the spirit and the many contributions he has made to religion reflect the zealous ministration so ungrudgingly observed in the interests of humanity. Of the review copy before us, we can readily apply the poetic lines:—

"What has thou here? A book; but what a book!
Another such, not hath been, nor shall be."

We commend Dr. COHEN'S brilliant work to our readers who no doubt will find in it much to enlighten and edify. With the collaboration of the CAMBRIDGE UNIVERSITY PRESS a highly attractive book (Price 21/6d net) is the result, and we have no hesitation in congratulating the author and the publishers for their timely contribution to the steady ever-growing Jewish library.

'THE LIGHT' ON "RACIAL OR POLITICAL"?

Our attention is once more drawn to an article contributed by the Editor of *The Light* of Lahore, India, under the above caption. Our contemporary tries to find a timely solution to the Palestinian question, and undoubtedly we can see that it is faced with the Sphinx's Riddle. It must either succeed in unravelling the tangled skein or else succumb to the same old fate of the Thebans. Instead of adopting an impartial attitude *The Light* bursts out in a terrible taking. "The immediate cause," writes its Editor, "was undoubtedly more religious or racial than otherwise" for the simple reason that "there are serious political questions involved in Palestinian affairs." *The Light* precipitates matters in order to make a *coup de main*, and, thereby, further the cause it is representing and quotes from the Pope's own organ *The Asservator Romano* (taking the excerpt from a Roman Catholic contemporary *The Examiner*), which is a telling commentary as to what lengths our Muslim friends can go in order to whitewash and vindicate Arab treachery and Arab violence in New Judea. It is no secret that *The Light* is violently opposed to the fundamental doctrines of Christianity; its columns bear abundant testimony to that fact. On the face of it, it does seem inconsistent for our valued Muslim contemporary to join hands with its would-be friend in order to make capital out of anything. Is it because a cock is always bold on its own dunghill?" To quote the passage cited from *The Asservator Romano*:—

"Whoever speaks of Arab religious fanaticism rather than of an impetuous political movement forgets that no such storm ever was raised against the Christians in Palestine. It is not the religion of Israel, but the politics of Zionism, which is the sign of contradiction. It is enough to recall the attacks, the resistances, the tentative arguments against the Balfour Note and the Government of Sir H. Samuel, and the previsions of so many European papers, to understand the nature of the modern movements. The politics of Zionism has sown its seeds, and is reaping a storm."

Such tall talk by a Roman Catholic official paper must sound like so much music in the ears of our Muslim contemporary, and serve as a '*Deus ex machina*.' We would remind DAMON and PYTHIAS that it would be futile to strive to stem the tide of Zionist progress. To misrepresent the truth of the whole trend of affairs—of Arab brutality and aggression—in the limelight of recent investigation will not shed lustre or honour on our Muslim and Catholic contemporaries. *The Light* bewails the fact that 'strong press propaganda is being carried through American newspapers' to the detriment of the Palestinian



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Arabs who are 'being vilified and misreptesented in the blackest colour.' It would seem that our contemporary is trying to force issues and have its readers believe that the reports circulated by impartial non-Jewish observers who have studied the cause of the outbreaks on the spot, were biased and unreliable. That is a serious implication and will not help to show Muslim logic in a favourable light. Only recently Mr. DANIEL HOPKIN, M.P., Socialist Member for Carmarthen, who has been touring Palestine, has issued a statement to a Correspondent of the DAILY MAIL in which he states that, in his opinion, the troubles should never have occurred. At Jaffa, Safed and Jerusalem the Government was given evidence by the Jews *of the preparations which were being carried on by the Arabs.* For four days, the Government in Palestine failed completely. The Wailing Wall *was merely an incident in a plan which has been made by one man or a small body of men.* (the italics are ours). To once more quote from our Lahore contemporary:—

"Many of the telegraphic messages are sent by the Jewish Telegraphic Agency and they are worded in a most unscrupulous manner. . . . The Balfour Declaration has been at the root of all the disturbances. It is said by some scholars that the Jews, being wanderers for thousands of years and having a strong racial sentiment but no stability as a compact nation of their own, are everywhere viewed with an eye of suspicion. . . . The Balfour Note facilitated the way, and the Jews from all parts of the globe began to pour in since then. The circumstance necessitated that the native Arabs should be put to a miserable position in favour of foreign settlers. The net result of this unwise policy assumed the shape of barbarous riots and gruesome murders. If the British Government really wish to set things right in Palestine, they would have no other course than to withdraw the Balfour Note.

The Light has its own way of interpreting the actual state of affairs just as we have our own. To describe the broadcasting of news by the J. T. A. as 'unscrupulous' is most unfair and unjust. The J. T. A. is a reputable institution, well-known for its accuracy as a news gatherer and stands above reproach. What justification is there to villify this reputable Agency when all its reports have been confirmed by such world-famed organizations as Reuters and Associated Press? Truth to tell, we expected a better sense of judgment from our Muslim contemporary. We respect the teachings of Islam and hold that her devotees should strongly uphold its ethical doctrines. No one on earth should be robbed of his patrimony and rights and every nation, weak or small, must be allowed to exist and not perish from the earth. The Muslim world is proud to-day of its man-power and thinks that it can browbeat the Jewish People, a small nation with no army and no navy to resist the aggression of their detractors and despoilers. But our Muslim friends should not be so short-sighted. There are certain values which are unpurchasable at any price. It is not the quantity but quality that counts most. We sincerely advise our Muslim brethren not to imagine for a moment that there is a race of conquest between Judaism and Islam. Jews will never envy the progress of Islam. On the contrary, we want Islam to succeed and flourish. We want to see her grow into a big nation on earth doing her share for the promotion of God's kingdom on earth. There is no conflict between Judaism and Islam, or between Jews and Muslims. Both can live in a spirit of friendliness together without causing jealousy or mistrust of each other. So why endeavour to deal treacherously towards us? "Some scholars" are mentioned by *The Light* as having contributed the absurd views cited above. We presume that they are Muslim authorities, otherwise why not mention their names? To refute the views contributed above, we would quote from a leading address given by Col. JOSIAH WEDGWOOD, M.P., who said, *inter alia*:—

The Jews coming into Palestine did not take land away from the Arabs but purchased land that was not being used and paid for it four times its proper price. They had converted swamps into good agricultural land. It was the only example he knew of in history where a higher civilisation **had colonised a new country without either enslaving or driving out the original inhabitants.** The experiment had to be fostered by the Government if the relationship between the Government and the Jewish population of that country was to be friendly. Up to now every obstacle had been put in the way, such as the system of taxation, etc. There was no doubt **that the Arab rising was caused very largely by the Arab conviction that the Jews were not particularly loved by the Administration and by the hope of putting an end to the Balfour Declaration by the display of a little physical force.** Fortunately, that sort of action generally stiffened the Government's back and made them more determined to enquire into the cause of the trouble. Col. Wedgwood expressed the opinion that new comers to Palestine should be exempted from taxation for a few years, and that a loan should be granted to facilitate settlement, also that there ought to be more employment of Jews in the Police Force and in the Trans-Jordanian Palestinian Defence Force. "What we do now is going to matter thirty years hence," he said. I want this League to be sufficiently strong to influence the policy of getting the Colonial Office to take the sound line of fostering Palestine as a Jewish Home, knowing perfectly well that in doing so you are not injuring the Arab working population of Palestine.

We believe that absolute reliance can be placed on the distinguished spokesman's views. On the other hand, the views of *The Light* can hardly be substantiated by chapter and verse were it called upon to do so. The nature of such a random statement can best be refuted when the impartial observer studies the reports of such an eminent German journalist as PIERRE VAN PASSON and other publicists to leading newspapers of Europe. We were labouring under the impression that *The Light* had given much forethought and deliberation to the Palestine outrages before it published its views in Note entitled 'The Wail Over The Wailing Wall.' But after a careful perusal of its article now under consideration we are of the opinion that our valued contemporary is swayed by a national and religious surge which has for its foundation false and biased impressions sedulously broadcast by unscrupulous politicians. It would be rather premature to express an opinion as to the findings of the British Commission that is now sitting in judgment in New Judea, but until the time when the names of the guilty party or parties are officially made public we are prepared to hold our souls in patience and abide by the decision of that tribunal.

'ZIONISM'—A WARNING TO A BENE ISRAEL

"But, good my brother,
Do not, as some ungracious pastors do,
Show us that steep and thorny way to heaven;
Whilst, like a puffed and reckless libertine,
Himself the primrose path of dalliance treads,
And reaks not his own rede."—Shakespeare.

A correspondent by name of J. SAMSON, a Bene Israel, has contributed an article to an Anglo-Indian contemporary in Bombay under the caption 'Zionism', following upon the heels of the reign of terror that was rampant throughout the length and breadth of the City of Peace with such disastrous consequences to our weak and defenceless people in August last. In ordinary times such drivel could be overlooked and treated with silent contempt, but since we live in stirring times which try our souls, we cannot allow even an obscure individual to molest his people with impunity. The mentality of this correspondent may best be gauged when one reads his appeal to the Bene Israel community, calling upon them "to stop masquerading as Eurasians," for he argues, "that by subscribing towards Zionism they are helping to keep their mother India in slavery." Our modern SAMSON evinces surprise at the very idea of Jews who still persist in collecting for Palestine rather than 'take a lesson from the recent riots' and this makes us wonder at the spirit of this cowed and servile Israelite. Would that a siren-like DELILAH meet SAMSON and put him to his purgation! Speaking of the world-wide movement of Zionism, we are told that amongst other things our national movement is meant 'for the conversion of Palestine into a Jewish National Home and the revival of the Hebrew tongue and culture'. 'In themselves, writes Mr.



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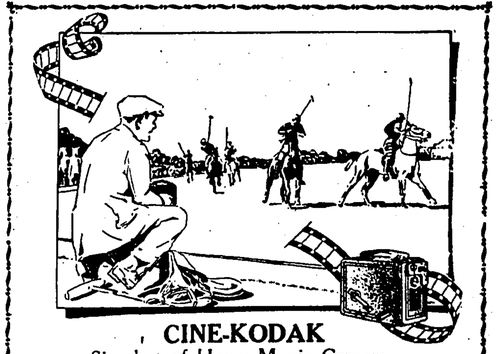
SAMSON 'these ideas are very good, but certain difficulties come in the way'. There can be no doubt that this generous warrior has damned Zionism with faint praise. He speaks of the betrayal of Arabs, for says he, "If Palestine is to be a Jewish National Home, it would mean that the Arabs ought [*is that your suggestion?—Ed.*] to be expelled from their motherland." In 1915 LLOYD GEORGE, says SAMSON, promised to grant entire independence to Arabs, and create a State if only the Arabs would revolt against the Turks. This they did, but to their utter surprise, LORD BALFOUR made his celebrated Declaration in favor of a Jewish National Home, 'so as to get Jewish subscribers for the war loan and to compensate Dr. WEIZMANN for his discovery of a deadly poison gas which he handed to the British warlords'. In other words it is suggested by this crafty Indian *Sonnei Siyon u'Yisrael* that the British Government broke their promise to the Arabs so that, if any Jew subscribes to the Zionist collection, he becomes not only a thief of Arab lands but also an abetter in the betrayal by the British Government of the Arabs'. It is quite evident to the impartial observer that Mr. SAMSON cannot see eye to eye with the true state of things. It may be that having rested his head on the lap of Delilah, he has become callous to the call of his conscience and forgotten his people in travail. Perhaps one may construe that DELILAH had delivered him up to the Philistines, who beyond doubt must have scooped out his (spiritual) eyes and thereby entirely shut out the light of actual facts as it may seem to all unbiased observers. To come to the point, we would inform "blind" SAMSON that Zionists have bought every inch of soil in New Judea from the Arabs, paying as much as four or five times the actual value. There can, therefore, be no question of stealing Arab lands as is suggested by the modern *Moser* in the Jewish camp. As to the question of the non-fulfillment of the British promise to the Arab people, we would draw the attention of this Israelitish traitor to an article which appeared in the November edition of *Current History* from the pen of MEYER W. WEISGAL, of New York. Needless to say, this contribution is a brilliant summary of the Palestine situation and should be read by all those who care to understand the Jewish mind. In it Mr. WEISGAL shows unmistakably that the promises claimed by the Arabs are more than three-fourths fulfilled, for we have the Arab states of Iraq, Mesopotamia, Hedjaz and Yemen which embrace three-fourths of the Arab people. On the other hand, Palestine is no more Arab country than India is Chinese owned. Jews have never relinquished their rights to the land of their forefathers at any time in their history, but on the contrary have always affirmed them. One of the clauses as provided for in the Palestine mandate in order to validate the principle of 'historical connection' is explicity stated by PROF. J. STOYANOVSKY in his recent book 'The Palestine Mandate' which is now being reviewed in these columns. The clause in question reads:—"It is essential that the people claiming the benefit of 'historical connection' with a given territory should not have previously renounced it, either explicitly or tacitly." Note the following significant explanation put forward by Dr. STOYANOVSKY:—

"As far as Palestine is concerned, this recognition indicates that the Jewish people has not renounced its right to the territory and has continually claimed it; that consequently no prescriptio could take effect against it, and that no exclusive rights could either morally or legally have been acquired over that territory by any other people."

The above citation should absolutely silence Mr. SAMSON's silly arguments which we are surprised that an anglo-Indian contemporary has seen fit to tolerate. Now let us deal with the next issue. The Bene Israelites are exhorted as of old by SAMSON to understand why Britain is holding the mandate. 'The first reason is her desire for the Dead Sea chemica's to which she has no right whatsoever', we are told. 'The second reason' is because Palestine is on the air-route to India and if Palestine is in British control, the British think they are forging another link in the chain of slavery that binds India'. We find that this Indian correspondent has run riot with his boresome fulminations against the British Raj. We have simply quoted the tall talk referred to above, in order to show our readers the manner in which our modern BALAAM argues. He closes his article with the hope that in future the Bene Israelites 'will refuse to pay a single pie to the Zionist fund and will drive away any old bearded fool who worries them about subscriptions for the so-called Jewish National Homeland'. There are some men who are born for wickedness in this world. They sell their birthright for a mess of pottage. Mr. SAMSON is no exception. His venom will certainly not hurt the people to whom he belongs. The callousness exhibited by him for no rhyme or reason simply serves to prove that he has lived on the fat of the land, and has bowed before the modern idols of Baal and Ashtaroth. Had he been faced with the terrors of East-European pogroms, we believe it would have been a different song that this despicable correspondent would have sung. He would not have failed to desist from playing fast and loose with principles which are far above his mentality and intelligence. Cramped as we are for space, we see no reason why we should forego the privilege of criticising a narrowminded critic who actually betrayed his people in order to gain the cheap applause of his non-Jewish friends. It may have brought him a few expressions of praise and admiration for calumniating his own people, but that will not save him from being ranked among the PFEFFERKORNS in the pages of our history. Taking into consideration the whole of the vicious worded article and poisonous piece of propaganda which is intended give aid and comfort to the enemies of Jews and Great Britain, we cannot refrain from forming a mental image of the man, however far removed he may be from us. To the community in the midst of which he is living, we would warn them in the words of CARLYLE, *'Caveat emptor'*. (Let the purchaser beware of what he is buying.)

"PARTNERSHIP WITH FREEDOM"

The American Hebrew appears in a jubilant mood sometimes. It has a feeling that it has succeeded in its HAMANIC plot to strangle the soul of Zionism. It lies low for a moment and all of a sudden wakes up to show its teeth. In its issue of October 18, our contemporary appears in the role of a *darshan* to the Zionists for giving "incorrect and unfounded interpretation of the BALFOUR Declaration." Although this fallacious argument has been exploded many times to the four winds of heaven, yet the "die-hards" persist in repeating their folly and making themselves objectionable. Those who know what the Zionist Movement stands for need not have to go to the rabid anti-Zionists for an interpretation thereof. Dr. LANDMAN can never forgive the Zionists for destroying his comfort and shattering his discredited theology which at one time was looked upon as likely to conquer the Jewish soul in the Diaspora. Now that he has again appeared boldly in *Mahaney Yisrael*, it is our duty, as an International Monthly, to criticize him and expose his sheer folly. Dr. LANDMAN must be told that when the BALFOUR Declaration was issued many a tried and loyal Zionist had a hand in its composition and certainly they knew what they were after. To accuse them of giving an "incorrect and unfounded interpretation" thereof is a piece of *azuth panim* which is hard to beat. Away with this fallacy! Down with it! The best reply to it could be given by pointing to the trend of mind of world leaders of thought when hailing the Declaration as an epochal event in Jewish history. "Judea for the Judeans" was a striking phrase given out by LORD ROBERT CECIL at a public Zionist meeting, while another striking slogan "Next Year in Jerusalem" was solemnly repeated by SIR HERBERT SAMUEL in the presence of a vast assembly in London. Surely, these words were not intended to convey an idea that the Zionists are giving an "incorrect and unfounded interpretation of the Declaration? No one (except the


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"die-hards") in those early days had given any interpretation to the pledge in any other sense than the fulfillment of the Zionist dream as was openly declared and solemnly expressed at the Zionist Congresses and Zionist public platforms. GEORGE LANSBURY, the prominent British Socialist, and Editor of the *Daily Herald*, the Labour organ in London, in a letter addressed to the Jewish Correspondence Bureau, after the issuance of the BALFOUR pledge wrote, *inter alia*, "I am very glad indeed that the Allies are going to keep their promise and allow the Jewish people to *found a Jewish State in Palestine*. (The italics are ours). It is a fine ending to what has been a long and tiresome struggle on behalf of nationality. I congratulate all those who have had a hand in bringing about this end." We have before us further letters on the subject, by some eminent Christian divines issued when the San Remo Conference had confirmed the BALFOUR Declaration in 1920, all of which go to show that the pledge was not wrongly interpreted but it actually implied the restoration of the Jewish State in Palestine. Lack of space prevents us from giving further extracts, but we will choose one at random. Rev. GEORGE HOOPER, ex-President of the National Free Church Council, wrote, "I offer the Jews my most sincere congratulations. To me and to my co-religionists it is a great joy that Palestine will again be the homeland of the Jewish nation, God's ancient people." Only those who are actuated by malice could dare accuse the Zionists for giving an "incorrect and unfounded interpretation of the BALFOUR Declaration." The fact that this charge was repeated too often by one or two pseudo-Zionist papers does not make it truth. A lies does not become truth because the lie is ancient. It is time that this game of bluff is stopped. Not satisfied with bringing a false charge against the World Zionist Organization, our *confrere* proceeds:—

"The desired better understanding cannot be achieved in Palestine so long as the propaganda for an exclusive, political entity for Jews in the Holy Land continues. It has required almost the period of a whole generation to pound this cognition into the consciousness of the propagandists. We hope that the awareness of this situation is now growing on them and will bear fruit."

The foregoing twaddle is intended to annoy rather than convince the reader. Zionism is a revival of Jewish sentiment and a protest against the conception of Judaism fostered by Dr. LANDMAN and his satellites. If the latter imagine that they can bamboozle the Zionists with their silly editorials they are mistaken. The Zionists are too senible to destroy the efficacy of their movement by excluding their Arab neighbours from the fruits of their labour. No exclusiveness of any sort has been preached or tolerated by the Zionist leaders. *The American Hebrew* is guilty of exaggeration and uncalled-for innuendos which should be condemned by all rightminded men. To console the withered branch of Jewry after the destruction of their discredited theology may be the reason which animated Dr. LANDMAN to write his *pasquil*, but surely he must know that he chose a wrong time for it. Continuing his arguments, Dr. LANDMAN proceeds:—

"The fact that an avowed, outspoken anti-political Palestinian led the American Jewish representatives before the Prime Minister should fill us with hope for the future of the country. The fact that the political issue was not even mentioned in the address, to which both Zionist and non-Zionist representatives subscribed their names, is another hopeful sign bespeaking unity of Jewish support in Palestine. The fact, finally, that the delegation and the Prime Minister emphasized the value and utmost importance of better understanding between Jews and Arabs in Palestine indicates the conclusion that both, the Jews of the world as represented in the Agency and the British Government, are agreed on the direction which must be taken, leading toward Palestine's economic rehabilitation."

The foregoing is no argument but *ona'th debarim*. It should not be indulged in by a professor of ethics, even though he be a 'Reformed' Jew with a license from his *Alma Mater* to transgress the laws of *d'Oraytha* and *d'Rabanan*. We are pleased to observe that the *New Palestine*, of New York, in its issue of October 25, has dealt sledge-hammer blows to our contemporary's unwarranted attack. Says *The New Palestine*:—

The American Hebrew now pretends that the extended Jewish Agency was formed upon a basis of the elimination of the political implications of the Zionist movement. It rejoices that the recent memorandum to Mr. MacDonald was presented by Mr. Felix M. Warburg, in whom it professes to see a symbol of non-political, noninternational interest in Palestine. This is an absurd pretension. The editor referred to does not take the trouble to read the memorandum, nor does he take into account the situation out of which the memorandum came into being. The American delegation supported the representation made in London by Dr. Weizmann. Included in the memorandum were any number of points that clearly deal with political conditions; and, inferentially as well as directly, the interest of the Jewish Agency is in the creation of such political conditions as will enable the Jewish National Home to emerge as a strong foundation of Jewish life. What sort of obtuseness is this which pretends to see in an Agency established in accordance with the terms of the Palestine Mandate a denationalized and non-political instrument which involves a denial of fundamental Zionist principles. The fact is that the non-Zionists in the Jewish Agency have pledged to cooperate in the establishment of a Jewish National Home in Palestine. They have accepted the text of the Mandate. They have given their endorsement to the Balfour Declaration. Faced with practical matters, they have even given their frank approval of principles in the building of Palestine which are inherent in the Zionist program. What the non-Zionists have not agreed to is the ideology of Zionism. What they do not do so readily adjust themselves to is the Zionist tradition and vocabulary; but on the matter of what is to be done in Palestine, to establish the National Home they stand upon a common platform with the Zionists. It is understood as a matter of course, that in the partnership that has been formed freedom is reserved by both parties with regard to the expression of their views. What has been achieved and what is called the united Jewish front is an agreement to join in action for the upbuilding of the Jewish National Home in Palestine. It is provocative of needless controversy to continue the tactics adopted by The American Hebrew; such tactics, we are sure, the leaders among the non-Zionists will be the first to reprimand.

The above rebuke should impel Dr. LANDMAN to cease his game of bluff and reform his tactics if he cares to be treated seriously in future. The days of intrigues are over. To-day we are faced with a great task, the task of re-building our ancient homeland, even though it must be done at the grave of a new theology of which LANDMAN is an ardent exponent.



Mr. BENJAMIN NAER, ex-pupil of the Shanghai Jewish school who is residing in Tel-Aviv, with offices at Zariffeh Building, has favored us with the above illustration, showing the first "Tel-Aviv Land Rovers Troops" which was founded sighteen months ago by Mr. NAER and others. During the recent Arab outbreak the Troop rendered active service by giving immediate aid to the injured, acting as messengers for the leading institutions. The Troops consist of two sections, Land section under the command of Scout Maser Mr. NAER and the Sea section under the command of Mr. D. ALMAGOR. The age of the rovers range from 18 upwards. Readers of ISRAEL'S MESSENGER will recall that Mr. NAER did yeoman service in Shanghai in the Volunteer Company as a machine gunner in charge of the Machine gun section of the Maritime Co. He was often commended by the Captain for the gallantry displayed by him. Mr. NAER is seen in the picture sitting in the middle, fourth from left to right.

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LOCAL REAL ESTATE DEAL

SHANGHAI JEWISH SCHOOL PURCHASES LAND FROM SYNAGOGUE OHEL-RACHEL.

An extraordinaty meeting of the seatholders of the Synagogue Ohel-Rachel was held in Synagogue Chambers on the 4th ultimo, to confirm the sale of the property known as the Rabbi's House and the adjoining shop houses owned by the Synagogue to the Trustees of the Shanghai Jewish School Building and Endowment Fund, who are acquiring same to give the school a permanent Home. Among those present were: —

Messrs. D. E. J. Abraham, M. E. Dangoor, N. E. B. Ezra, H. Gensburger, C. S. Gubbay, Horace Kadoorie, A. E. Moses, Edward Nissim, Miss M. Perry, Messrs. S. M. Perry, E. Salmon, I. A. Toeg, R. E. Toeg, Mrs. R. E. Torg and Miss Nora Toeg.

Mr. CHARLES S. GUBBAY in presiding at the meeting said that the Trustees of the Building and Endowment Fund, having agreed to buy the said property at the price fixed by the Trustees he would require the seatholders to confirm the sale by passing the resolution which he proposed to submit to them:—

"That the Trustees and Committee of the Ohel-Rachel Synagogue are hereby authorized to sell the property known as the Rabbi's House and the adjoining shop houses for the sum of Tls. 60,000 to the Trustees of the Shanghai Jewish School Building and Endowment Fund."

Mr. I. A. TOEG suggested that expert valuation of the land should be acquired and not the assessed value of the committee. The land may be worth more or less, but it was advisable to secure a proper market valuation before confirming the deal.

Mr. H. GENSBURGER said that it was simply a waste of time to put off the meeting when they all came to vote in favour of the proposal. The propesal had been carefully considered by the Committee and they all came to the conclusion that the price fixed was most reasonable. The land offered was three mow and no school could be built upon such a small site, unless provisions were made for a play ground. The fact that the Trustees of the Synagogue had agreed to allow them the use of the play grounds was enough to satisfy all those who were interested in the future welfare of the school.

Mr. N. E. B. EZRA asked what was the actual amount paid for the Rabbi's House and the adjoining shop houses.

The CHAIRMAN said that the sum paid was Tls. 47,000.—some eight years ago, and he believed that the present valuation was much higher.

Mr. I. A. TOEG insisted that the amount fixed, namely, Tls. 60,000.00 was far too high and he suggested an expert valuation. The Synagogue in every community was looked upon as an institution which encouraged the Talmud Torah classes, but it would appear that in Shanghai such a view was not held by the committee. He quoted passages from the prayer-book showing that the Talmud Torah surpasses all other considerations. It was *Keneged kullam*.

Mr. D. E. J. ABRAHAM contested the views of the last speaker and said that the local Jewish school could not be compared to an institution like the Talmud Torah. It was anything but that. He, however, suggested that they should not put difficulties in the way and wreck the meeting by adopting hostile attitudes. He would suggest a compromise. He thought Tls. 55,000.00 would be quite fair and should satisfy everyone.

THE CHAIRMAN commended the counter-proposal and hoped that those present would vote for it.

Mr. EDWARD NISSIM (who is one of the Trustees) expressed his strong disapproval and said he would not tolerate any reduction in the price. The Synagogue was not a financial success and he feared that they were asking too much by way of concession which they were not able to accept. He would oppose any suggestion made to reduce the price fixed by the Trustees.

Mr. A. E. MOSES, Hon. Secretary of the Synagogue since its foundation, said that he was in complete accord with the views of the last speaker. He knew fairly well what critical times they were facing and would suggest no compromise in the matter. They had either to accept or reject the offer.

Miss NORA TOEG said that it came as a surprise to her to see the opposition developing at the meeting. The offer for the sale was either to be treated in a business-like way or otherwise. She approved of the idea of getting an expert valuation of the land, but that was no reason why the Proposal should not be considered on its merit and approved by all those present.

Mr. HORACE KADOORIE warmly supported the idea of a compromise.

Mr. E. E. TOEG pleaded for moderation and said, as an old member, if not the oldest of the community, he felt that they should not wrangle over a small sum which was neither here nor there. He would propose that the amount be reduced to Tls. 55,000.00. This was seconded by Mr. HORACE KADOORIE and carried with one dissentient voice.

Thereupon a meeting of the contributors to the Shanghai Jewish School Building and Endowment Fund was immediately convened, at which Mr. CHARLES S. GUBBAY presided. The Chairman proposed the following resolution which was carried unanimously:

"Resolved, that the Trustees of the Shanghai Jewish School Building and Endowment Fund are hereby authorized to purchase from the Ohel Rachel Synagogue the property known as the Rabbi's House and the adjoining shop houses Cad. Lot No. 3203 and 3206 for Tls. 55,000 on the understanding that the grounds of the Synagogue will be available for the pupils of the Jewish school as play grounds, the school undertaking to keep the synagogue in good condition."

It is interesting to note that the land valuation in Seymour Road district has gone up considerably. Considering that the area disposed of is about three mow the price at which it was sold comes to over Tls. 18,000 a mow, and this is certainly not high in view of the fact that land located at Hart Road had changed hands recently at Tls. 15,000 per mow. It is undoubtedly a good sign for the future of the Jewish school to be located on Synagogue grounds in Seymour and Sinza Roads, the advantages offered there being certainly excellent. We understand that no time will be lost in proceeding with the construction of the school building, which was fortunate in receiving a handsome legacy of $150,000 from the late Mr. ISAAC S. PERRY of Hongkong, to which a like sum was added by the local Jewish community in order to render the will effective.

Preventing Massacres in Palestine



The above cartoon drawn by Sol J. KATZMAN (and suggested by M. W. NORWALTK, S. T.) points out that, if the Mandatory Government had adhered to Article Eleven of the Mandate, the massacres in Palestine would not have occurred.

Article Eleven reads:

"It (the Administration of Palestine) shall introduce a land system appropriate to the needs of the country, having regard, among other things, to the desirability of promoting the close settlement and intensive cultivation of the Land."

To accomplish this the government, for its own maintenance, must collect the full annual rentable land value, which, in justice, belongs to the people who produce it. Since the effendi holds large areas of land with no intention of improving them in any way, he will not be able to pay the rent, and will have to relinquish his holdings. The felaheen (the poor peasant) and the newcomers would then have free land on which they would settle closely and which they would work intensively, and from which they could derive the full benefit of the labour and capital they invest, since they would not have to use their wealth for the purchase of the land and for government maintenance. The Jew settling in Palestine with a higher standard of living, and giving the felaheen, who has been fleeced and exploited by the effendi, an opportunity of freeing himself from his yoke, has in consequence taken away the unearned income of the effendi, whose anger he thus incurred. Therefore, by fair means and foul, the effendi has striven to abolish the mandate and to drive out the Jews from Palestine.

The report of June 18, 1928 of the Commission of the Jewish Agency, to which FELIX M. WARBURG was one of the four signatories, states, in section 5, under "Agriculture," that, "No progressive colonization in Palestine is practicable until modification of the present system of taxation is effected. . . . . since taxation should be based *not on the actual yield but on the unimproved value of the property to be fixed.*" This is in conformity with Article Eleven of the Mandate, to which Mr. Warburg, who recently entertained the English Premier, Ramsay MacDonald, calls attention.—*The Jewish Forum* (New York).

PALESTINE COMMISSION CLOSES INQUIRY

Jerusalem, Dec. 27.—At the conclusion of its labours Friday, the Commission of Inquiry into the recent troubles in Palestine has issued a statement to the people of Palestine paying a tribute to he full co-operation of all parties.

HANUCCAH CELEBRATION IN SHANGHAI

SPECIAL SERVICE AT BETH AHARON—MEETING OF THE ZIONIST ASSOCIATION "KADIMAH"—PRESENATION OF GOLDEN BOOK CERTIFICATE TO MRS. R. E. TOEG.

The celebration of Hanuccah was carried out with much enthusiasm this year. A special service at the Synagogue Beth Aharon on Sunday the 29th ultimo, was conduced by a choir under the direction of Mr. J. L. FRIEND which added much impressiveness to the occasion. The light was kindled by Mr. J. J. JUDAH and an address on the significance of the festival was delivered by Mr. G. E. SOKOLSKY. Tea and refreshments were served to the children after the service, while in the morning the latter were entertained with their parents at the Carlton Theatre, where a talking picture was screened, thanks to the foresight displayed by Mr. J. S. GUBBAY who arranged it with the manager of the Carlton.

On Saturday, the 28th ultimo, at 9 p.m., the local Zionist Association "Kadimah" held a special celebration at the Maccabean Club where speeches were delivered, songs recited and a diploma inscribing the name of Mrs. R. E. Toeg in the Golden Book of the Jewish National Fund was presented to her. It was a memorable gathering which taxed the capacity of the auditorium, there being no less than two hundred guests present. The meeting was opened with a fine address by Mr. E. Hirsch, Hon. Secretary of the "Kadimah," who said:

FESTIVAL OF FREEDOM

It gladdens the heart and pleases the eye to see such a fine gathering of us Jews tonight to celebrate the great National holiday Hanuccah, the holiday of freedom. It is written in the book of Proverbs "Kibrob am hadrath melech" i.e. the more the people, the more honour to the king. We Jews have neither king, nor president whom we should pay honour or bestow glory upon, glory is given by us to our heroes of the past, and our honor is paid to the courageous and brave of the days by gone. We Jews rejoice over the glorious past, are dissatisfied with the present and lay great hopes in the future. Such is the perpetual mobile of our life. One of the brightest and most glorious periods of our great and adventurous history is the period of the Hasmenoim, about two thousand years ago, when an handful of people led by the great old man, the priest Mattathias and afterwards by his son Judas Maccabeus, waged war against the then great Kingdom of Syria and brought their war for freedom to victory and liberation of land and people. Palestine was then under the rule of the Greeks of Syria, decrees went forth to crush the spirit of Judaism, forbid the Jews the observance of their laws, force them to worship Greek idols, rob them of individual and National liberty, convert them into a slavish people whose sole right of existence should be the usefulness they can bring to the Greek rulers. There was great despair and calamity, it seemed as if the aspirations of the Jews as an independent nation came to an end, but there arose Mattathias the Hasmenoi with his five sons who by their personal courage and faithfulness to land and tradition prevailed upon the scared and oppressed Jews to rise in revolt against the oppressors, to fight for freedom, to fight until victory or death, and victorious they were. They restored their independence and revived the spirit of crushed Judaism. The Hasmenoim cleaned the temple, removed the idols from it, the symbol of unity and National identity must be clean and pure, the Hasmenoim made great illuminations and great rejoicing over the great victory they had, the spirit has conquered the sword, the prophecy "neither with power nor with armies but with my spirit" had been fulfilled with the victory of the Hasmenoim, for few in number and weaponless have been the Jews compared with the vast armies of the Greeks and their armaments. We light candles or oil for eight days to commemorate those days of Jewish glory and greatness. At first there is but one candle burning dim and sorrowful in the surrounding darkness, then another candle appears and another until the darkness vanishes. The first light will break forth from the youth of the common people, these will be followed by the lovers of Justice and truth, freedom and progress, humanity and beauty, and when all the lights will burn there will be great rejoicing for the work achieved.

The privilege of lighting the candles was given to Mr. J. L. Friend who sang Maos Sur in a fine musical tone, thanks to Miss Rebroff who presided at the piano. Mrs. F. P. Kann sang four songs which included "Eli Eli," the audience showing their appreciation by their encores. Mr. E. Hirsch contributed much to enliven the proceedings by reading passages from Shalom Aleichem's work, which was much appreciated by those who understood Yiddish and could follow Mr. Hirsch in his atttempt to imitate the author. Mrs. Abramowitz has also rendered a Jewish song which was much liked by those present. The presentation of the diploma to Mrs. R. E. Toeg was a scene of much enthusiasm. Mr. Charles S. Gubbay, who is, by the way, President of the Shanghai Jewish Communal Association, was invited by the "Kadimah" to preside at the function which he did most admirably. He paid a warm tribute to Mrs. Toeg for her good work in Shanghai in behalf of sweet charity. Needless to say, Mr. Gubbay has voiced the sentiments of the whole community when he eulogised the lady who is tireless in her efforts to combat poverty, to mitigate miseries and uphold the dearest aspirations of Jewry. As such Mr. Gubbay's address made a great impression upon the audience who showed their appreciation by cheering the remarks of the speaker. Mr. Gubbay said:—

MR. GUBBAY'S TRIBUTE

Ladies and Gentlemen.—I have been entrusted by the Zionist Association Kadimah with the pleasant duty of presiding at this function of presenting Mrs. R. E. Toeg with a diploma recording the inscription of her name in the Golden Book of the Jewish National Fund. I much appreciate the honour done me by the Kadimah in inviting me to preside at this function. I am grateful to them for the privilege they have accorded me to act as their spokesman. The duty I am called upon to perform is made easy by the fact that the qualities, with which the lady we have come to honour are endowed, are too well known and require no commendation at our hands. God has blessed Mrs. Toeg with a heart of love, of compassion, and of sacrifice. God has bestowed on Mrs. Toeg His great gift of service to mankind. The service to mankind is a service that brings no thanks to the server; it brings annoyance, worry and even ingratitude. But when God blessed Mrs. Toeg with that great gift He also blessed her with the gift of lack of recognition of the frailties of mankind. In her errand of love, compassion and sacrifice Mrs. Toeg has no cognition of her own physical self, the urge comes upon her from within, it is her inner self that sends her along. Mrs. Toeg's acts of goodness are not confined to her people alone. Mrs. Toeg's service is ready wherever it is needed. She is here, there, and everywhere. Mrs Toeg is a true daughter of Israel, she is what we Jews describe as an eshet hayil—a valiant woman. It is women such as Mrs. Toeg that bring the light of hope into the lives of the distressed. It is women of her sort that makes this world habitable for the distressed. Thank God that this community of ours is not bereft of good women like Mrs. Toeg. God bless you Mrs. Toeg. (applause).

THE SIGNIFICANCE OE THE GOLDEN BOOK

Mr. Gubbay then called upon Mr. N. E. B. Ezra to give an address, the text of which is given below:—

"Inscription in the Golden Book of the Jewish National Fund is a privilege accorded to those who have rendered good services to Zionism, the Jewish People and humanity in general. One need not be an ardent Zionist in order to have his or her name inscribed in the Sefer hazahab. The inscription is undoubtedly a wise step since it serves a two-fold purpose. First, to give recognition to work done and second to swell the collection for the purchase of land in Eres Yisrael and give employment to our pioneers. Shanghai has, happily, inscribed many names in the Golden Book ever since we started to work for the cause six and twenty years ago. We are rendering a fitting tribute to-night to one who has been a tower of strength to our movement and served in every good institution in Shanghai, Jewish and non-Jewish alike for many years. The sum of £20. required for the inscription was contributed by the members of the local Zionist Association Kadimah, who are present here to-night to witness the ceremony of the presentation of a certificate testifying the fact that the name of Mrs. R. E. Toeg has been immortalised in the Golden Book of the Jewish National Fund. From the very outset of the Zionist Movement great attention was paid to the acquisition of land in Eres Yisrael. Every inch of ground we hold in our possession to-day was paid for in hard cash, and no Arab has been dispossessed of his holdings unless he agreed to sell at his own price. It has been felt that Eres Yisrael without the land being owned by us is like a body without a soul. A soul-less country was never cherished in the world by any nation, ancient or modern, and for this reason the Jewish National Fund was founded when Herzl had unfurled the Zionist banner before our gaze. The nationalization of land in Eres Yisrael was regarded as the sine qua non of our Yishub and it was felt as a duty incumbent upon us to buy every inch of soil at the market price, rather than go to war for it and conquer it as other nations have done. To-day we have thousands of halussim in all parts of the world working for the Karnenu—Our Fund. A million white and blue boxes adorn Jewish homes: and every mother and daughter and son of Israel sanctify the Sabbath eve by throwing their coins in the box. By this and other means, we help to win our soil and build our homeland, not by forces of destruction but by the white and yellow metals to serve as real bullets with which to achieve our aim.

"We have assembled to-night to celebrate our ancient Hanuccah festival, which revives thrilling memories of the heroism of the Maccabees who fought for Israel's faith and Israel's land against tremendous odds, and also to honour a distinguished mother in Israel, one who is noted for her sterling qualities, sense of fairness and high mindedness. Mrs. Toeg is well-known to us for her selflessness whenever she undertakes to work for those who are less happily situated in the world. Her daily avocation is consecrated to God, faith, hope and duty. We see her name mentioned in a number of charitable institutions which she nurses with a devotion second to none. Year in and year out, she approaches the old friends and secures new supporters for our cause and makes everyone feel, "We are rich only through what we give, and poor only through what we refuse." Apart from Jewish organizations, Mrs. Toeg is largely interested in non-Jewish institutions as well. If I remember aright, she was highly complimented by Sir John Duncan, Commander-in-Chief of the British Defence Forces in China, for her noble work in connection with the canteens formed for the Brittish troops in Shanghai two years ago. Mrs. Toeg has never shirked to do anything for a good cause. She is gifted with a happy zeal and unquenchable enthusiasm to serve mankind. Her ability to do things in the right way for the right cause has been amply demonstrated. I shall not seek to embarrass her any further. I know she feels it and dislikes it. We who come in contact with her feel our indebtedness to her. The Talmud represents a good worker as saying, "I labour, and you get the pearls." We have received many precious "pearls" through Mrs. Toeg's good work, and we intend to express our sense of appreciation of her large heartedness in a tangible form to-night. The diploma which will be shortly presented to her is a token of our esteem and admiration for serving Zionism, Eres Yisrael and local Jewry. Mrs. Toeg has kindled a candle of understanding in our heart which the tooth of time will not easily extinguish. We hope she will live long to cherish the diploma as a prize won by her and realise that "Duty, especially out of the domain of love, is the veriest slavery in the world." We "slave" in order that others less fortunate may pass through the world from a vale of tears into a joyous and cheerful abode for the children of men. It is this thought which presses onward in our mind and which everyone must leave as a heritage for the future. Mrs. Toeg will forgive us if we seek to interpret her mind and understand her philosophy of life. We know that nothing will daunt her in future to work for our communal and national weal, and thus enhance and beautify the life of others. Using an old philosopher's phrase, we almost hear her saying, 'I am a Jewess; and nothing human is a matter of indifference to me.'" (Loud cheers)

Mr. Gubbay then called upon Mrs. D. G. M. Aronovsky to hand over the diploma to Mrs. Toeg, which was done amidst cheers and applause.

MRS. TOEG TENDERS THANKS

Mrs. Toeg was visibly moved upon the honour shown her by having her name inscribed in the Golden Book by the Kadimah. She found words inadequate to express her sense of appreciation for the kind words said of her by the speakers, and assured one and all that it would give her great pleasure to persevere with the work she was doing, and also cherish the certificate as a token from her friends and well-wishers.

The second half of the pregramme opened with two piano solos by that talented young pianist Miss Nura Rebroff, who delighted her audience with Etude by Chopin and piano Caprice by Kreisler. Mr. Hirsch then gave a reading of "Das Bisele Bainul" after which Madame "A" delighted her audience with four songs, "Jewish Song" by Korganov, "The Great Rabbi's Invocation" by Lazare Saminsky, "Zirl" by Chopin and a song by Eduard Ojrinoj, she has a particularly sweet soprano voice of good range and Shanghai will hope to hear more of her in the near future. Mr. Hirsch thanked the committee and members of the Maccabean Club for lending their rooms for the entertainment, and the entertainers for making the evening such a success. Miss Rebroff was the accompanist of the evening.

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THE TREE OF ISRAEL HAS NOT DIED

Excerpt from the address "How I Found My Way to Judaism" delivered by MONSIEUR AIME PALLIERE.

Author of "The Unknown Sanctuary," at the Free Synagogue. New York, November 10, 1929.

When I trod in the sanctuary of the Scriptures of Israel, no more with the mind of the Christian reader who looks on the pages with the light thrown by his own gospel and who retrospectively projects his creeds into it, but rather as one who finds the treasury of the national literature of God's, then, my brother Jews, I was able to discover that you had a spiritual ascendance which makes that of the former heathen who became Christian seem of rather recent date, a religious tradition rich enough, deep enough to have itself given birth to other currents of spiritual life. And how, I ask you, could my soul, becoming identified with the thought, the faith, the hopes of Israel, help but become Jewish? How could I help but participate in your ancient heritage, I, also, heir of your prophets, follower of your Moses, son of Abraham your father, but also the father of all the believers, according to the promise of God? How I found my way to Judaism? My dear hearers, I found my way to Judaism by seeing Judaism not as a little religion, not as a kind of theology, not as dogmas, nor beliefs, but as a living people religion, not as a kind of theology, not as dogmas, nor beliefs, but as a living people holding from God Himself its right to life. "You are my witnesses" says God to Israel by the lips of the prophet ISAIAH Israel has been, for me who speaks to you, the witness of God in the story of the world. And how I wish that each one of you here could feel in his own life the presence and the action of the God of your fathers, as I feel them. My meeting with Israel soon showed me an historical and fundamental error which separates Judaism and Christianity: it is that error which consists in denying to the Jewish people the right to life which they held from their God. For, verily, people deny that right when they ask the Jews to accept for themselves Latin and Greek theology and metaphysics, and to mingle with the nations. It is plain that if the efforts of conversion made by the Church had succeeded, we would speak of the Jews as we speak of the Babylonians, that is, as a dead race. And who does not see and feel that an essential note would be lacking in the concert of the peoples and that the religious patrimony of mankind would be lessened? It may be that the spring which quenches Israel's thirst is not as deep as that out of which other people drink, but still it is not proved. And the Jews have the right to drink from their own spring with their own drinking cup. That right is inalienable. And that is why, long before the Balfour Declaration, when I was still among the followers of the Church, and perhaps by an effect of that very logic which the Catholic disciplines had taught me I already wished the re-building of the Jewish National Home, as the right of Israel to life.

A SOLEMN PROTEST

I raise my solemn protest against that word of our French writer, RENAN, expressing a popular prejudice: "When Christianity was born, Judaism could exist no more, except in as a dry, lifeless stump." Do not believe that, young men who listen to me. The tree of Israel has not died: Israel lives and has not yet given to the world all that it can give to it. For I tell you: you possess untapped wealth and untouched riches. Why do so many Jewish souls give up Judaism? Why those difficulties, those hesitatoins, these delays in the reconstruction of the Jewish National Home in Eres Israel? Because we do not know how to find, in the old Biblical patrimony, the ideology of modern ages, that human, social and international doctrine which God bestowed upon Israel as a trust, and which Israel must preach to the world. But let the Jewish people unite in the effort to regain its true spiritual values, then hope will spring again in the heart of our youth, faith will unfold their corsage, the aim will appear shining to their eyes and we will walk towards the peaceful conquests of the future, the conquests which will be made in the true meaning of the prophetic words: Not by might, not by power, but by my spirit, saith the Lord.

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DR. Y. SUGIMURA, UNDER-SECRETARY GENERAL OF THE LEAGUE OF NATIONS DISCUSSES ZIONIST PROBLEMS

SAYS LEAGUE WILL UPHOLD PALESTINE MANDATE AND SUPPORT JEWISH CLAIM TO UPBUILD THEIR HOMELAND

SPECIAL INTERVIEW REVEALING JAPAN'S EARNESTNESS TO SUPPORT JEWISH NATIONAL ASPIRATIONS

China is drawing the world closer to her in these days. Men of light and leading come and go from her shores and leave their impress behind. The West is slowly but surely yielding to the charms of the East. A day may yet come when the ideals of both will be welded together and thereby a note for international peace and goodwill will be struck. China's contact with the people of the West should enable her to realise how far she must travel in her road towards reform and stimulate the people to achieve national progress and gain for their country a proud position in the family of nations. China cannot afford to remain isolated, no matter how strong and independent she may be. Signs are not wanting that her awakening is thorough and quite unmistakable.

DISTINGUISHED VISITOR FROM THE LEAGUE OF NATIONS

Shanghai has given a royal welcome to a leading son of Nippon, Dr. Y. SUGIMURA, Under-Secretary General and Director of the Political department of the League of Nations last month, who is here to investigate the Sino-Russian dispute. Although a product of the East, Dr. SUGIMURA has proved himself to be a fine exemplar of Western culture in his broad outlook of the subjects discussed by him. He spoke at public meetings here, capturing many hearts. He discussed the problems besetting the League, spoke of the moral basis of the League at the Rotary Club, and dwelt upon the role which the League is playing in uniting the nations together and securing their adhesion to the Peace Pact. Notwithstanding his brief stay here, he was able to fulfil many engagements, thanks to the warm support extended him by a well-known Japanese resident of Shanghai, Mr. K. FUKUSHIMA, Director of the firm of Messrs MITSUI BUSSAN KAISHA. Giving a description of the distinguished visitor to Shanghai, at a luncheon given in his honour by the Rotary Club at the Astor House Hotel on the 12th ultimo, Mr. FUKUSHIMA facetiously remarked:—"Twenty-four years ago a swimming contest was held in Japan, which was organized by an Osaka newspaper and the course, a distance of ten miles, was from Osaka to Kobe. Swimmers both professional and amateur from all over the country took part, the winner to everyone's surprise turned out to be a youth from the Imperial University of Tokyo, who besides being a great swimmer, was also an expert in Judo and other athletic sports. This young man was Dr. SUGIMURA and who a few years later joined the Foreign Office. He now holds the rank of Minister Pleripotentiary and is the biggest man in the Japanese Foreign Office because he weighs 250 pounds, but he has other claims to greatness because he is working for greatest institution in the world, the League of Nations, which is a legacy of the great war. In this capacity he has many opportunities of meeting the leading statesmen of the world, and is in a position to understand the political situation in Europe."

OUR INTERVIEW WITH DR. SUGIMURA

It was our good fortune to secure a special interview with the representative of the League of Nations on the 13th ultimo, at the Japanese Club, thanks to the good offices of Mr. FUKUSHIMA who arranged it for us and who was also present at our gathering. Dr. SUGIMURA extended us a cordial welcome and knew well the object of our visit to him. Without any formality we proceeded with the task. We dwelt upon the significance of Japan's official relation with the Zionist Movement, her endorsement of the BALFOUR Declaration and her demonstrations to encourage the Jewish people to persevere with their Herculean task in rebuilding their national homeland. Names such as COUNT UCHIDA, the late BARON FANAKA, BARON SHIDEHARA, the present Japanese Minister for Foreign Affairs, Mr. S. YADA, ex-Consul General for Japan in Shanghai, Mr. T. FUNATSU, and last but not least, Mr. M. SHIGEMITSU were quoted as showing sympathy with the Jewish national aspirations. Dr. SUGIMURA was quick to appreciate the atmosphere into which he was agreeably plunged, proceeded to assure us that he was aware of the friendliness of his country towards the Jewish people, himself having paid great attention to their problems studying closely the political situation in Palestine. He assured us that he kept himself *au courant* with the progress of Zionism, especially the efforts to upbuild Palestine as the Jewish National Homeland. He knew of the recent Arab outbreaks and greatly deplored the excesses committed but was fully confident of the future economic prospects of Palestine. When we asked Dr. SUGIMURA what he thought of the attitude of the League towards the Mandate, *vis-a-vis* the Arab revolt, he said:—

"I want to say that the League will never tolerate any deviation from the policy laid down and agreed upon by the fifty-one nations who have supported the Jewish claims to Palestine. No lawlessness would be tolerated in Palestine, and the Jewish people must not relax their duties to their country and must go ahead with their great task. I myself am a great believer in the revival of the Jewish national spirit. My own country has given her pledge to secure for you an opportunity to realise your age-long dreams. We would never think of abandoning you until you become indpendent enough to go on without outside help."



Dr. Yotaro Sugimura, Under-Secretary General and Director of the Political Department of the League of Nations, who paid Shanghai a flying visit last month. *[Photo Courtesy The China Press.]*

We then asked Dr. SUGIMURA to give us his views regarding the BALFOUR Declaration and its implications. Do you think there is any possibility of England giving up the Mandate and annulling the treaty which she had entered with the Jews?

After pausing for a while, Dr. SUGIMURA said that in his opinion there would be no change of the *status quo*. England would not go behind her pledge. Mr. ARTHUR HENDERSON, Minister for Foreign Affairs, himself gave this assurance to the League in September last, and there was no need to be sceptic any longer. "To my mind," added Dr. SUGIMURA, "the Jews should not hesitate to forge ahead with their great scheme. You are not wholly without the sympathy of the Powers. I am fully aware of the great role which the Jews have played in world history and what we owe to them. Great men like EINSTEIN and others are products of Jewish genius. We certainly shall not fail you."

DEPLORES ANTI-SEMITISM

"I cannot help saying" added Dr. SUGIMURA feelingly, "that the rise of anti-Semitism in Europe is a disquieting phenomenon, which I greatly deplore. Your nation had suffered a great deal through unwise agitations on the part of those who simply do not want to understand you, and carry on their campaign in the hope of silencing and paralysing your work for humanity. But you have borne and are bearing the burden remarkably well and no doubt you will overcome everything."

Dr. SUGIMURA spoke earnestly through and through. He showed unmistakable signs of sincerity on his face. THACKERAY once said, "Every man has a letter of credit written on his face." The "letter of credit" which our distinguished visitor has is strongly visible on his face, and we could not leave him without expressing to him our sense of real pleasure in spending half an hour in his company.

ARE THE JAPANESE KIN TO JEWS?

Just as we were about to dispense, we took the opportunity of drawing the attention, of

[*Continued on page 24.*]

THE SPIRIT OF PEACE, THE SPIRIT OF DEMOCRACY AND THE INTERNATIONAL SPIRIT FROM THE POINT OF VIEW OF THE LEAGUE OF NATIONS

ADDRESS DELIVERED AT ASTOR HOUSE ON 12th DECEMBER, 1929, UNDER THE AUSPICES OF THE ROTARY CLUB, BY DR. Y. SUGIMURA

[Under Secretary-General and Director of the Political Department of the League of Nations.]

MEMBERS OF THE ROTARY CLUB, LADIES AND GENTLEMEN—

Allow me first of all to thank you warmly for the cordiality with which you have been good enough to welcome the representative of the League of Nations.

LADIES and GENTLEMEN, in order to give you a general idea of the moral basis of the activities of the League of Nations I propose to examine with you to-day three main aspects:—

(1) the spirit of peace, which exercises, especially since the war, a predominating influence on world politics;
(2) the spirit of democracy, which inspires to-day not only the domestic policy but also the foreign policy of nations and
(3) the international spirit which is developing in the conscience of civilized nations.

THE SPIRIT OF PEACE

I shall begin with the first point, that is to say, the spirit of peace.

LADIES and GENTLEMEN, the appalling conflagration of 1914 set all Europe ablaze, and drew America, Asia, Africa and Oceania as well into the gigantic and terrible conflict. Ruins covered the ground; the bodies of thousands and thousands of brave young men strewed the battle-fields; and it was with the most guiltless and the most freely-given blood of mankind that the earth was sprinkled. The glory of those who had given all for the country hardly mitigated the torturing grief suffered by their families. The universal horror and abhorrence felt at the destruction wrought by the war led civilised nations to make an effort to organise international relations with a view to the maintenance of peace and the creation of an international institution destined to maintain concord between peoples and to settle their differences by pacific means. This work of peace is only the first stone in a general construction which could be extended further; but such as it is, and within its limits, it must not be disregarded.

Amongst the advantages to be derived from membership of the League of Nations is the fact that it furnishes to Governments and nations an incomparable means of establishing contact and of tightening already existing ties of friendship. Leading statesmen of more than fifty States meet every year at one large assembly. The Ministers of Foreign Affairs of the great European Powers and the representatives of the States which are Members of the Council meet four times a year. The Governments of the United States of America, the Union of Socialist and Soviet Republics, the Republic of Turkey, etc., who are not members of the League of Nations, send representatives to various meetings convened by the League to solve the problems of disarmament, arbitration and security, as well as of social, humanitarian, economic, financial and health questions, and questions of communications, transit, etc. About 120 to 130 conferences, congresses or commissions meet each year under the auspices of the League. Some of them remain in session more than three and four weeks.

These meetings give to the representatives of the various nations assembled an invaluable opportunity for learning to know and understand each other better. Their horizon is extended, and illumined. On both sides they learn to value the other's qualities. People who have no knowledge of each other, and are therefore apt to judge harshly, come to appreciate one another. How many misunderstandings would be avoided if one took the trouble always to confront the people of whom one spoke and did not so often substitute an imaginary version for the real! It is in this way that the League of Nations renders such inestimable services in the cause of peace and that it is doing so much for the salvation of the world. Understanding between nations, based on appreciation, confidence and mutual respect is the surest guarantee of peace and international concord. During my visit to Berlin, at the beginning of last year, the Chancellor of the Reich, Herr Marx, said to me with emotion that if the League of Nations had existed in 1914 and if the Representatives of Government had met then as often as they do to-day, the Great War would never have taken place. I would like to add, with emphasis, that if we had not had the League of Nations since 1920 the work of the re-establishment of peace would be difficult to achieve. In the second place the League of Nations devotes itself by constant and indefatigable labour to the organisation of peace, in order to establish concord and international solidarity. As the doctor ministers to and restores patients, so the League tries with understanding and fervour to subdue crises and settle conflicts which arise from time to time between nations. Just as a chemist prepares remedies, so the League of Nations suggests to Governments means of settling international disputes by pacific means and proposes model treaties of arbitration and security for the prevention of war. In the same way that modern States attend to public health so the League works, by divers means, to promote collaboration between nations and to ensure happiness and prosperity to each and all. This collaboration, which is the corollary of the moral solidarity of nations, constitutes the best guarantee against political disorders which engender war. At the same time, in the pursuit of the work of peace one must never lose sight of the harsh realities of political experience.

PEACE STRENGTHENED

It is now ten years since the war ended. The Treaty of Versailles has restored juridical peace. The Covenant of the League has organised peace to such a point that covetousness and the will to dominate and enslave can no longer subsist in our country. The Treaties of Locarno have considerably strengthened European peace. Universal confidence between peoples was increased by the Pact of Paris last year. . . . But is moral and absolute peace between nations firmly and definitely established? Certainly not. Beyond each newly traced frontier murmuring may be heard from discontented peoples, who show indignation, hostility and even hatred. Lamentable misunderstandings and suspicions may here and there be observed between nations sharply divided by circumstances created by war. The work of moral disarmament, which should precede that of military disarmament, is not yet accomplished. High customs tariffs are an obstacle to free collaboration between nations. The League of Nations is however in being and at work. It solves, as far as it can, questions brought before it by Governments; but its task is extremely delicate; reserve and caution are necessary. The road that the servants of peace follow, in the pursuit of the high ideal they wish to reach, is long and painfull! Peace, this goal for which all peoples strive, remains an empty word so long as clearsighted statesmen and responsible assemblies do not make efforts to transform it into reality. In point of fact it is more arduous to serve the cause of peace than the cause of war. It imposes duties more thankless and tasks more obscure. It provokes gestures less glorious and thoughts less kindly. Even the means employed to serve it can appear suspect. Persuasion, judgment and good faith are the by no means showy weapons of the servant of peace, and their manipulation is extremely difficult. He who wishes to serve peace must be prepared to face two fronts; while he is combating the distrust of his own he must also convince the uninitiated of his good faith. Clearly, the road to peace is not the line of least resistance.

You will permit me to add that the peace that we seek to establish is neither the peace that lies dormant, nor the peace that leads to idleness, decadence and ruin, but in fact the peace that aspires to an ideal, the peace without which progress in art, science, culture and prosperity can never be reached. It is peace founded on international concern and the human conscience. This peace can only grow and develop with the organisation of international relations and the perfecting of the world institution which facilitates their existence. It can only be consolidated with the disinterested help of Governments. It can only evolve with the general support of public opinion.

LADIES and GENTLEMEN, the war has shown us that present-day civilisation, of which nations make boast as a goal already reached is not imperishable. It is time that we should realise that for the civilized world peace is not a luxury but a vital necessity, that its organisation is incumbent upon us as a sacred and urgent duty. That is why I make an earnest appeal to you to work resolutely and with all your might and main to promote the cause of peace and internal justice.

THE DEMOCRATIC SPIRIT

Having summarily traced my ideas on the spirit of peace, I proceed to my second point, the democratic spirit.

LADIES and GENTLEMEN, the evolution and progress of international politics follow faithfully the road taken by domestic politics. Less than a century and a half ago the movement for the enfranchisement and liberty of the people ended in the French Revolution. The rights of man were then solemnly proclaimed; the example was followed by the other European and American nations; and, to-day, the democratic principle is accepted by all civilised peoples. The democratic regime is an established fact. It is—although under forms more or less varied, and even disguised sometimes—at the basis of the ploitical organisation of States. Of course Democracy to-day is still far from perfect, but can accept it in the present states of progress of political science as being, at the moment at any rate, the last word in government systems. It is generally known that it defends the general interests of the people and sanctifies the idea of justice and equity. In spite of certain reserves, it is evident that the more the rules which govern international relations are inspired by the principles of democracy the more shall we be entitled to look for an improvement in the

[*Continued on page 2.*]

COUNSEL OF SURRENDER CONDEMNED

A statement repudiating the conduct and utterances of Dr. J. L. Magnes, Chancellor of the Hebrew University in Jerusalem, with regard to Jewish aspirations in Palestine, was issued on the 21st November by a Special Committee representing the Administrative Committee of the American Jewish Congress, a central body of Jewish organizations and communities in different parts of the country. The Committee to draft a reply to Dr. Magnes was appointed at a special meeting of the Administrative Committee. It was explained by Mr. Richards that the meeting was called on one day's notice. He said that the Administrative Committee was moved to act promptly in the matter by reason of many requests which came from associated fraternal orders and other cooperating Jewish organizations in New Yonk and different cities, urging that the damaging and misleading attitude of the Chancellor of the Hebrew University be disowned and refuted as quickly as possible to prevent further hurt from being done to the Zionist cause. The statement as issued by the American Jewish Congress is as follows:

"The Administrative Committee of the American Jewish Congress expresses its sense of outrage over the utterances of the Chancellor of the Hebrew University which have come from Palestine. We deplore the irresponsibility which has been exhibited by one holding so high an office. We believe that action in relation to Palestinee, especially at this time of crisis, should be taken only by the duly constituted authorities. The recent utterance in Palestine have broken what has, since the disaster of August and September, been the virtually unbroken front of the Jewish people, placing its confidence in the readiness and capacity of the Jewish Agency to act in the protection of our honor and in defense of our rights and of our labours in the rebuilding of Palestine. To speak in terms of concession that are tantamount to surrender, and at a time when the British Commission of Inquiry is sitting in judgment upon the recent events and their causes is, in substance, to admit that terrorism including massacre, pillage and rapine, has availed to extort from the Jews terms which would have been unthinkable if those deeds of terrorization had not been wrought. We know that the time must come when Jews and Arabs will meet again, as they have often met heretofore in order to confer upon problems of common interest. But we, as a people, cannot meet by our representatives with those self-styled leaders of the Arabs, who are responsible for the shedding of the blood of our people. We join in the deep feeling of the Jewish people throughout the world that nothing could be more destructive than to call, as the Chancellor of the Hebrew University has called, for the relinquishment of the Balfour Declaration. The Balfour Declaration was accepted by us and by the world as a declaration of the resolve of Great Britain and of the nations, to facilitate the establishment of a Jewish National Home in Palestine. Though up to this time, its terms have not been fully redeemed, we have a confidence in the integrity of the British Government and of its ultimate purpose and ability fully to redeem its pledge to facilitate our endeavor to establish a Jewish National Home in Palestine. That the Chancellor should call upon his fellow Jews "to renounce all ideas of political domination" and that he should repeatedly demand such renunciation of such domination, is to speak of something which he well knows does not exist and carries an implication which is bound to inflict the gravest possible hurt upon the Jewish people. We protest against the conduct of the Chancellor in making it appear that the Jews are opposed to the establishment of a Parliamentary Assembly in Palestine, when, in fact, it was the Jew who accepted the proposal of such a Parliament, even as the Arabs rejected it. Whenever that Parliamentary Assembly comes into being, it must be under terms which are consonant with the purposes, explicit and implicit, of the Balfour Declaration and of the Mandate to the British Government from the League of Nations. A Parliamentary Assembly that would undo the Balfour Declaration would become an instrument of tyranny which would defeat the just aspirations of the Jewish people and the purposes of the British Government sanctioned and confirmed by the civilized world. Most of all we deplore the misleading impression created by the utterance of the Chancellor that there is an irreconcilable conflict between a Jewish National Home in Palestine and an International Holy Land for Jew, Christian and Moslem. Surely he must know that no such antithesis exists. We Jews of all peoples most desire that in addition to Palestine becoming a Jewish National Home, it shall always be an International Holy Land wherein the religious rights of Jew, Christsim and Moslen shall alike be held sacred by men of all faiths. Finally, we believe that a most grievous wrong has been done to the Jewish people within and without Palestine, irsofar as it has been summoned by the Chancellor to do justee to and to make peace with the Arabs, as if the Jewish re-builders of Palestine had been bringers of war and doers of unjust to the Arabs. The Balfour Declaration has resulted in the emancipation of the Arab serfs of Palestine. The resettlement of Palestine has brought new economic, educational and social level of life to the Arab people. To call upon the Jews of Palestine to be peaceable in relation to the Arabs is to ignore and obscure that fact the Jews have done everything that a people could do in order to establish peaceable relations with the Arabs. The Jewish resettlement of Palestine has not only brought health and well-being to the Arabs, but has found Jews prepared to do everything in order to establish a just and lasting peace with their Arab neighbors."

JEWS IN PALESTINE VICTIMS.

The Jews are a long-suffering people. From the time of Moses to the troublous days of ecclesiastical strife in Europe during the dark ages, down to our own century, the "chosen race" have undergone torture and debasement, says the *China Mail* of Hongkong. They have been persecuted by their Christian friends, who have betrayed their trust, and condemned on false charges because men hated and feared them so. Yet they have triumphed; a dominant race, whose persistence and hard-bargaining have driven others from the field of competition. Possessing the same unconquerable vitality which delivered them from the hands of the Egyptians, they have made the world their home, and have given birth to men of power and genius like Lord Disraeli and Baron Rothschild, two men who for a vital period in European politics, held the reins of governance in their hands—the one by sheer mental skill, the other by the skill of finance. Britain and the British Empire have ever been a "home to the Jews," and thousands of them fought by England's side in the Great War. We admit openly that he is a better business man than ourselves; and we recognize his indispensability. At the same time, we were anxious that he should return to the land of his forefathers, and there recollect the scattered members of his race. ISRAEL ZANGWILL wrote insistently pleading with the Jew to return to Jerusalem, and the leaders of the Zionist movement have been active in voicing their agreement with this policy. It has had the support of the British Government and of that great statesman Lord Balfour, who has promised protection of the Jew in his own land, and under whose Declaration of November, 1917, "His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people." The British Government is not sentimental. It rarely commits an action the results of which are unforeseen, and we may reasonably assure ourselves that in assisting the Jews the British Government is relying on their loyalty and patriotism to the British Empire, realising that their presence as a united race in the Near East will act as a convenient balance between the contingent races. In a way, the BALFOUR Declaration is a master stroke of diplomacy, but the Arabs have only too clearly seen through the thin disguise. They realise that the new Jewish regime, under the fatherly protecting arm of the British lion, would be a dangerous menace to any enterprises that they might be backed to undertake. The British administration has been accused by the Indian Moslems of "partiality to the Jews." It has no reason to deny it. The pledge was given to restore Palestine to its ancient peoples, and whether there be an underlying motive or not, great Britain will not go back on her word. It is likely that others in the background are also interested in the British-Palestine policy, and a settlement, accordingly, may not, unfortunately, be attained before further blood is shed. If the present Government maintains as firm a stand as it did, through Mr. Snowden, at the Reparations Conference, turning deaf ears to self-interested criticism, the Jewish people will not be slow to show their gratitude in an even deeper loyalty to the British Empire.



CHARMED MARY PICKFORD. On the occasion of the recent visit to Shanghai of Mr. and Mrs. Douglas Fairbanks, a great many expressions of welcome were voiced and written for the famous American screen stars, but perhaps the most gracious was the little verse addressed to Mary Pickford which was published in The China Press, and which was written by Mrs. Ania Ellis, whose picture is shown above in a costume in which she appeared in a recent dramatic offering. Mrs. Fairbanks asserted that this little poem was the most charming compliment that had ever been paid to her. S. M. Sanzetti.

[Courtesy China Press.

THE JEWISH CLAIM TO PALESTINE

By the Very **Reverend the Haham Dr. M. GASTER**

It is extremely difficult to gather one's thought in the midst of an earthquake which has shaken the work and the hope of the last 50 years almost to its foundations, and yet one cannot avoid listening to the clamour which has arisen from many quarters and the tumult which has been created to confuse the mind and to sidetrack the real character of the movement which has animated the Jews from their endeavour to re-establish themselves in large numbers on the soil of the Holy Land. Whatever people may say, whether putting upon it a good meaning or speaking of it with other intent, the Jews are a peculiar people—they are absolutely unique in their history, in their aims and in their achievements. There is no nation under the sun that can in the slightest degree be compared to the Jews, and, therefore, any comparison which is attempted to-day between one nation and the Jews must always be discounted as being incorrect. As a rule two things never are identical, however similar they may look, but in the case of Jews there is not even similarity. A fact which cannot be constradicted is that the Jews have lived in unbroken continuity for at least four thousand years, with unity in their convictions, cherishing the same traditions and living animated by the same hope. Scattered throughout the lands they have always been conscious of their unity in race, religion and intertwining with the Holy Land; such a connection between religion, history and country does not exist anywhere else. Their claim to the Holy Land is not of yesterday. It comes from thousands of years, and never have they been entirely dispersed from the land. There has never been a period in which the Jews have not been living on the land and felt themselves at home during all these thousands of years. They knew that they were in the land of Israel, not aliens as the other nations, but those who had the first right to be there. Wave upon wave of conquerors have passed over their heads, but, like the rock of foundation on the Holy Mount, so did all those waves pass over them, leaving all the boulders unmoved. There were as many memorials of the past as signposts of the future, and so the stones of the Wailing Wall became sacred to them as hallowed memories of the glories that were and of the glories to come.

Egypt and Assyria, Greece and Rome, Bysance and Islam, France and Turks have all, from time to time, taken possession of the land for one day and then have passed away on the next. But the Jews were always there and they were there by divine right. I am not discussing here the ways of Providence, but to Christians and to Mohammedans the word of God enshrined in the Holy Scriptures stands true. Neither in the Gospels nor in the Koran can one find a trace of doubt as to the right of the Jews to the land given to them by God's promise to the Patriarchs. Those are questions which go down to the root of human beliefs; to deny them would be to deny the faith which those nations cherish. Neither Jesus nor Mohammed ever spoke otherwise of the great prophets in Israel than as being the messengers of God and throughout the Bible, like a red thread, the dispersion and the ingathering are mentioned together. All the nations now inhabiting Palestine are newcomers, and as for the Arabs, those now inhabiting Palestine have never been real masters of the country. They formed part of th dominion from time to time, of different Sultans and Califfs, and for the last four hundred years they were under the dominion of the Turks. Palestine has never had an independent government except the Jewish, nor has it enjoyed any special autonomy; it has never been more than a simple province. Their claim now for independence has no real historical basis, quite unlike that of the Jews which held sway over the country for at least fifteen hundred years or more. Temporary conquest stands for nothing. If anyone robs us of the sacred Scroll and allows us to read in it occasionally it does not in the slightest degree affect the primary right of possession. By right of conquest Palestine is British, but as far as the moral right is concerned, as far as the historical right is concerned and the religious right, the claim of the Jews stands supreme. Throughout the ages the Jews never ceased to long to return and to look forward to the time when the trumpet should be heard calling them back to their old inheritance, "like the doves going back to the dovecot," as the prophet puts it.

There has never been a moment since the dispersion when the Jews did not echo and re-echo the hopes expressed to the prophets and the promises given to them. Wherever they were, they knew that the heart of Israel was beating for Palestine. Every stone spoke to them of the glorious past and of the great martyrdom, but it also spoke to them of the great spiritual exaltation, of the love messages sent out to mankind, and of the great hopes for the future of the world. It is there that the prophet spoke of swords being turned into ploughshares and universal peace proclaimed thousands of years before such an idea dawned upon mankind. The light that went out from Zion has never been quenched, that light which illuminated the darkness of the Middle Ages, and is now to shine upon the wild waves of the sea of mankind stirred to its innermost depths by the tremendous events of the last few years which have divided the world by hatred and murder and turned the western world into shambles.

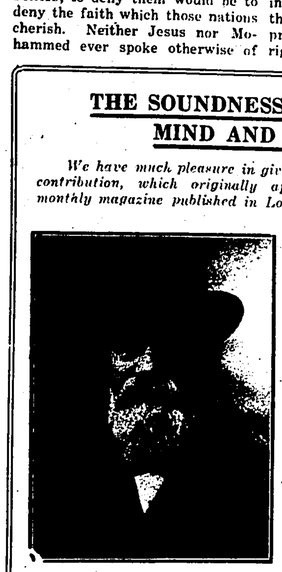
The stones of the Wailing Wall, sacred enough by its memories of the old glory, have become a symbol of the passing waves which left them unmoved; there they stand, an eternal witness of the greatness of the past and of the equally great hope of the future. The return of the Jew to his own land is not to be that of the conqueror wading through streams of blood, it is to be a herald of peace, a sign of the change which is to take place in the heart of man. For according to these traditions which have strengthened our people and given them a power of resistance throughout the ages, the ingathering, the return to the Holy Land was merely to be the precursor for those times which are described as the Messianic period. It is to be like the dawn breaking through the darkness of the night and heralding the rise of the new sun with healing in its wings for mankind. It was not to be for the benefit of the Jewish people alone but the whole of mankind, that dream of universal peace which now haunts the world is then to become a reality. Neither by might nor by strength, but by the spirit of love and unity of mankind.

If the claim to the country is to be merely by conquest this does not in the slightest degree diminish the value of the claim of the original possessor. What you hold by force you do not hold by right. Arab waves have come and Arab waves have gone, but the Jews have gone, but the Jews have remained, and those who were forced to turn their backs on Spain wound their way to the hostile land of the Turks and especially to Palestine, where, under the Turkish rule, the beginning of a Jewish Commonwealth was undertaken by Don Joseph, Duke of Naxos, and no one ventured to raise a voice in protest against such an undertaking. Never did the Arabs under Turkish rule

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THE SOUNDNESS OF ISRAEL'S MIND AND HEART

We have much pleasure in giving prominence to a brilliant contribution, which originally appeared in THE PIONEER, *a monthly magazine published in London, from the vigorous pen and ripe scholarship of the* HAHAM *Dr.* GASTER, *who is well-known to the readers of* ISRAEL'S MESSENGER. *The Jewish claim to Palestine could not have been better presented to the world than by the eminent Chief Rabbi of Sephardim Jewry. In it Dr.* GASTER *makes an interesting comparison between the claims of the Jews and the Arabs and rises triumphant when he defends the Jew's right to his ancient country and saying the last word on the subject. We stand undoubtedly upon solid ground when our case is presented before the bar of public opinion, and the recent agitation to rob Israel of his patrimony will not succeed, so long as Israel's heart and mind is sound to resist the forces of aggression that have been let loose to-day. We repeat again that "The Jewish Claim to Palestine" is a vigorous contribution ever made by* Dr. GASTER *and we earnestly commend a careful perusal of it by our readers. There should be no room for irresponsible leaders to give us a counsel of despair and surrender, and we hope no attempt will be made to give prominence to the notorious agitation on the part of Dr.* JUDAH LEIB MAGNES, *whose amazing betrayal of the Jewish claim to his ancient homeland must have come as a shock to the Jewish world. But that should not give* Dr. MAGNES *any undue prominence in the matter, nor break the unity of world Jewry. The* BALFOUR *Declaration will stand forever as Israel's Charter to re-build his ancient homeland, and no reign of terrorism should deflect* ISRAEL'S *will and determination to revive his nationhood, upbuild his homeland and secure a seat among the family of nations.*



HAHAM DR. M. GASTER

NATHAN STRAUS CELEBRATES EIGHTY-SECOND BIRTHDAY THIS MONTH

On the 31st instant, Hon. NATHAN STRAUS, the Grand Old Man of New York Jewry, will celebrate his eighty-second birthday anniversary, amid pleasant and harmonious surroundings befitting the great humanitarian and philarthropist. Mr. STRAUS is still, happily, active in his work of love for humanity, and only recently he endeared himself warmly in the affection of his people by contributing a generous sum amounting to G.$100,000.00 to the Jewish victims from Arab outrages in New Judea. Mr. STRAUS will receive world-wide congratulations on the attainment of his 82nd anniversary, coupled with the prayer and hope that he may live long to enjoy the bliss of good health and realise the best dream of his life. Such a great soul working constantly for the betterment of oppressed humanity, will assuredly find life not a burden in old age; but an opportunity to rise higher in making his presence on earth felt for immense good to mankind. An author once said, "Life is but another name for action; and he who is without opportunity exists, but does not live." That sums up in a nutshell the life's voyage of Mr. STRAUS. He is great because he is sincere; he is great because he acts; he is great because he possesses a large heart—*leh tob* — and he will remain great because like SAMUEL, he towers above us all, great in body and noble in soul. We rejoice in the happy celebration of Mr. STRAUS on the 31st instant, and join his dear wife, family, relatives and countless friends all over the world in wishing him many happy returns of the day. "Life is a voyage," said VICTOR HUGO, and the voyage of NATHAN STRAUS' life is a happy one filled with unique gifts and blessings to all humanity.



HON. MR. NATHAN STRAUS.

Just as we write this affectionate tribute to Mr. Straus' happy birthday, we received a letter from him which breathes fine sentiments for our oppressed people. The letter from Mr. ITTAMAR BEN ABI, of which he enclosed a copy, may not have been intended for publication, but we take the liberty of giving it publicity in order to show our readers the many-sided activities of the Grand Old Man. The communication from Mr. STRAUS runs as follows:—

"NEW YORK CITY, October 29, 1929. 66 West 23rd Street.

"DEAR FRIEND,—I thank you for your letter of the 4th instant, and the kind sentiments you express therein. Our minds and hearts were so full of the terrible catastrophe in the Holy Land, that we did not send out Rosh Hashanah greetings to our friends this year. Otherwise you know you would have been one of the first to receive ours. Be assured that my wife and I highly appreciate your good wishes and heartily reciprocate them for yourself and your dear ones. We hope and pray with you that the recent horrible events in Palestine, will turn out a blessing in disguise after all. I am enclosing herewith copy of a letter I have received from the BNAI BENJAMIN. I know you will be interested to read of the remarkable bravery of these fine young men. Very cordially your friend,

"NATHAN STRAUS.

"Mr. N. E. B. EZRA.
"Shanghai, China."

[ENCLOSURE]

PALESTINE YOUNG AGRICULTURISTS ORGANIZATION.
Bne Binyamin, Central Committee.
TEL-ABIB, September 9, 1929.

Hon. NATHAN STRAUS,
New York City.

DEAR MR. STRAUS: We want to confirm herewith the cable we sent you as the reply to your generous contribution towards a defense of our boys. When the announcement was made to them a feeling of deep gratitude to you and to Mrs. STRAUS was expressed by all, for we cannot forget the interest you always took in a solid organization of the young Eres Israel colonists. You can rest assured that every penny of this money will be devoted to the aim so dear to both you and to us. You will be interested to know that this contribution of yours will go to the smaller and isolated colonies. Bear Tuvia far to the South, surrounded by Arab villages was protected by five men with five rifles (others having had no arms whatever). They made the finest stand against thousands of assailants killing sixty-four Arabs and wounding many more; only two of our men fell victims of the attack. We have many of such Beer Tuvias. Now thanks to your help they will certainly be able to defend their lives and property most successfully. This is not the time, as yet, to give a correct account of what has happened in these past two weeks of blood and terror. We are still in the midst of it, and every day brings a new calamity. We are by no means down-hearted. Suffice it to say that, in a general way, we have survived this most terrible crisis, most terrible catastrophe, with much courage and relatively few losses. Most colonies have not suffered. Jerusalem, Haifa, Tel-Abib and Tiberias were saved from destruction. Had we not had the unspeakable tragedies of Hebron and Safed, the Jewish Homeland would have felt this blow less keenly. Passing now to Natanyah, we are happy to inform you that although abandoned by order of the Government, the colony had suffered relatively little. The day before yesterday, the representatives of our organization went to Natanyah, despite the dangerous situation along the road, to meet the Arab chiefs there. The boys found their attitude toward the colony very loyal. We slaughtered sheep as an expression of grief, and swore amity and alliance expressing our deepest regret at the death of the Head of the Arab village, Cheiks Abu Saleh, who died at the age of 104 years due to grief because of the attacks of the Arabs on the Jews. Present at this memorable ceremony were our boys who have returned to work in a body. We are happy that in the very midst of this terrible reign of terror, we were able to lay the foundation for a new and real friendship with the Arabs. In this way we are able to insure the successful completion of what we hope will be one of the soundest and most beautiful colonies in Eres Israel. On that day we raised our glasses to yours and Mrs. STRAUS's happiness, and we wish to express our hope that we may see you among us again, in peace, in this beautiful surrounding, encircled by this group. With cheerful greetings from all our boys, as well as our own best wishes to Mrs. STRAUS and yourself for a happy Rosh-Hashana, we are, as always,—Your most devoted,

ITTAMAR BEN ABI.
O. BEN AMI.

ARABS JOIN IN TRIBUTE TO NATHAN STRAUS

TEL-ABIB, Oct. 25 (J. T. A.)

Arabs from neighboring villages participated in the laying of the cornerstone of the Jewish colony, Nathani, near Herzlia. The colony has been named in honor of Nathan Straus. The secretary of the B'nai Benjamin, organization of the sons of Palestine pioneers, in his address at the cornerstone ceremonies, dwelt on the excellent Arab-Jewish relations existing in this area. He paid tribute to the American philanthropist whose name has been given to the colony.—*The Jewish Independent.*

[*Continued from page 15.*]

venture to dispute the claim of the Jew to live freely in the land and develop according to his own ways, customs and traditions. The Jews have never been enemies to their neighbours in whatever land they lived. On the contrary, they gave freely of their spiritual and moral wealth, and all the nations benefited and seemed to appreciate the settlement of Jews in their midst. The misinterpretation of Zionism and wrong application of the Balfour Declaration are responsible for the misunderstanding of the real aims of Zionism. It is but an outward expression of the long, long hope and aspiration in a more practical shape and, with or without the Balfour Declaration, the settlement of the Jews in the country had begun long ago, animated by the same desire, and buoyed up by the same hope of being the vanguard of the later incoming mass. Nothing new was created thereby, but in accordance with the changes which time and circumstances are bringing about in the political aspect of the world, the ancient claims have been readjusted, not with any hostile intention, not with any adverse purpose, but simply for the desire of feeling themselves free again in the land of their fathers and to re-establish the light that once shone from Zion. Times will change again, waves will subside, but rocks will remain, and the banner which has been lifted up to the nations will again flutter upon the heights of Zion.

FLAG DAY AT THE ROTARY CLUB

ZIONIST FLAG AMONG THE 14 NATIONS PRESENTED BY CHILDREN WEARING GARB OF NATIONALITY; MISS SADIE BLOCH REPRESENTS NEW JUDEA.

The flags of the fourteen different nationlaities which constitute the Rotary Club of Shanghai were presented to the President, Mr. C. Bos, on behalf of the respective national members of the club at the international tiffin at the Astor House on the 19th ultimo. The ceremony was colourful and the whole proceedings were marked by the greatest enthusiasm as children, dressed in national costume made the presentation of the flags to the accompaniment of national anthems. The flags were placed in a stand according to the seniority of membership in the club the stand later being placed behind the President's chair. It was generally conceded that the function was the most successful in the history of the local Rotarians and the attendance, which was highly international, constituted a record. Various consular officials were present and Dr. C. T. Wang, Minister of Foreign



MR. M. S. BLOCH



MRS. M. S. BLOCH

Affairs, travelled from Nanking especially to be present at the function. Amongst those who were present were Mrs. R. E. TOEG, *President* of the Shanghai Zionist Association), Mrs. M. S. BLOCH, Mr. and Mrs. N. E. B. EZRA, and Mrs. RAPAPORT of Harbin. The tables at which the children were seated with officials of the country to which they belonged were arranged in a hollow square along one side of which were seated the President and official guests. Each boy or girl was dressed in national costume in front of the flag of their country, the pretty white and blue of New Judea and the kimono of Japan contrasting with the more sombre dressing of "John Bull" and "Young China". The gathering was a sort of a league of nations. The invitations issued were chraacteristic of the Rotary Club. The Editor of ISRAEL'S MESSENGER was favored with a special text:—

"December 19th is celebrated by the Shanghai Rotary Club as International Day and this year members belonging to the fourteen nations represented in the Club are presenting their own national flags to it. These will be placed in the flag-stand, donated by Mr. M. S. Bloch, by boys and girls dressed in their own national costumes, and will stand as a permanent feature of our future meetings.

"Your nation is amongst those represented in the Club and we should feel much honoured if you and your wife would attend the tiffin on that day. We should also be very glad if you would come prepared to address a few words to the Club."



H. E. DR. C. T. WANG,
Minister for Foreign Affairs of the Nationalist Government. Conceded to be one of the best known and most capable diplomats in China.



MR. C. BOS,
President of the Rotary Club of Shanghai. Promoter of international peace and goodwill.

THE CHAIRMAN'S ADDRESS

Mr. C. Bos delivered a remarkable address breathing a spirit of brotherliness to all. He was listened to with rapt attention by the large audience. We publish it *in extenso* because the message of peace and goodwill which it contains appeals to the ideals for which ISRAEL'S MESSENGER stands. The address follows:—

LADIES AND GENTLEMAN, Fellow Rotarians:

This is our International Day. I feel both pleased and honored in being called upon to welcome you in the name of this Club and to explain to you the significance of this brilliant gathering. My special gratitude goes to the ladies who have come in such numbers to grace this meeting with their presence.

PROMOTION OF GOOD WILL

It is the Sixth object of Rotary International to promote good will, understanding and peace among the nations of the World. Rotary is a movement directing our hearts towards peaceful and harmonious relations with our neighbours. Rotarians do not believe in the unscientific theory that mankind is divided into a number of creeds unmixed and unmixable and poles asunder in spiritual endowment. We believe in the spiritual and economic co-operation of the nations of the world.

Rotary enjoins upon us to love our countries and we are interested in everything pertaining to good citizenship; but from the realisation of our own pride of land, we advance further and understand a similar pride in other nations. This understanding leads us to think of the entire human race as a great familiy with each member working towards a common goal—which is human sympathy and solidarity. Rotary receives within its kindly folds Christians, Jews, Confucians and Buddhists, but we are one in the belief that our God is rather of all men. The spirit of our religion is not nationalistic or racial, but universal and inclusive.

IDEAL OF HUMAN BROTHERHOOD

And we rejoice in the fact that gradually the artificial barriers of race, nationality, religion and tradition are everywhere crumbling. The fierce passions begotten by the last war are slowly but steadily subsiding: the iron bitterness which had sunk into the national souls is giving way to the more spontaneous feelings of friendship and toleration. Nations realise that they simply have to live together on this World which is shrinking every day owing to the wonderful progress in the means of communications. The conviction is gaining ground that no one nation can live unto itself and that the sooner we adjust our minds to the necessity of co-operation, the better it will be for all concerned. Every nation has learnt or is learning that in co-operation and in friendly intercourse lies our interest and that hatred, violence and mutual destruction are insanity and suicide. Recently I read in the *North China Daily News* that Herr Hashagen, Commander of a German submarine which sank 32 ships during the war went to England recently to be the guest of



Fourteen nations were represented the Rotary Club ride at the Astor House in observance of the International Day. In the picture can be seen the children of the 14 countries with their national costumes, while the 14 nationals flags are seen in the background. [*Photo Courtesy The China Press.*]

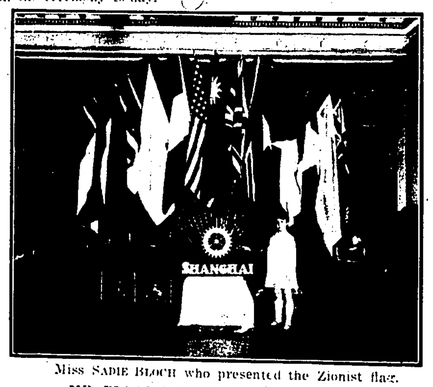
the British Commander Norman Lewis of a mystery ship whom he had captured in a seaight off Ireland in 1917. They both spoke at a League of Nations peace meeting, and Commander Hashagen said "When Commander Lewis was captured twelve years ago, neither of us could have guessed that we should speak together to support the World movement for peace." Herr Lissaurer, the author of the war-time "Hymn of Hate" declared recently in an interview that he realises to-day that it would have been better for him to have expressed his anxiety in a Song of Love towards Germany other than in the negative Song of Hate against England. "It is painful to me," he said, "that my name is now associated with ideas of death and destruction." Those examples out of hundred others are symbolic of the change of mind observable among the nations who were enemies during the last war.

CULTIVATION OF A WORLD MIND

Shanghai, by reason of its multilateral and international contacts is in the nature of things a favorable ground for the cultivation of a World-mind. This great city is in an excellent position to see the necessity for co-operation between peoples of different nations. In the heart of its population, composed of 30 nations living peacefully together, stirs the love for the country that gave them birth, but also the latent urge for the universal brotherhood of man. Here, indeed, we feel the necessity of applying the dictum of VICTOR HUGO: "To serve our own country is only the first half of our duty; to serve humanity in general is the other half." The two halves, far from being in conflict, complete each other."

It is therefore a cause for pride and pleasure to me to welcome you here under the aegis of Rotary, in order to emphasize our common desire for good will, understanding and peace, and every one of my fellow Rotarians addresses to you through me the heartfelt wish "My country with yours for the peace, happiness and prosperity of mankind" (applause).

Mr. BOS: LADIES and GENTLEMEN and fellow Rotarians: I will ask Mr. HAWKINGS, chairman of the Entertainment committee, to explain the ceremony to-day.



Miss SADIE BLOCH who presented the Zionist flag.

MR. BLOCH'S GIFT OF FLAG-STAND

Mr. HAWKINGS: CHAIRMAN CARLO, LADIES and GENTLEMEN and Fellow Rotarians—It may interest you to know how this interesting function to-day came about. We have represented in Rotary here fourteen nations and we have a few flags of these nations, but not all and we thought that it would be nice to have all the flags of the countries represented and present them in a formal ceremony. Mr. Bloch kindly presented the stand for the flags, and we decided to have a young representative of each nation present the flag, the ceremony is a very simple one, the national anthem of each nation will be played and the representative will then present the flag to the Chairman, after which it will be placed in the stands. There is no question of seniority in Rotary, but as we are here in China, China has the place of honor in the center of the stand.

The following are the flags and the young representatives that presented them:

China—MASTER LAM.
United States of America—Master DOUGLAS SMITH.
Great Britain—Master DONALD MARSH.
France—Miss FRANCOISE DE PAC DE MARSOULIES.
Switzerland—Miss ROSEMARIE TONKIN.
Japan—Miss KUSAKARE.
Czechslovakia—HELENA SCHOCHLER.
Italy—SYLVIA BOS.
Irish Free State—Miss JOAN JOAN FENTON.
Germany—Miss URSULA BEHREND.
Jewish—Miss SADIE BLOCH.
Netherlands—Miss ANGELA VERRIJN STUART.
Canada—Miss GLORIA OSBORNE.
Austria—GERTRUDE HORRACZ.

MR. BOS: LADIES and GENTLEMEN and fellow Rotarians. We have with us to-day one of our oldest and most distinguished Rotarians and I will ask him to say a few words to you. I allude to Dr. C. T. WANG who has come here to-day from Nanking with his wife to attend this meeting.

"FRIENDSHIP AND CO-OPERATION"

DR. C. T. WANG:—Chairman CARLO, fellow Rotarians, LADIES and GENTLEMEN: "I am very happy indeed to have been able to run down from Nanking in order to be present on this memorable and impressive occasion, the International Day, when the Flags of the Nations, represented by those members of the Club, are being presented to the Club. As we all know Rotary stands for worthy objects. Its sixth object is to promote International Frienship. As Chairman Carlo has already so well explained the purpose of this object, I will not take further time to dwell on it.

Those of us who genuinely desire to see mankind progress on the road of international amity and friendship, realize the importance of seeking ways and means to carry out this worthy object. It is one thing to speak of it but quite a different thing to do it actually. The Rotary Club aims to carry out its sixth object by actual deeds. You will see for yourselves to-day the happy family of nations as symbolized by the presentattion of Flags to the Club. By arranging them on a single stand, they represent unity of purpose striving for international co-operation and helpfulness.

We Rotarians not only seek to foster international friendship by such co-operation among themselves, but they also endeavor to enthuse and influence the community among which they live to act likewise. Or every possible occasion this spirit of interntionaal co-operation is translated into an actual deed. To give every possible aid to worthy causes in the community without drawing any national or racial lines, is effective means of bringing about international co-operatiion.

We all realise that a structure that is to last must be founded on solid rock. The rock on which international friendship is built upon, is made of two words: Justice and Equity. Without justice, there cannot be equity, without equity there is no peace, and without peace mankind will be reduced to the stage of constant warfare, suffering, destruction and ruin. When a question of controversy should arise among nations, the proper attitude to take is to know which is the just way to settle it without considering any sectional, national or racial interests. With justice will necessarily follow equity and with equity comes peace. When you have peace, then international co-operation is possible.

As a member of this great world organisation, which is now in existence in practically every nation of the world, I take pleasure to pledge before my fellow Rotarians and friends that I shall faithfully cause all my actions on the line of justice and equity, so that in the end may contribute my share, however small it may be, in the fulfillment of the sixth object of the Rotary Club, namely, to promote and bring about actual International Friendship and Co-operation. (Good applause).

MR. EZRA'S ADDRESS

Mr. N. E. B. EZRA:—CHAIRMAN, LADIES and GENTLEMEN:—

The pleasant little ceremony of the presentation of a flag to the Rotary Club of Shanghai which we have just witnessed, is a happy event in the history of local Zionism. As Hon. Secretary of the Shanghai Zionist Association. I have much pleasure in representing Mr. M. S. BLOCH during his unavoidable absence and congratulating him upon his thoughtfulness in presenting a Zionist flag to the Rotary Club. His charming little daughter dressed in the national Jewish costume has made a very smart appearance in making the presentation, and I am sure we are all elated at the thought that a little child could lead us.

Permit me to say a few words regarding the new flag which has just been presented to you. It has a history behind it. It reckons its date from the time when Israel was emancipated from Egyptian bondage and lived as a nation in Palestine. It consists of white and blue bands symbolising virtue and purity. It has played a great role in history and to this day it is looked upon as a symbol of Jewish unity and solidarity.

In ancient and modern times, the flag of all nations was held as an emblem of a country's desire to unite the people together and captivate their hearts. A flag—that banner in the sky—is always reverenced and venerated wherever it is raised: it arouses sentiments of loyalty and patriotism among the people. It tells a tale all its own. It whispers unto us a dream of hope, a day of bright and sunny future and warns us to remain loyal to the ideal for which it stands. Such sentiments stir the hearts of myriads of people whether on the battlefield or on the ploughfield. It has been said that love of country is more powerful than reason itself. We need not adduce any proof to prove this. It is proved by the attitude of all nations who respect their respective flags and cherish their possessions. A flag unites the people and makes them feel sweet and glorious to live and die for their country. Its one message stands unchallenged to this day. "United we stand—divided we fall."

The Zionist flag will henceforth be unfurled among the flag of other nations in the Rotary Club. You have given recognition to an old emblem, if not the oldest in the world; an emblem which stands for peace and goodwill, virtue and purity. I want to thank you for inviting us to take part in the ceremony and wish to assure you that the function to-day which has been so well attended will linger long in our memory and remain historic in the annals of the history of your Club and the Shanghai Zionist Association. (applause).

EDITORIAL NOTES & COMMENTS

PHILOSOPHICAL ADVICE

HILLEL, the Sage said, "Judge not thy neighbour till thou hast stood in his place." What a forceful dictum! Were we to follow HILLEL many a "neighbour" would be saved from being misjudged and his reputation from being sullied! HILLEL, was a student of human nature. He know man's weakness to misjudge his "neighbour," hence his philosophical advice.

CONSIDERATION FOR ANIMALS

"One ought not to sit down to table before seeing that his domestic animals have been provided with food," is a Talmudic injunction. This humanitarian law was practiced by Israel from time immemorial. It was not done at the expense of ill-treating our fellow-beings as is done by the anti-Semites of our age when they pretend to find fault with our Shehita! Pretending to prevent cruelty to animals they impose greator hardships upon human beings, in order to "prove" their liberalism! Such proneness to evil was not tolerated by our Sages of old. Israel's humanitarian laws were noted for their humaneness, both in the human and in the animal world.

'THE 'DAILY MAIL' AND PALESTINE"

Under the above caption, *The Jewish Guardian* opens a timid fusilade upon the anti-Semitic organ by saying, "We enter with real trepidation into a kind of controversy with the Daily Mail." Mr. MAGNUS is a great Biblical scholar. In his youthful days he must have come across ISAIAH chapter 33, verse 14, which says, "The sinners of Zion are afraid." (Well, we congratulate Mr. MAGNUS upon his timidity and nervousness when attacking the modern GOLIATH, for it is said, *Ashrey Adom m'pha' ed tamid wumakshey libbo yipol b'ra'a*, "Happy is the man that feareth always, but he that hardeneth his heart shall fall into mischief." (Proverbs, 28-14).

THE HANUCCAH BALL

Next week on the 8th instant, the Hanuccah Ball will be given under the auspices of the local Zionist Association "Kadimah" at the Majestic Hotel, and should prove an unqualified success. The Committee had worked hard for several weeks in selling tickets and arranging a nice programme, which we hope will give satisfaction to all those who patronize the Ball. It must be added that 40 per cent. of the net proceeds will be given to the local Jewish school Fund and the balance to the Jewish National Fund.

MR. LEO WISE AN OCTOGENARIAN

We are pleased to learn from our American exchanges that Mr. LEO WISE, until lately editor of *The American Israelite* has celebrated his eightieth birthday. Mr. WISE is a veteran leader in Jewish journalism and a fine writer. From the time of his father's death, the late Dr. I. M. WISE in 1900, Mr. WISE had been the editor and publisher of the *Israelite*. In the past we had often struggled to silence each other, and our controversies were conducted in a spirit of brotherliness and seldom marred by indulging in personalities. We enjoyed the many battles we had to put up with Mr. WISE and we are sure he will be pleased to recall them in his advanced age. We wish Mr. WISE many happy returns of the day and hope that he may live long to enjoy a life blessed with health and strength and happiness.

LABOR SYMPATHY WITH NEW JUDEA

Public opinion in favor of the Jewish People rebuilding their homeland has been well illustrated by a declaration made by Mr. ALBERT THOMAS, secretary of the International Labor Bureau of Geneva. Mr. THOMAS' weighty views should inspire confidence in the rank of Jewry and paralyze the hopes of those who think they can undermine Zionist strivings in New Judea. Happily, the recent outbreak by the Arabs has united Jewry on the Zionist question and there is every tendency to sink all differences of opinion and work for the common cause. The statement of Mr. THOMAS follows:—

"In spite of the painful happenings which have recently taken place in Palestine, I still retain the hope that the reconstruction of the Jewish National Home will peacefully go forward along the lines traced by the original text of the Mandate. I persist in the conviction that the future will bring about a closer union of the two populations, and that the Mandatory Power will endeavor to attain this aim, so desirable to all who have the best interests of the country at heart, by loyally keeping to the principles formulated in the Mandate."



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"OUR BELOVED COUNTRY"

O, may that Fatherland be still
Safeguarded by th' Eternal Will!
May Heaven prolong our times of peace,
And wider yet the bounds expand
Of our beloved Fatherland—DAVAAR.

LORD MELCHETT has set a vibrant musical phrase a throbbing when he referred recently to New Judea as 'Our beloved country' at the annual meeting of the Society of Friends of the Hebrew University. Our co-religionists the world over, we are sure, will admire the ingenuous way His Lordship has reminded them of their duty to the Land which evokes ancient traditions and hallowed memories. This elegant phrase was the cause of much titillation to Mr. LAURIE MAGNUS' over sensitive eardrums, and the sensation instead of soothing the pseudo-Zionist Chief in the British Empire caused much discomfort and nearly drove him to utter distraction. Contributing a few Notes on the subject, the Fleet Street Editor expressed 'a great liking for LORD MELCHETT' and an 'even greater liking for the University of Jerusalem' two mainstays of the Jewish National Homeland. "Not even these two likings in combination," writes *The Shomer's* spokesman, "enabled him to swallow without a grievance" LORD MELCHETT's reference to the national and musical phrase to which we drew the attention of our readers. It is once more an attempt of a whale to swallow JONAH, although only last month the process was somewhat reversed. Coming back to the subject, the pseudo-Chief arraigns LORD MELCHETT for using such an unpalatable phrase and pompously exclaims:—

"No man may lay claim to two countries, beloved or other wise, at one and the same time. Lord Melchett is a peer of England, and however devoted he may be—and he has given signal proofs of his devotion—to the cause of establishing in Palestine a national home for some Jews, his epithet seems to us a paradox of language not to say a solecism of sentiment."

Our pseudo-Jewish contemporary shows a lamentable lack of knowledge which we thought one could only expect from a biased Muslim contemporary. First and foremost we should bear in mind that the Palestine Mandate was ratified and is being administered in 'our beloved country' by England, the land in which LORD MELCHETT is a peer and a foremost business magnate. We hope that in the course of years, New Judea will occupy an honoured position and will be universally acclaimed as "our beloved country." Our pseudo-Zionist contemporary should not therefore give way to qualms and fears, and in justice to the outlook for the future we do sincerely hope that it will try its hands to further the cause of Israel's beloved homeland.

ZIONISM THE ROAD TO JEWISH SALVATION

The crisis through which world Jewry is passing is quite an unparalleled one in our history. There is not a single *bar Yisrael* who stands for his religion and mission in life, who is not interested and stirred by the happenings in New Judea. KOL Yisrael, that is, (Kohen, Levy and Yisrael) are interested in the outcome of the unfortunate conflict with the Arab world. The eyes of Jewry are focussed on their ancient homeland. Not 160,000 Eres Yisrael Jews, but seventeen million souls in *hus Parcs* are turning their attention and longing eyes towards the East from whence cometh the dawn! It is a state of affairs which offer no parallel since our national tragedy nineteen centuries ago. Jewry is strongly united in her endeavour to weather the storm and overcome the crisis. It is a question of life or death to us. It is easy for our Muslim friends to exclaim, "Annul the BALFOUR Declaration." That would mean calling upon the civilized world to strangle the soul of a nation and destroy her existence forever. No, we shall not listen to the voice of despair. The BALFOUR Declaration is a blessing to the Arab as well as to the Jewish nation. Both will continue to derive advantages therefrom which will enrich the world and contribute much for the progress of our civilization. Judaism and Islam will not separate and live at dagger ends. That would be a suicidal policy. We shall yet conquer the recalcitrant Arabs on our side. Happily, the advanced elements of the civilized world are sympathising with us. They understand us. They have faith in us. They realise that we have strength enough to outwit the evil machinations of the busy-bodies. In Jewry there should be no more division. There should be a tendency to re-adjust our views and our activity to the stern realities which confront us. "Save what can be saved for the peace of those present as an asset for the future," is a striking message sent us by a leading Zionist thinker in the rank of Anglo-Jewry. That is an ideal policy. Zionism must be our guiding star leading to Jewish salvation. Anything else is secondary for the moment.

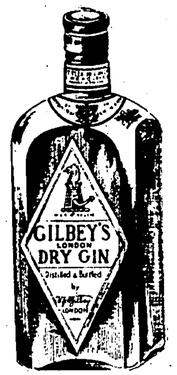
ARABS HAVE 4 HOMELANDS; Jews But One That Is To-Be

We have before us some interesting clippings from the Anglo-Indian press, which help us to see in what light the Arab-Jewish imbroglio is regarded by our Muslim friends. The manner in which it is treated leads one to infer that the very life and soul of the whole Arab nation is at stake. But we shall help our readers to see that the very opposite is the case. Not the Arabs but the Jews stand to suffer if the BALFOUR Declaration were annulled and wrecked. The Arabs have four homelands of their own, while the Jews have none so far. The Arabs are showing unreasonableness by resisting the Jewish ideals of a homeland and in this they are not going to succeed. Their attempt to show that the BALFOUR pledge is destroying their nationalism will not be supported by facts. We would draw the attention of our readers to a brilliant address delivered by Rabbi Dr. STEPHEN S. WISE of New York, last month in the course of which he ridiculed the idea that the Arab world is about to be strangled owing to the BALFOUR Declaration. Says DR. WISE:—

"The question has been asked: Why does not Great Britain keep its promise to the Arabs as it has kept its promise to the Jews? My answer is—Why does not Great Britain keep its promise to the Jews? Great Britain has honored its compact with the Arabs in the observance, not in the breach. We have an unfulfilled promise. Before the war, the Arabs were abject serfs, without status in the Turkish Empire. To-day, Arabs have a kingdom of their own in the North in Iraq. Arabs have a Mandatory government of their own in Syria, under France. Arabs have a kingdom in the Hedjaz. Arabs have another mandated territory in Transjordania. Those Arabs to-day are free. England freed them politically, and we Jews freed them economically."

We commend the above irrefutable facts to our Indian Muslim friends and the Anglo-Indian press, which is showing a biased tendency to side with the latter. We ask them not to be hasty any more in their condemnation of the BALFOUR pledge. A Jewish Homeland in New Judea will be a sister nation to Islam. Both the Jews and the Arabs can play a good role in hastening the kingdom of ALLAH on earth. We are convinced that our Muslim friends in India are excited over nothing. They were told by the Grand Mufti that the Jews had sinister designs upon the Mosque of Omar, that bombs were actually hurled at the holy Mosque and that thousands of Arabs were killed by the Jews! Now that these myths have been exploded to the four winds of heaven, we call upon our enlightened Muslim friends in India to disabuse their minds regarding Jewish aggression which is a fiction of the imagination. They should now show calmness and reasonableness to understand the Jewish mind. We would draw the attention of our Muslim friends all over the world to the manifesto issued by the Jewish literary men in Palestine published elsewhere in this issue. Such a thought-compelling and thought-provoking document should arrest the attention of all the civilized people on earth and impel them to give heed to the appeal to enthrone reason over treason. We want the truth to be known and revered. "Truth is to be loved," says CARLYLE, "purely and solely because it is true." We shall yet live to see the day when our Muslim friends will be disillusioned!

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"THE CHINA PRESS" INAUGURATES A JEWISH PAGE

CONGRATULATIONS to *The China Press* for inaugurating *The Jewish World* in its pages every Friday, which is replete with Jewish news and views. We are sure this venture will attract many readers and be the means of imparting first hand knowledge of Jewish happenings throughout the world. Who more than than the secular Press can disseminate a wide sense of culture among its readers? We see everywhere a growing spirit towards a friendly attitude of one creed for another, and the secular Press can do much to propagate the ideal of brotherhood among men of all creeds. The Jews have suffered most in the past when every villain was described as a Jew in the Press, while the Jew who achieved success in art, science, culture was passed off as a being who belonged to the country of his adoption! From this point of view *The China Press* will correct a great wrong. In the past few years, *The China Press* has made great strides and its steady growth and commanding position reflects much credit upon Messrs. ARTHUR and THEODORE SOPHER who bid fair to become the OCHS of the Far East.

"HANDS OFF"

The Arab world was agog a few months ago. Bagdad, Damascus, Constantinople and other centres have asserted their rights. The Jew in these countries was warned not to show any sympathy with his brethren in New Judea, nor collect funds for their relief. Being in the minority and enjoying the "protection" of the Arab Empire, the Jew had to be submissive and turn his other cheek as well. In some cases he had to show himself that he was more loyal than the Pasha. He even went to the length and breadth of denouncing his own brethren and expressing warm sympathy with the country in which he is tolerated. In Bagdad a great demonstration was held by the Arabs and hot-fire speeches were delivered. We have before us some clippings from the *Bagdad Times* of August 31st, which throw interesting sidelights on the agitation to arouse the fanaticism of the gullible populace. We are told that MUZAHIM BEG PACHACHI (formerly Iraq Diplomatic Agent in London) condemned the Zionist Movement, and prophesied that it would end in failure. He appealed to the public to maintain order. The climax was reached when one of the Ulma thanked the speakers for their advice, and said that "according to the precepts of the Prophet MOHAMMED the Jews should be under he protection of the Moslems." We are really thankful for this solicitation and know not how to repay this kindness. But surely there must be a limit to it. Who likes to be a guest always and not a *ba'al habayith?* Is it not a curse to be always invited to sit on the tables of other people? The Talmud tells us that those who constantly enjoy their neighbours' hospitality are among the greatest failures on earth. To them the world must be as dark as it could possibly be. To be always under "the protectioin of the Moslems" is a form of slavery which the Prophet MOHAMMAD could hardly think of, and least of all by our Moslem friends of this age. Jews want to be placed upon an equal footing in the world. They can command this when they are recognized as a nation in their ancient homeland and not otherwise. They want no "protection" of any kind. That is an insult to the intelligence of a people who stand high in world civilization. We would ask our Muslim brethren to release us from "the precepts of their Prophet MOHAMMAD." We resent being under the yoke of any nation on earth. The world is not drifting or shifting from its moorings. Mankind must ascend. Jews must regain their nationhood, honour and dignity. We must solve our own problems in our own way. Hands off!

THE 'WHITE PAPER' TO BE ANNULLED

The Zionist Record of Johannesburg, publishes the full text of resolutions submitted by the Union Government to the British Government, as expressing the views of the Executives of the South African Jewish Board of Deputies, the S. A. Zionist Federation and the S. A. Revisionist Organisation. Among the resolution we notice the following:—

"That in view of the Arabs not recognizing His Majesty's Government's undertaking in regard to the establishment of a Jewish national home in Palestine, the 'white paper' issued by the Colonial Office in 1922 on this subject be annulled."

We are pleased to observe that there is a growing demand for the annullment of the 'white paper' which, we believe, has caused a great deal of confusion and trouble in New Judea. The foes of Zionism have made capital out of it and made frantic efforts to becloud the real issue. The 'white paper' was undoubtedly intended to placate the Arabs and make them believe that the original intention to found a Jewish Commonwealth in Palestine had been abandoned. Of course, it was most unwise to pursue a weak and vacillating policy, and whoever was responsible for it must now realise the folly of it. We hope that the British Government will annuil the 'white paper'. The Arabs mistrust it and the Zionists do not even refer to it, save to laugh at the seriousness in which it is treated by the pseudo-Zionist journal in London.

REASONING TOGETHER

Current History (New York) for November contains a striking summary of the Jewish side of the Jewish-Arab outlook from the pen of Mr. MEYER W. WEISGAL, secretary of the Zionist Organization of America and Editor of *The New Palestine*, being a reply to an article contributed in the same issue by AMEEN RIHANI, a Christian Arab who makes an effort to present the Arab case. We are pleased to note that the two sides of the case have been presented in the same edition of *Current History*, which should go a long way to enlighten the world with the real situation. The points selected for detailed reply are:—

1.—That promises have been made by Great Britain to the Arabs regarding the establishment of a United Arabia, which have not been fulfilled, and that Palestine is part of this unfulfilled promise.

2.—That the Jewish claim to Palestine, based on historic association, is no claim at all.

3.—That Palestine cannot absorb a larger population than the one it holds to-day, and that the Arabs are being edged out of the country.

4.—That the Balfour Declaration must therefore be withdrawn and a constitutional government set up.

5.—That political and economic security are not essential for the Jews in Palestine, since they should be satisfied with a "spiritual center"; that Zion in any event is a "state of mind" and not a geographic or political or economic unit.

6.—That the Jewish destiny is everywhere in the world save in Palestine.

7.—That, hence, new immigration of Jews into Palestine must be stopped.

MR. WEISGAL replies to the first point by showing that promises during the war were contradictory and hasty, and in any event the promises claimed by the Arabians are more than three-fourths fulfilled by the creation of the Arabian kingdoms of Iraq, Mesopotamia, Hedjaz and Yemen, which embrace more than three-fourths of the Arabs; and what war promise has been more than three-fourths fulfilled? Would that Jews could gain this much and even less in order to run their national life smoothly! In addition to the fact that fifty-one nations recognize the Zionist claim to New Judea, this claim is based on the historic right of a people to the country that gave it nationhood, culture, language, religion, customs and traditions. The Jews have never surrendered their claims to their ancient country, but on the contrary have always affirmed them. Mr. WEISGAL in his brilliant summary shows that New Judea can easily support three million people; the BALFOUR Declaration, which protects the Jewish settlers in the integrity of their institutions, is indispensable; spiritual centers cannot exist in air, but must be the product of a civilization, hence the need for political and economic security; an Arabian Jewish *entente* is possible now as it had been true in the past; the development of Jewish life has in no way prejudiced the welfare of Arabians. As stated above, we are pleased to see that steps have been taken to appeal to reason, and find ways and means to reconcile each other. Jews have nothing to lose but everything to gain by having a round-table conference and we certainly do not despair of the future. There is still one way out: an *entente* between the Jews and the Arabs. Both these sister nations should unite together and work for a common cause. We strongly advise our readers to order a copy of *Current History* for November, from the local bookstores and study the two viewpoints presented therein.

THE LABOUR GOVERNMENT AND WORLD PEACE

The recent visit of the British Prime Minister, Mr. J. RAMSAY MACDONALD to the United States has gone a long way to further cement the friendly spirit that existed between the two great nations of the world. We are told that not a single false note marred the atmosphere of that memorable visit. Indeed the conference that took place between the eminent British Minister and the Chief Executive of the American Nation was held in the rustic seclusion of Mr. HOOVER's camp on the Rapidan River. The President and the Prime Minister were said to have sat on a log and dangled their legs over the rapids, and this incident was made capital of by American newspaper cartoonists. Mr. MACDONALD speaking before the Foreign Policy Association in New York said, in part:—

"But it was this informality, the laying all our cards upon the table, this coming close up to each other and talking as man to man, expressing our responsibilities to each other, metaphorically turning a log such as was portrayed and drawn by one of your cartoonists, a log in the midst of smiling nature, prattling brooks and autumn tinted trees into a common seat of authority, I holding your President from falling in, he holding me from falling over, symbolizing the relationship that we were trying to establish and to keep on political matters."

The present Labour Government has gone a very long way to further the cause of world peace, and in its sincere desire to inaugurate a new era beneficial to the whole world, it has won the admiration of all races and creeds. The very idea of peace is dear to the heart of the Jewish Nation, for was not this germ idea nurtured and broadcast by Israel's seers and sages of old? Is it not significant that the British people have accepted the idea that now more than ever is peace necessary for the world? And is not the British people following the precepts of the Book of Books? It was prophesied by HAGGAI that "the desire of all nations shall come to pass" so is it not opportune to make that "desire" conform with all that is noblest and best in life?

A GREAT MISTAKE TO SLACKEN

MAJOR DANIEL HOPKIN a labour member of Parliament, has contributed a timely article under the above caption to the *New Palestine* of November 15. He tells us that during his visit to Italy, the sad news of the Palestine riots reached him so that he left for that country in order to determine for himself what caused the unfortunate conflict that plunged the whole land into a period of lawlessness and anarchy. The trip according to the writer, was made 'with an open mind' and that he was 'quite prepared to come to any conclusion which could be justified by sound evidence'. This makes MAJOR HOPKIN'S survey a valuable one and which should be brought to the notice of every impartial observer. The writer left no loophole open and interviewed the High Commissioner, the Grand Mufti, leading Christian Arabs, members of the Zionist Executive and members of the local administration in order to collect every available shred of evidence. Reviewing the period in which those awful and gruesome murders took place, the MAJOR writes that he searched his best "to find any justification for these murders and found none, absolutely none." In fact he made it abundantly clear to the Grand Mufti and the Christian Arabs 'that nothing they had told him could excuse these brutal murders'. The Arabs try to make out that the whole cause of the outbreak is centred round the wailing wall. On the other hand MAJOR HOPKIN authoritatively writes from first hand information that the real cause of the trouble was political. He also finds that the 'British Administration was weak and lacked foresight', and this brought about the catastrophe. As much as we admire the impartiality and justice that is brought to bear upon the views projected by MAJOR HOPKIN in *The New Palestine*, we have still greater admiration for his advice to world Jewry where he predicts that it "would be the greatest mistakes to slacken in their efforts towards Palestine." In the meanwhile our people are patiently-awaiting the findings of the Commission of Enquiry which is at present sitting in Palestine. Those of us who have followed the daily reports of the court will find that unfortunately the government of Palestine have not done their best to suppress the lawless elements that have been on the rampage with such disastrous effect on human lives and property. The administration in Palestine is striving its utmost to shift the blame from off its shoulders on to a scapegoat, and in trying to confuse the issues we believe that it is making it evident to the world that it is drawing still nearer to the dangers of the shifting quicksands of blame and responsibility.

TRIBUTE FROM FAR-OFF SOUTH AFRICA

The Star, a leading daily publication in Johannesburg, in its issue of November 7th, reviews our Silver Jubilee edition of April last, and pays us a compliment which we very much appreciate. Says *The Star*:—

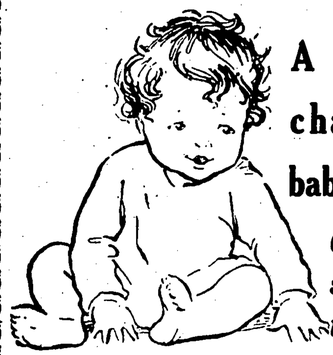
"Mr. EZRA, of Shanghai, is known to Jewry all over the world as the editor of ISRAEL'S MESSENGER, one of the brightest of Jewish periodicals published in English. This international monthly not only reflects the current of Jewish life in the East but in all parts of the world, and it has rendered notable service to the cause of Zionism ever since it was founded 25 years ago. The silver jubilee number, of which a copy has just reached us, contains congratulatory messages from celebrated compatriots in all parts of the world, including our own chief rabbi, Dr. J. L. LANDAU, who writes that he is quite able to realise the difficult and enormous task of Mr. EZRA when he established his journal in the Far East like a high lonely tower from which he valiantly fought the battle of the Lord. ISRAEL'S MESSENGER has seen many changes in the life and politics of China and numerous illustrations show the modernity and beauty of the buildings that have recently been erected in Shanghai, many of them being due to the enterprise of Jewish citizens of that city. One of the newest and most imposing erections bears the name of SASSOON House. There are synagogues and several important Jewish institutions and associations in Shanghai. ISRAEL'S MESSENGER shows that the Jewish residents also participate to a considerable extent in the social and cultural life of the city."

NEW SECRETARY OF THE I.O.B.B.

B'nai B'rith Magazine for November announces the appointment of Dr. L. M. RUBINOW as successor to the late Dr. BORIS ROGEN. Dr. RUBINOW is acclaimed to be a fine scholar and a gentleman and a widely known social worker. We wish him every success in his new field which we are sure he will cover with glory. While on the subject, may we express a hope that in the not distant future Dr. RUBINOW will be delegated to Shanghai and other countries in the East, to organize Lodges and make the ideals of the brotherhood better known and appreciated than is now the case in Shanghai? The presence of Dr. RUBINOW will inspire much confidence in the work of the I. O. B. B. and set the house in order. There can be no real unity of aspirations unless there is a clear understanding of the lofty ideals for which the Order stands.

AN IDEAL LEADER OF THE I.O.B.B.

A banquet has been tendered to Mr. ALFRED M. COHEN, President of the I. O. B. B. in Cincinnati on the occasion of the celebration of his seventieth birthday, to which we referred in our last issue. Mr. COHEN made a characteristic speech on the occasion, since few remained unmoved by his words:—"If I have been able in some slight measure to requite the favours that have fallen to me, I have only done my duty, nothing more than that, and no thanks are due me. Rather should I be condemned if I had failed to do what I could.... If to-night I could recall the days, the weeks, the months, the years that in my humble way I have given to the service of my fellowmen, and I could exchange them for the dollars that would have come to me for devoting them to purposes that would have yielded me material gain, take my word for it, I should say, 'No, I am satisfied with my bargain just as it is.'" Mr. COHEN is a leader *par excellence*; he understands and practices the lofty ideals for which the I. O. B. B. stands.



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CORRESPONDENCE

GREETINGS FROM LORD MELCHETT

Editor, ISRAEL'S MESSENGER.

DEAR SIR, On behalf of LORD MELCHETT I beg to acknowledge receipt of your letter of 20th September, in which you were kind enough to enclose a copy of the extra edition of ISRAEL'S MESSENGER. LORD MELCHETT is very grateful to you for it and for your kind wishes for the New Year.—Yours faithfully,

I. NORWAY DAVIES.

LONDON, 23rd October, 1929. *37, Lowndes Square, S. W. 1.*

THE WIZO

Editor, ISRAEL'S MESSENGER.

DEAR SIR, Kindly insert the following list of members of the Women's International Zionist Organization in your esteemed journal and oblige—Yours truly.

VERA LEVY,
Hon. Secretary.

SHANGHAI, 4th Dec. 1929. *50, Av. du roi Albert.*

List of members whose subscriptions have been received for the year 1929:—

Mrs. D. E. J. Abraham, Mrs. R. D. Abraham, Mrs. D. C. M. Aranovsky, Mrs. M. S. Bloch, Mrs. J. Behar, Mrs. Ed. Ezra, Mrs. E. M. Ezra, Mrs. N. E. B. Ezra, Mrs. H. Gensburger, Miss Vera Gensburger, Miss Vera Gensburger, Mrs. Victor and the Misses Mackie, Irene and Sunny Gensburger, Mrs. H. Hayem, Mrs. A. Hillaly, Mrs. J. M. Joseph, Mrs. R. M. Joseph, Mrs. Ellis Joseph, Miss R. Judah, Mrs. J. Kopelman, Mrs. H. Kammerling, Mrs. H. Kammerling, Mrs. E. S. Levy, Mrs. N. S. Levy, Mrs. Sidney Levy, Miss Mozelle Levy, Mrs. A. E. Moses, Mrs. M. J. Moses, Mrs. D. M. Nissim, Mrs. Ed Nissim, Miss M. Perry, Mrs. Albert Sopher, Mrs. A. Sophiere, Miss R. Sopher, Mrs. R. E. Toeg and the Misses Nora and Dora Toeg, Mrs. S. E. Toeg.

SHOGUN SAKAI'S DISCOVERY

Editor, ISRAEL'S MESSENGER.

DEAR SIR, I was most fascinated by the Rev. Sakai's account of the Magen David in Japan. It may interest your readers to know that this symbol also appears in the Brahmanic conception of the Creation and therein stands for the Light which followed upon the spoken word of the Lord. The Magen David is universal in use and is found upon Moorish and Arabic coinage and pottery, in Kabbalistic literature, even on Irish China; whilst it is mentioned in the mediaeval atmosphere of Goethe's 'Faust' as a charm employed against the devil. It is curious that in Japan the word 'JU' should stand for the number ten, for ten, in all mystical numerology is the number of God. Nine is the highest human number and ten the God number. There is no higher and even a million is just ten with a few added naughts in esoteric arithmetic. Another point of absorbing attractiveness is the fact that 'Ju' is the phonetic equivalent of 'Jew'. If we are the God-nigglers we are indeed the Chosen Race! Is the word 'J', which in Japan and China is used for many emblems of longevity, philologically connected with 'Ju' or ten? For Israel has verily been *mayyim hayyim*, the living waters, and survived most of the nations and empires of the past.—Yours very sincerely,

REGINA MIRIAM BLOCH.

LONDON, 19th October, 1929, *88 Duke's Avenue.*

A GOOD SUGGESTION

Editor, ISRAEL'S MESSENGER.

DEAR SIR, You are no doubt aware that early next year His Highness Prince TAKAMATSU is about to proceed to England. May I suggest that you try your best to induce His Highness to visit Palestine, so that he may see the wonderful progress that has been made by the Jewish People in their country in spite of the many drawbacks with which they had to contend. I believe the best way to arrange this is for Dr. CHAIM WEIZMANN to approach His Excellency MATSUDAIRA, the Japanese Ambassador in London, who will no doubt arrange the itinerary. If this plan could be consummated it would be easy for me to organize here a Jugeo-Japan Society, which is a dream of my life. In the past I met with some opposition from the small band of anti-Semites here, but to-day little is known or heard of their opposition. To my mind, we can achieve better relations if the Prince were induced to visit your New Homeland, now undergoing rapid transformations under the sturdy band of pioneers. I shall never forget the inspiring devotion of the latter seen by me during my visit to New Judea last year, and no doubt the future of your ancient country is thoroughly safe when your young men are strongly imbued with nationalism, which is the best means of achieving success.

Ere I close this, I want to draw the attention of your readers to another discovery made by me lately, which goes to show that MOSES your Law-giver stayed in Japan twelve years, married a Princess and had three daughters. They took an air-boat and landed at Bolongna, Italy, via Mount Sinai and handed the Second Decalogue. I shall furnish you the detail after translating the document in English.

SHOGUN SAKAI.

TOKYO, November 26, 1929.

IMPRESSIONS OF NEW JUDEA

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have to thank you for the copies of ISRAEL'S MESSENGER which you have sent me. I was gratified to see that your paper is well-known here. I hope you have received the newspapers which I sent you previously. Herewith is a copy of the *Davar*; it contains a pathetic account of a visit to Hulda which suffered badly during the Arab uprising.

We have visited the new hospital in the "Emek" popularly spoken of as the Shanghai Hospital. It stands on Gibeath Hamoreh, near Ain Harod and Afuleh, and commands a wonderful view of the valley and mountains. Surrounding it can be seen about a dozen colonies. Dr. HERSHOVITZ has been good enough to take us round through the interior of the hospital, an institution that is modern in every respect. We had, thereafter, the pleasure of accepting Dr. HERSHOVITZ'S kind invitation to lunch, which we enjoyed thoughly, in the old hospital at Ain Harod—one of the three great co-operative settlements (Kevutsoth) of the "Emek." We passed a most interesting day altogether having also been shown the children's quarters of the "Kevutsa" where they are taken complete charge of, in separate dormitaries, according to their ages. I have been favored with a visit from Mr. PERLESON, an official of the "Kupat Holim" who intimated that he was forwarding to Shanghai some photographs and other particulars of the hospital which is to be opened on the 5th. prox. With kind regards. Yours sincerely,

I. A. LEVIS.

JERUSALEM, 30th October, 1929.

TOURISTS' SEASON SAFE IN PALESTINE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Normal conditions having been once more restored in Palestine we consider it urgently necessary that every effort is made to increase and strengthen the tourist traffic. In this connection it may be worth pointing out that even during the actual disorders communications with abroad were never once severed. By steamer and by rail tourists and other travellers entered the country and left it freely. It is interesting to note that in the early stages of the disturbances a group of Italian tourists was in Palestine travelling all over the country and paying particular attention to the Jewish settlements. The trip was carried through strictly according to programme and to the entire satisfaction of the tourists. Within the past few weeks the number of tourists has risen considerably and in not a single case has the visit been marred by any untoward or unpleasant incident. At the present moment it may perhaps not be possible to foretell with any degree of certainty whether the recent events will in any way interfere with the forthcoming tourist season in Palestine. Indications, however, point to the contrary. The customary cruises, for instance, will take place as usual. In not a single instance has any alteration been thought necessary, nor have any hotel reservations made as usual long in advance by the big tourist agencies, been cancelled. Whilst we are thus in a position to assure the would-be tourist that it will be as safe for him to come to Palestine as it was prior to the disorders, we would at the same time insist on the great importance and desirability of extending the tourist traffic. From the economic point of view, the Yishub has suffered much from the disturbances. A good tourist season would be calculated considerably to relieve the situation. Moreover, great benefit would accrue to the Zionist movement as such from the visit of as many friends of our cause as possible, so that they could see with their own eyes that the Yishub has remained intact and is prepared to continue the upbuilding work with greater energy than ever. We therefore appeal to you:

(1) To circulate this communication as widely as possible and to have it published in your esteemed journal.

(2) To remain in contact with the undersigned, to inform him of the steps taken or contemplated towards the achievement of the object in view, and to avail yourself of the advice and assistance of the undersigned institutions. With Zion's greetings,

ZIONIST INFORMATION BUREAU FOR TOURISTS
N. LOEWENSTEIN.

JERUSALEM, 30th October, 1929. P.O.B. 485.

TEL HAI FUND

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The Directors of Tel Hai Limited would be grateful for the publication in your columns of the enclosed appeal on behalf of the Tel Hai Fund.—The appeal is such that it is of extreme importance that it should be brought to the full notice of the Jewish and general public, and I am hopeful that you will assist us by granting us the hospitality of your columns.

Thanking you in anticipation for the publication, I am, Yours faithfully,

A. ABRAHAMS.
Secretary, Tel-Hai Limited.

LONDON, 24th October, 1929.

THE APPEAL TO THE JEWISH PUBLIC

The recent Palestine disorders, resulting in the murder of Jewish settlers, are but one link in a long and terrible chain of similar events, beginning at Kishinev in 1903 and ranging on its way to Jerusalem, Hebron and Safed, through many other cities and countries. The main lesson of all these events is always one and the same: Physical training should be an essential part of modern Jewish education. Sports are now a not infrequent feature in Jewry; yet, in order to be properly organized and unified, this movement needs a [illegible] basis. This is the purpose of [illegible] Limited, a Central Fund for promoting [illegible] physical training and all the lawful [illegible] self-protection among the Jewish [illegible] youth, in Palestine and [illegible].

The Tel Hai Fund was registered in [illegible] 1928. Its founders were Vladimir [illegible]

[Continued from page 17.]

Dr. SUGIMURA to the recent work published by Dr. JENICHIRO OYABE on "Origin of Japan and the Japanese," wherein the author makes the astounding assertion that the Japanese people are descended from one of the twelve tribes of Israel. We drew his attention to the fact that added significance is attached to the fact that Dr. OYABE has presented his abovementioned work to the Emperor, the Empress and the Empress Dowager. The books were immediately accepted by the Imperial Household Department and placed before the Imperial family.

Dr. SUGIMURA showed us again that he follows world events with interest and that he knew about the sensational theories advanced by the Japanese author. Laughingly, he said to us, "There may be some truth in the disclosures because humanity is one." "Quite so," we responded, "For that is a Jewish view point through and through."

JAPAN ISRAEL'S ALLY

Dr. SUGIMURA left for Tsingtao on the 14th ultimo, and hopes to reach Geneva at the end of March next. "I shall not fail to see Dr. V. JACOBSON, the representative of the World Zionist Organization at Geneva, and get in touch with him and follow with interest the progress of your movement," was the farewell remarks made by him who is the personification of the noblest ideals of the land of the Rising Sun. We were deeply moved, as we parted from his presence to think that here we have a statesman of a great nation pleading forcefully for the Zionist ideals and declaring himself ready to give New Judea due recognition when the psychological moment comes. What a heartening message! Jewry may well be proud of the ally which they have in Japan and which is ready to give every possible aid to New Judea to rise Phoenix-like from her ashes!

[Continued from page 23.]

JABOTINSKY, Lt. Col. J. H. PATTERSON and M. Grossman. The Tel Hai Fund will be administered on strictly non-partisan lines: any Jewish association, provided it admits members of all social classes under the sole aegis of a Jewish National ideal, and includes in its curriculum the desirable kind of physical training within the limits of the respective country's laws, shall be entitled to the Fund's assistance. The Tel Hai Fund by this present appeals for contributions, and the appeal is addressed to every man and woman, of whatever race or faith, who feels the Jewish tragedy and desires to help. In order to assure unimpeded activity for the future, fifty per cent of all income will be set apart towards the gradual formation of a permanent endowment fund No rhetoric is required in a call such as this, published at such a moment: the lesson of facts, fresh in everyone's memory, is more eloquent than any words can be. Cheques should be made payable to Tel Hai Limited. and addressed to: *6. Upper Bedford Place, London W. C. I.* A pamphlet stating more extensively all the purposes of the Tel Hai Fund, and the memorandum and statutes of the Fund, are obtainable upon application at the same address.

GOVERNING MEMBERS OF THE COUNCIL,
TEL HAI FUND:

V. JABOTINSKY.

COL. J. H. PATTERSON, D.S.O.

M. GROSSMAN.

I. JUDES.

BEN BERITH: We have duly received your letter but cannot decide now regarding its publication. We prefer to wait until our next issue.

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For the information of parents who have ailing children, Mrs. A. R. Nelles, of Thessalton, Ontario, Canada, writes:—

"When my baby was five months old she was very sick. I tried several medicines but they did her no good. I then sent for Baby's Own Tablets and from the outset they were of assistance to her. Later when she was teething we found the Tablets equally beneficial. The effect of the cutting teeth seemed to disorder her stomach, she did not retain her food and at one time we thought that she might not get better. I again gave her the Tablets with the same beneficial result as before. I recommend them to all mothers who have sickly children."

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[Continued from page 18.]

common lot of man. The world desires to-day, as much in relations between nations as in the home, that the affairs of man should be discussed openly and in the general interests of a privileged few. The influence of public opinion, seconded by the powerful action of the Press, hardly permits a nation to leave its foreign policy in the hands of a few bureaucrats. This new tendency strongly influenced the founders of the League of Nations.

In effect the Covenant of the League of Nations is a great law of democracy which rules all the nations of the globe. With the world charter a new epoch has begun in the history of law and liberty between nations. The League of Nations is to-day in international relations, the highest political and juridical court of appeal, but the forces of its decisions rests, in the last instance, with the consent of mankind. The Assembly of the League of Nations bears a striking resemblance to national parliaments—the Council, in a way, to the Cabinet. Statesmen—Prime Ministers, Ministers of Foreign Affairs, etc.—modestly take their places on the delegates' benches, and from there join in the general debate, as in the Chamber of Deputies. There is neither the formality, splendour, nor solemnity of the former great international Congresses, such as those of Vienna, Paris or Berlin, but the reciprocal understanding and mutual respect of the delegates are the best proof of real international courtesy. There are no gold and silver uniforms, no shining decoration; the delegates wear morning dress, because these are meetings of the representatives of the people. The sparkle of their eloquence, their ideas, and above all their distinguished personalities, shine with a lustre greater than the shimmering of the decorations worn by the ambassadors. In the humanitarian and social work connected with minorities or mandates the democratic tendency is particularly noticeable. All delegates—men and women of good sense and good feeling—seek above all to ensure peace and happiness to suffering humanity. They work with a conviction and a tenacity which merits the ardent help of all nations in the establishment of salvation through democracy. Nevertheless, as is inevitable in all political administrations, democracy has certain drawback. In international affairs the great masses of the people have generally only very limited knowledge, or only a very vague interest in the politics of other countries. They are rarely interested in political questions before sensational events occur to bring them to their notice. Until exciting incidents take place it is difficult to get them to heed the warnings of well-informed men; and, when a crisis occurs it is too late to convince them by explanations. In fact, unlike experienced diplomatists, who are accustomed to handle international affairs and who understand the gravity of a rupture, the great mass of the people find it difficult to measure the real importance of an incident. They have not the competence and the calm necessary to examine carefully facts which have given rise to a conflict. Moreover, there is often a risk that a false impression will be gained of the intentions and motives of the adversary and that ill-intentioned and malicious propaganda will be spread. The danger of popular diplomacy lies precisely partly in the lack of clear knowledge of the rights and duties of nations, and partly in the lack of clear knowledge of the rights and duties of nations, and partly in suspicion, irritability and lack of understanding resulting from the misapprehensions of the masses, which sometimes are extraordinarily exaggerated by controversies in the Press. And, as the tendency towards popular control of diplomatic questions increases and foreign policy is conducted by opinion of the masses, this danger increases to such a point that the system becomes in no way better than the old secret and automent diplomacy, which left altogether out of account even the existence of the people. Moreover, open diplomacy as practised by the League of Nations—in the form of public conferences—given the people the incontestable advantage of being able to follow, even in ordinary times, the external affairs of their country and of knowing the international problems is the indispensable condition of diplomacy by popular control. The political agitator can no longer disturb relations of friendship and confidence between nations by spreading false and tendentious news and rumors. For the first time in the history of the world international affairs are treated, thanks to the League of Nations, in the clear light of day thus granting to all peoples of the world the only guarantee of peace and concord.

A PUBLIC INTERNATIONAL SENSE

I come now to my third point that is, a public international sense.

LADIES and GENTLEMEN, progress, science, discoveries, from which a morality and a sovereign solidarity emanates, draw nations nearer together in a remarkable way, as they do individuals. They thus contribute greatly to the consolidation of the international community, to which the League of Nations gives real legislative, administrative and judicial action, executive power, by providing it with permanent organizations and efficacious means of It is only a question now of making an actual reality of this international solidarity which is showing itself, and of founding the peace of the world on a legal basis. The League of Nations shows itself to-day as an organ of the collective diplomacy of nations, added to the individual diplomacy of States; but, it is not a super State, and does not ask you to relinquish any part of your duties to your own country but to consent to be in addition a citizen of the world. It thinks, moreover, that the existence of independent nations—which though competitors, are friendly—is an indispensable guarantee for the progress of civilisation. A tree, however big, has good foliage only if it has good roots. What the League of Nations seeks is to conciliate and co-ordinate more and more the patriotic duties of peoples with the rights of humanity. There is more glory for civilised nations to incline before a decision of the Court or the Council than to seek a sanguinary triumph on the battlefield. Civilised peoples must learn to value in every respect temporal and spiritual patriotism, which, without being the privilege of any of them, belongs to all; and, while so doing they must be conscious of assailing in no way their national characteristics. This creative thought guides the works and actions of the League of Nations; it corresponds entirely to the deep aspirations of nations to-day. And it is to the formation of this public international sense that the nations of the four continents contribute their valuable help. The task is vast enough to enlist collaboration and energy from every source.

LADIES and GENTLEMEN, the spirit of this "public international sense" is the supreme guide of all the actions of the League of Nations. At the Secretariat, for instance, the Secretary-General himself refrains from dealing with disputes which directly affect British interests. The task of Director of the Political Section would be entrusted to another leading official than myself if a conflict which concerned Japan were brought before the League of Nations. This spirit of absolute impartiality and loyalty to the cause of peace and international concord has created what we call the "Geneva atmosphere." All those who move in League-of-Nations circles are convinced that prejudices and appetites are not everywhere and always the only masters of the world, that over and above them, and dominating them entirely, there is the human conscience.

So these, LADIES and GENTLEMEN, are the three ideas; the spirit of peace, the democratic spirit, and the public international sense, on which are based all the actions of the League of Nations. For the last ten years the League of Nations has gained ground. Accessions and collaboration come from all points of the globe. The League is developing to the rhythm of constant evolution, because it adapts itself to present-day circumstances and to practical necessities, with the essential mastery which constitutes in politics the sense of possibilities. Because the League of Nations knows how to abstain equally from the impatience of optimism as from the bad counsels of sceptics. No more than nations the work of mankind does not advance by bounds (applause).

THE CHAIRMAN'S ADDRESS

Mr. C. Bos: Dr. Sugimura, Fellow Rotarians and guests—

The sixth object of Rotary is the advancement of understanding, goodwill and peace among the peoples of the World, hence Rotarians all over the World are heart and soul with the League of Nations. It is with sincere gratitude that I thank Dr. Sugimura in the name of this Club for his eloquent address. He has given us an insight into the moving spirit of an institution in which we are keenly interested. Rotarians and other workers for International friendship are often head in ridicule by shallow-minded people, for their idea of World peace. Let them laugh! We hold, with Victor Hugo, that "to serve our own country is only the first half of our duty; to serve humanity in general is the other half. The two halves, far from being irreconcilable, complete each other."

ABHORRENCE OF WAR

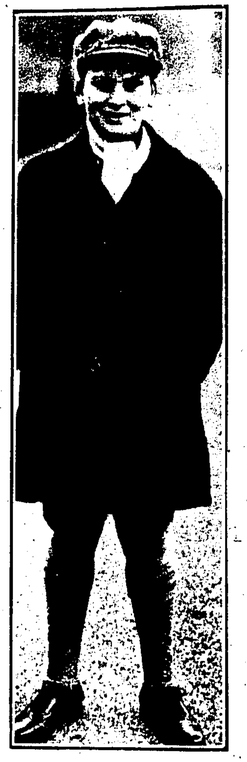
As to our aversion to War, we are in distinguished company: Christ preached International peace, so did all the great sages of China and humanity; and so did Dante, Shakespeare, Longfellow, Tennyson, Tolstoi, Goethe and a host of scientists and profound thinkers with resonant names, who raised their voices in denouncing War. Hear what Napoleon said "The more I study life and the World, the more I am convinced that force is unable to create durable benefits for humanity." The American General Grant, who certainly knew what War meant, said: "I look forward to a time when a World Court, instead of armies and navies, will settle International disputes." And, General Sherman: "I am tired of War! Its glory is moonshine. Only those who have never heard the shrieks and groans of the wounded are crying for more bloodshed and desolation." And last, but not least Marshal Foch: "Making War is an abominable profession! It is a frightful thing to shed blood and destroy wealth; everything should be done to prevent the return of such calamities."

Let us look with confidence to the future: the idea of a World brotherhood is at present stirring in the minds of a multitude of intelligent men and women. This idea is the result of centuries of prepartion by the luminaries of science and thought. Perhaps before our days are over the dawn of a better age will rise among the shadows of those troublous times.

ARAB PRISONERS START HUNGER STRIKE

Jerusalem, Dec. 11.—Scores of Arabs who are at present serving various terms of imprisonment in the Akko jail for their participation in the recent Palestine riots, have entered upon a hunger-strike in protest against the drastic punishment meted out to them by the court which, they allege, was biassed in favor of the Jews.—*Tientsin-Kuo Min.*

SOCIAL AND PERSONAL



YEHUDI MENUHIN, a little violinist, born in New York, made his debut in London on November 4, when he appeared as the soloist at the London Symphony Concert at Queen's Hall. He received a great ovation, and displayed phenomenal technical skill in one of the most difficult pieces ever written for the violin—BRAHM'S Concerto. YEHUDI MENUHIN takes a walk in Green Park London, on the morning after his successful performance at the Queen's Hall.

Mr. AARON BRENNER, the victim of recent kidnapping outrage at Tientsin, has now recovered almost entirely from his experience and is able to attend to his business.

Mr. ARCHIE DAVID who has been living in England for the past five years, was in Shanghai last month.

Dental surgeons E. & M. BRAGINSKY who are well-known in the Far East have arrived in Shanghai and opened their parlour at 24 Nanking Road. Dentist M. BRAGINSKY is a pupil of the famous Dr. TICHINSKY who organized the first dental college of Prof. JUCK'S dental college in Kiev. Dentist E. BRAGINSKY graduated in 1907 from the dental college of Dr. MARGOLIES in Odessa. In 1908 Mr. and Mrs. BRAGINSKY migrated to Harbin where they had two offices, one in Dystan and another in New Town. From 1918 they practiced in Tientsin with great success. Their many years experience in dental surgery is a sufficient guarantee that they will be well patronized here as they were in Harbin and Tientsin.

Mr. ALBERT COHEN returned to Shanghai last month from his vacation trip to San Francisco.

We are in receipt of $34.20 from Mr. and Mrs. M. J. MOSES being box collection for the Jewish National Fund. The amount will be found acknowledged in the list issued by the local Zionist Association "Kadimah" elsewhere in this issue.

The Shanghai Zionist Association "Kadimah" acknowledges with thanks the generous and beautiful gifts of jewelleries, comprising of two necklaces, two brooches, one bar pin, one pair cuff links, one gentleman's ring and six ladies rings from "Judette" who otherwise wishes to remain anonymous. The jewelleries are donated in aid of the Jewish National Fund, and we understand that part of these will be raffled at the Hanuccah Ball next week.

Mr. L. MERKIN, of 4 Studley Avenue, paid a flying visit to Tientsin, and returned back to Shanghai last month. Mr. MERKIN is manager of the Shanghai office of the well-known Fur Co. EITINGON and SCHILD Inc.

Mr. and Mrs. B. R. RABINOVITCH and their baby are spending a brief holiday in Shanghai. Mr. RABINOVITCH is on the Hankow staff of Messrs. BEHR and MATTHEWS, Ltd.

The "traditional 15th Kislew Seuda" was duly observed by the Ashkinazi Hevra Kadisha and their friends in the house of Rabbi and Mrs. ASHKENAZI. We understand that this year's function was remarkable for its unusual number of speeches by practically all those who were present at the function.

His many friends will be pleased to hear that Mr. ELLIS HAYIM has sufficiently recovered from his riding accident to travel, and left with his wife on the President Lincoln for San Francisco on the 20th ultimo. He expects to return by the same boat about the middle of February.

Mr. H. ROBENFELD representing Palestine and Egypt Lloyd Lt. arrived here and hopes to open offices and cater to the tourists and passengers alike.

Mr. I. A. Levis an dhis daughter Ruth returned to Shanghai from Jerusalem last week. Mr. Levis had conferred with the leading Zionists regarding the prospects of the country and the problems of the future. He was much impressed with all that he saw and we hope to publish an interview with him in our next issue.

Mr. Judah S. Abraham second son of Mr. and Mrs. S. E. Abraham left for London on the 28th ultimo.

HOW TO ENJOY 1095 MEALS A YEAR

Wise people eat no more than three meals a day. To really enjoy every meal throughout the year all that is necessary is healthy direction, a chief factor of which is daily elimination from the system of the body's waste.

If you do not enjoy your food most probably defective liver or intestinal action is the cause, and Pinkettes, the gentle little laxative liver regulators, are the remedy you need. Just try them to-night—two at bedtime, with half a tumbler of filtered water—and see what a fine appetite you will have for breakfast in the morning. Chemists everywhere sell Pinkettes, price 60 cents the vial.

CONSUL-GENERAL KOECHLIN THANKS MRS. TOEG

The local French Consul-General Monsieur E. KOECHLIN has forwarded a letter of thanks to Mrs. R. E. TOEG, President of the Shanghai Zionist Association, who addressed a letter of condolence and sympathy through the latter to the family of the late M. CLEMENCEAU, which was published in our last issue. We regret that the first paragraph of the letter in question in our last edition, was severely mutilated and should read thus:—

"In his death the world has lost one of its heroic characters and one of its noblest figures. A rare personality was his, combining conviction with courage."

The letter from M. KOECHLIN to Mrs. TOEG follows:—

"CONSUL GENERAL DE FRANCE.

"SHANGHAI, 29th November, 1929.

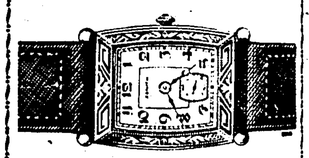
"MADAME LE PRESIDENTE,—J'ai ete tres vivement touche des sentiments que vous avez bien voulu exprimer, au nom de la Shanghai Zionist Association, a l'occasion du deeuil de la France a la more de M. Clemenceau. Je tiens a vous en remercier tout particulierement.

"Veuillez agreer, Madame la Presidente, l'assurance de ma respectueuse consideration.

"LE CONSUL GENERAL DE FRANCE.

"E. KOECHLIN.

"MADAME R. E. TOEG,
"Shanghai Zionist Association,
"211 Yu Yuen Road, Shanghai."



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TO THE WRITERS AND THINKERS OF ALL THE CIVILIZED WORLD

We are in receipt of a moving appeal from the Hebrew Writers' Association in New Judea, among whom are our national poets, BIALIK, BERKOWITZ, FICHMAN, LACHOVER *and others. It has been published in all the Hebrew papers in Eres Yisrael. We give it the publicity it deserves in* ISRAEL'S MESSENGER *in the hope of bringing it to the notice of the people in the East, with whom the Jewish people have much in common. The appeal in question tells its own tale without playing upon the emotions of the reader. It is the cry of a nation that is struggling for a place in the sun. It is the one and only chance that has come to the latter after nineteen centuries of martyrdom and exile. The appeal is written with the blood of Jewish martyrs who had fallen under the hands of their Arab neighbours, and sealed by the tears of the survivors. There is but one answer that can be given to it. An anxious Jewry throughout the world will await the reply to this appeal, which runs as follows:—*

In this momentous time, when a cruel hand has been raised in the lost hopes of our nation to return and live an honorable life in its ancient Fatherland, to renew and perpetuate its thousand-year-old culture from which all civilized peoples have benefited—we turn to you, our colleagues of the literary world, with this statement to express briefly the feelings of pain and anger which shake our souls to the depths at the sight of the injustice that has been our portion these last days. We do not meddle with politics; we are writers, who live among our people and serve them frankly and uprightly. Therefore our words shall be frank and upright. Since the dispersion, and the loss of our political status, these eighteen hundred and sixty years, our Fatherland has not ceased to exist in the consciousness of all its children. And the intimate bonds between it and them have never been broken throughout the generations. Eres Israel was for our scattered nation in the Diaspora not only a mournful emblem of our glorious past, but, even more, a beacon of light for a glorious future, when, in the end of days there will appear the light of universal justice, and the great principle of humanity, the principle of peace and brotherhood of nations will be purified and exalted. Hundreds of years of separation between the land and the nation will be purified and exalted. Hundreds of years of separation between the land and the nation, the changes and vicissitudes which passed over both of them, could never draw them apart. On the contrary, the forsaken land has been bound to the hearts of her people in the remotest countries with a bond of deep longing, a holy tie of high devotion. It entered into their flesh and blood. It appeared in all the functions of their thought and actions, in their Sabbaths and week-days in their joys and sorrows. . . . It has sustained them in their darkest hours of persecution and torment of body and soul that no other nation ever experienced. Through its influence we have withstood the waves of superstitious hatred, and have survived to the present day.

STRUGGLES OF OPPRESSED NATIONS

Then came new times to the world, times when small and downtrodden nations arose and looked about for an outlet of their national individuality, for a free development of their spiritual and physical forces. In those days we opened our eyes and we saw our condition in the countries of our dispersion; we realized that our situation was terrible in its isolation, and that we were doomed through this isolation to a shameful life, of a loss of culture, of degeneration, of a parasitic existence, in a national and spiritual sense; of picking up crumbs of culture from foreign tables. We could not agree to such an ugly sentence, which takes away from us the very sense of our existence, and particularly the justification of the long period of martyrdom which we had endured. . . . And we turned this time to our last hope, to our ancient Fatherland. For only there have we seen a source of life and enthusiasm for the rennaissance of the creative power in our nation, and the continuation of its honorable existence.

A PEACEFUL MISSION

We came to the country, not with sword and spear, but with plow and harrow. We knew that our country from which we had been expelled was now desolate and waste; that her hills and dales had become bare rocks and stones, that her streams had dried and her swamps swarmed with deadly insects. But these obstacles did not obstruct our determination to return and cleave to our land, to work it and till it, and bring back to it its former strength. We brought here our best children, men who were brave of heart and noble of character. Many of them had left higher positions and occupations to devote themselves to peasant labour, accepting from the beginning all the hardships it demanded, a life of ceaseless toil, poverty, and sickness. We came to Palestine lacking any agricultural experience, but this wonderful spirit which animated our first pioneers and their followers has strengthened our hearts to overcome all our difficulties and has accomplished wonders: in a period of fifty years, years of superhuman labor and self-sacrifice, which have taken the very lives of many of our workers, we have drained the deadly swamps in the most forsaken parts of the country, converted the bare rocks to fertile land, established over a hundred agricultural settlement; we have built garden cities around Jerusalem, Haifa and Tiberias, we have created the beautiful Tel Abib, the first modern Jewish city, the only city in the world built and managed entirely by Jews. We have spread over our settlements, rural and urban, a network of schools of all grades, elementary, secondary and professional. We have established libraries, museums and theaters. We have built on Mount Scopus a Hebrew University whose task is to be in the near future a scientific and cultural center for the whole of the Near East. And above all this, we have accomplished what has no precedent in the history of the world, that is, the revival during one generation of our ancient Hebrew language, which, though it had never ceased to be our national tongue, had never been spoken after the loss of our political power to the Romans. To-day the prophetic language has become one of the living spoken tongues, and is being perfected year by year. . . . Through the development of the language, modern Hebrew literature, supplying to the settlers of Eres Israel and the Jews of the Diaspora, hundreds of books, is being developed.

Returning to our country, we knew that we were coming not to a vacant country. Arabian Bedouin tribes settled during the ages in our cities and towns, and have become citizens. This right we have recognized and observed. We came with intentions to be good neighbors to our people. Our long subjection in foreign countries, our high moral standard, and our participation in all the higher human ideals of the civilized nations, taught us to respect and to honor the rights of every nation and individual outside of us. And such was our relation to our neighbors, a relation of peace and good will, to which was added the consciousness of racial similarity; and it has produced a willingness for a mutual effort for the sake of the common country to raise its standard materially and intellectually. And indeed the results were not long forthcoming. Our activities in the country have been well reflected on our Arabian neighbors, who have watched our methods and learned from us to improve their life in many respects. Many of them have benefited directly by our presence. They have worked with us, done business with us, and have become wealthy. The signs of improved life are visible to every one in the Arabian towns and villages which are close to our settlements. The best proof of that is the mortality rate, which was terrible some years ago, and is now steadily decreasing.

And now, as a result of the World War, an event has taken place for which we have striven ever since the idea of a national revival was conceived. Great Britain, together with the League of Nations, has recognized our historical rights to our Fatherland, and has given us a Declaration for a Jewish National Home in Palestine. This great historic event encouraged the best element of our people throughout the world and thousands of pioneers, the flower of our youth, have flocked to us to join in our task and sacrifice themselves for it. . . . And the name of Great Britain, which we considered to have added another book to the twenty-four of the Tanach, the book of "The Redemption of Israel," was established in our heart with admiration and love. But, to our sorrow, Great Britain did not value sufficiently the greatness and importance of her pledge to us and the entire world. And instead of having prepared a special department for the administration of Palestine, distirct from the ordinary Colonial governments, she has simply treated it through the Colonial office and has sent there officials who are altogether unsuited for her great task. This cardinal mistake is the cause of all the misunderstanding and friction. The officials of the administration, have constantly impeded our progress, insulted and humiliated our feelings, and, finally, have incited the antagonism of our Arabian neighbors against us. Instead of protection and help in the building of our Homeland, we have suffered, under the rule of the government of the people of the Bible (i.e., the Britons) three pogroms, which in their horror and extent need not have blushed before the butcheries of the anarchical days of the Ukraine.

"HERE WE SHALL LIVE OR PERISH"

It is not our purpose to make known to you our protest against all that was done to us in our country in these days. Our pain is too deep and our indignation too great to be profaned by protests. But we have one request to make to you, writers and thinkers of the civilized world: consider our condition at least this time. Come here to us, and see with your own eyes what we do here and what is being done to us. Hundreds and thousands of years the riddle of our tragic existence has stood before your eyes, the riddle of an ancient nation believing in its righteousness, writhing in a death-agony in the fires of world hatred, refusing to surrender and to perish from beneath the heavens. Now this tragic people is making its last effort to emerge from its tragedy. Will you again have the daring to stand from afar, and ignore the situation?

This is for you and for all the world to know; we have come this time to our country to stay, and not to leave it. Here we have been born. Here grew and blossomed our national pride. And here we shall flourish again as a nation among the civilized nations. And if the world will be cruel to us as it was cruel to our forefathers in the Middle Ages, then here we shall perish.

AGUDATH HASOFRIM HA'IBRIM B'ERES ISRAEL.
SOCIETY OF HEBREW WRITERS OF PALESTINE

INDUSTRIAL NUMBER, VII. THE EDWARD EZRA CENTRAL ARCADE, AND THE PEARCE APARTMENTS ADD MUCH TO SHANGHAI INDUSTRIAL BEAUTIES. JEWISH CONTRIBUTIONS TO GREATER SHANGHAI. See Pages 3 to 10.

7th February, 1930
9th Shebat, 5690

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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All steel produced by Dorman Long & Co., Ltd., is of British manufacture throughout, from the Company's own raw materials, the total output capacity being 1,250,000 tons per annum, chiefly in the form of sections, plates and rails.

The Company has facilities for dealing with all kinds of constructional steelwork including the steel frames of modern buildings, factories, warehouses and power stations.

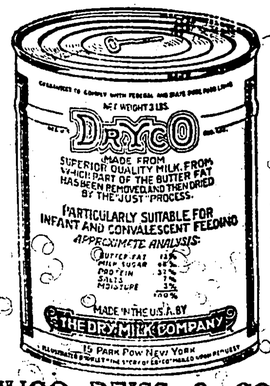
The illustration shows the New Sassoon House, Shanghai, designed by Messrs. Palmer and Turner, for which Dorman Long supplied the steelwork, through their agents A. Cameron & Co. (China), Ltd.

DORMAN LONG & CO., LTD.,
(Incorporating Bolckow Vaughan & Co., Ltd.)
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JACOBEAN BANQUETING ROOM
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MODERN SHANGHAI.—
Jewish Contributions, VII.

THE EDWARD EZRA CENTRAL ARCADE, PEARCE APARTMENTS AND METROPOLE HOTEL. ARE THE LATEST STRUCTURES ADDED TO THE SETTLEMENT.

We are pleased to be able to present our seventh Industrial Number to our readers. The development of Shanghai since our issue in October last, has made rapid strides and quite a number of new buildings have been nearly completed and new ones started with. Messrs E. D. SASSOON and Company Ltd. continue to dominate the local real estate market. They have signed contracts for a block of real estate on the corner of Foochow and Kiangse Roads, opposite the proposed new Metropole Hotel, for Taels 550,000.00 The property was formerly owned by the Chinese and the deal was successfully negotiated for the above-named Firm by Commander F. R. DAVEY, the local Manager. The purchase gives the latter complete control of the two Foochow and Kiangse Roads corners across from the Shanghai Municipal Buildings, an area that is now under extensive development. According to the present plans of the purchasers, a Bank and office building will be located on the newly acquired site. When present plans have been carried out, the Firm of SASSOON will have two large and splendid buildings on the Foochow-Kiangse corner, the proposed Metropole Hotel facing south and the bank and office building opposite. Demolition work for the hotel has been started. The Metropole Hotel, which was formerly announced as the Hamilton House, will be the tallest building in the International Settlement. It will tower 14 stories into the air and according to the designers, will be one of the most comfortable and modern buildings of its sort in he Far East

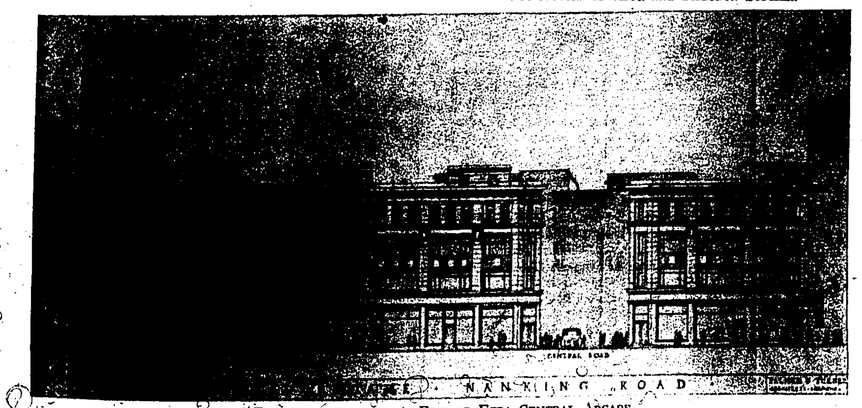
"There will be really nothing luxurious about the Metropole," Mr. F. K. DAVEY said to an Evening Post reporter. "But it will be comfortable. Primarly, it will be a business man's hotel or apartment house, equipped with a first class dining room as well as a grill." Mr. DAVEY stated that the purchase of the property was made as assurance against the erection of an ugly building by someone else. He pointed out that the development of the area is progressing at such a rapid rate that it is fast becoming one of the most important districts in the International Settlement. When building operations now proposed are completed on the Foochow-Kiangse Road corner, the area will be one of the most beautiful, architecturally speaking, in the city. The Metropole Hotel and the proposed office and bank building will predominate among the structures on the east side of Kiangse Road while the present Shanghai Municipal Building and the proposed office and bank building on the corner of the American Club block will be the finest structures on the west side of the street.

Mr. S. A. HARDOON PURCHASES THE BURLINGTON HOTEL

A fine piece of property was added to Mr. HARDOON'S real estate in Shanghai by the purchase of the Burlington Hotel for Tls. 500,000.00 last month. The property is under lease for seven years and will not be released to the purchaser immediately. At any rate, it is a welcome addition to the residence of Mr. HARDOON on Bubbling Well Road, which adjoins it. The price paid for the property is a fancy one, on doubt, but it is conceded to be a bargain. While on the subject, we would add that Mr. HARDOON who bought the Town Hall from the Municipal Council last year for Tls. 1,200,000.00 will take delivery of the property in April. It is not known yet how it is to be developed although negotiations are in progress, the result of which may not be known until next month.

EDWARD EZRA CENTRAL ARCADE

This construction has now been completed which affords a fine view to one of the best thoroughfares in Shanghai. Situated in the heart of the shipping and business centres of the settlement, facing the Nanking, Central Roads, thus ample light and air facilities are insured to tenants, and to people visiting the various shops, offices or flats. A handsome and well lit arcade with shops on either side runs parallel to the Szechuen and Kiukiang Roads, covers an area of five mow. The site is divided up into four sections by the wide private EDWARD EZRA and Szechuen Road forming a covered way between the Nanking and Kiukiang Roads. The broad open private roads namely EDWARD EZRA and Central Roads form a good town planning feature, in that through access between busy main thoroughfares is formed, thus the traffic on the Szechuen and Kiangse Roads will be relieved to a considerable extent. The whole of the Ground Floor, with the exception of the Shanghai Stock Exchange premises is occupied by modern shops with central heating, and here Sprinkler Installations are installed as an extra precaution against fire. The first and second floors comprise well lit office accommodation served by wide and well placed corridors. Public access from the Arcade is provided by means of two lifts and a well proportioned staircase. Alternative means of access and egress are provided for by four other well placed staircases. On the two blocks facing Nanking Road there is a 3rd floor of modern flats, compactly planned, varying in accommodation from four to two rooms with well fitted bathrooms and kitchens, which are tiled and provided with up-to-date sanitary fittings. The building is heated by means of a low pressure hot water system and gas is laid on in every kitchen. The exterior has been treated in a dignified classic manner with well proportioned openings and the facade has been designed to be in keeping with the existing structure on the corner of Nanking and Kiangse Roads. The SHANGHAI WATERWORKS & FITTINGS Co. Ltd., are responcible for the plumbing and heating, Messrs. SCOTT MARDING and Co. Ltd. for the elevator. The steel windows were supplied by Messrs. CRITTAL MANUFACTURING Co. Ltd., the general contractors are Messrs. WING CHONG TAI and the architects Messrs. PALMER TURNER. The property is owned by the EDWARD EZRA Estate, which is under the administration of Messrs. ARTHUR and THEODOR SOPHER.



EXTERIOR VIEW OF THE EDWARD EZRA CENTRAL ARCADE.

SOOCHOW BRICK AND TILE CO.

The above concern is Chinese-American organization of which 60 per cent. is capitalized by Americans. It was established eight years ago, its President being Dr. JOHN A. SNELL, with whom Mr. G. KUHNLE is associated as foreign engineer. The Soochow Brick & Tile Co. is turning out fine machine made building brick and filling up many important contracts for local buildings, such as the Pearce Apartments, E. D. Sassoon & Co's building opposite the Chinese Post office on Soochow Road etc. The factory employs 150 men at Soochow which is a few hours journey by train from Shanghai. Arrangements are being made to establish a branch office in Shanghai, we were informed by Dr. SNELL, President of the Soochow Brick and Tile Co., who is optimistic regarding the future of Shanghai.

[Continued from page 13]

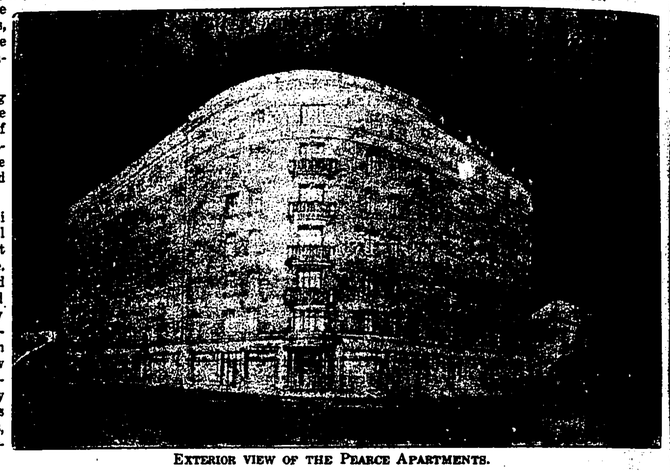
while Mrs. G. KANN favoured with two delightful soprano selections, which were enthusiastically received. Dance music was furnished by WHITEY SMITH and his orchestra. The ball opened and closed with the singing of Hatikwah. The whole affair proved a great success and the committee of the Kadimah and their co-workers deserve to be heartily congratulated for their excellent enterprise, which will benefit largely the two institutions named above. We understand that close upon $2,500.—was taken. Apart from this a net sum of $500.—was realised on Jewellery raffles donated by "Judeth" in aid of the Jewish National Fund exclusively.

PEARCE APARTMENTS

Quinsan Garden and that part of the Northern District in the vicinity of Boone Road, Quinsan Road, Chapoo Road and North Szechuen Road, is to-day taking on a new dignity with appearance of many new modern buildings, the latest to grace the district being the Pearce Apartments, which are now in course of erection for the Shanghai Land Investment Co. on the south-east corner of Quinsan Garden Square.

During the past year considerable building has been undertaken in the vicinity of the Quinsan Garden Square, practically all of which has been carried out by the Land Investment Company. Most of the old Chinese houses in that area have been demolished and modern buildings have taken their place.

This district in the old days of Shanghai was considered one of the best residential localities of the city and many of the largest residences of those days were located there. Most of these have now become obsolete, and though still retaining much of their old dignity, do not conform to the times. Many of these have either been pulled down and replaced with modern structures or have been rebuilt.. Still others will be replaced with new buildings in the near future, but the most outstanding to be erected in that locality for many years is the new apartment house which has been named after Sir Edward Pearce who was, at one time, Chairman of the Board of Directors of the Shanghai Land Investment Co.



EXTERIOR VIEW OF THE PEARCE APARTMENTS.

IMPROVEMENT SCHEME

The erection of this building is but another stage in the building programme of the Company which has embarked upon a scheme for improving the residential area by erecting first-class residences of varying sizes in the neighbourhood of the Quinsan Garden. The erection of such residence, whether they be of the apartment house type or on a smaller scale, will improve this very convenient quarter for people who wish to live in a more central district. It is expected that the Pearce Apartments will be completed in the late autumn of this year.

If the demand calls for it the Pearce Apartments will probably have a companion building on the west front of the locality with a garden court in the centre. With such marked development the district should soon regain its former dignity and style in a manner conforming to the spirit of a large city peopled with busy residents.

The building has been fitted with all the latest apparatus essential to a modern apartment house and will consist of about 70 apartments varying in size from four to two-roomed flats with boys' rooms and offices. The bathrooms are to be fitted with the best type of modern American fittings and will all be tastefully tiled and floored.

The living rooms have sideboard and cupboard fittings in beautiful woodwork, while the bedrooms will be fitted with mirrored wardrobes and built-in chests of drawers. There will be central heating.

The ground floor will be occupied with well-appointed shops with copper framed fronts and roller chain shutters which can be arranged to suit the reuirements of tenants. The building will be served with six lifts and staircases with each flat within easy reach of both lift and staircase. The use of long corridors has been avoided to prevent the usual noise and confusion associated with such passages. Another feature will be an estate office which is to be established for the convenience of tenants of the building and others in the district.

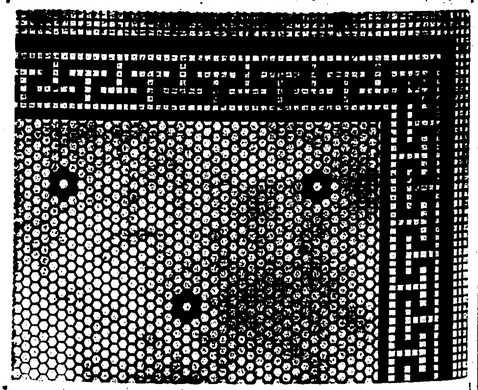
There is to be nothing ostentatious about the design or fittings, all of which will be carried out with quiet refinement. The elevation is in an English Georgian style with the walls and facings in pleasing red brick and the decorative portions in imitation white marble. The ground floor exterior will be in granite, while all the floors will consist of polished wood block. Convenient incinerator shafts are to be installed according to the latest design from America.

The building was designed by the Shanghai Land Investment Co.'s architect, Mr. B. Fraser, A.R.I.B.A. The following is a list of contractors: Building, Sing King Kee: heating and sanitary fittings, the Shanghai Water Works and Fittings Co., Ltd.: artesian well, The Artesian Well Co.: steel windows, the Crittall Manufacturing Co., Ltd.: electric installations, Messrs. Andersen, Meyer and Co.: flooring, the China Import and Export Lumber Co., Ltd.: incinerators, Messrs. Andersen, Meyer and Co.: lifts, Scott, Harding and Co.: roofing, Duncans: wall tiles, William Jacks: hardware, Messrs. Arnhold and Co.: interior wood finishings, The China Woodwork and Dry Kiln Co.: glass, Pilkington Bros.: facing brick, Soochow Brick and Tile Co.: pavement lights, Elm and Co.

It is reliably reported that Sir Victor Sassoon, Bart., head of the Firm of Messrs. E. D. Sassoon and Co., Ltd., will arrive here from Bombay at the end of next month.

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TAISHAN FACE BRICK IN GREAT DEMAND

Commencing in a very humble manner ten years ago, the Taishan Brick and Tile Co. has grown from a small factory with a limited output to a million dollar concern cable of turning out an almost unlimited quantity of tiles and bricks. To-day it leads this particular branch of industry in the ceramic field of China and possesses two large factories one at Lunghwa Junction and the other in Chekiang Province.

The remarkable growth of this company has been entirely due to the enterprise of the management, the loyalty of the large staff, the research work conducted by the laboratory branch and the quality of the products turned out at the factories which, to-day, are capable of producing tiles and bricks equal to the combined output of several other similar factories in Shanghai. The factories of the Taishan Company have proved capable of producing 5,000,000 face bricks, 4,000,000 tiles, 3,000,000 bricks and 150,000 piculs of lime per annum which is a record of no mean order.

THIN TYPE FACE BRICKS

In order to achieve this remarkable performance the Company has had to install the very latest machinery imported from Europe and the United States and to train workmen and mechanics to a state of efficiency essential for maintaining a consistently high standard in every brick. The workmen in continuous employment in the factories of the Company number 500, all of whom have been carefully trained in their respective tasks. The factory equipment consists of the most modern obtainable for brick and tile making and in the two factories there are 12 round down-draft kilns of American design. The huge Lanz engine was specially imported from Germany. The pyrometers which are used for checking the temperature during the burning processes came from the Brown Instrumental Co. U. S. A.

The particular process used in the making of the tiles and bricks of the Taishan Company has been patented, a ten year patent right for China having been granted first by the Bureau of Agriculture, Labour and Industry of the Municipality of Greater Shanghai and later by the Ministry of Commerce, Industry and Labour of the National Government. Both of these departments have recognized the products of the Taishan Company as being of "refined and elegant in colour, which, built in old and new walls, exhibits an artistic appearance and may be designated a specially improved commodity." No one is permitted to copy or imitate either process of manufacture or form of colouring of the products of the Taishan Company.

WIDELY USED

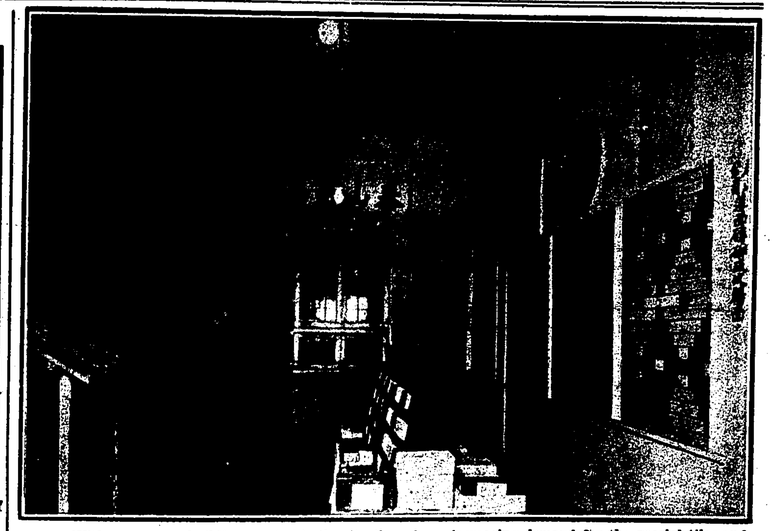
The thin type face bricks are a speciality of the Company nad form a distinctive and beautiful, yet economical article in face brick. They are being used widely throughout Shanghai and other parts of China in all types of structures including business buildings, residences, churches, government buildings, shops, theatres, hotels and many other kinds of buildings. They are also being put to use in many other minor ways and form artistic and durable facings for porches, steps, fireplaces and similar parts of buildings.

A further use to which these bricks may be put, and one which is not generally known, is in the renovation of old buildings the appearances of which can be greatly enhanced by a proper application of facing brick at a very small cost.



MR. S. M. WONG.

This is the genial manager of the Taishan Brick and Tile Co. which is annually turning out millions of tiles and face bricks for local building requirements.



With every new building erected in the city there is an increasing demand for the special tiles and facing bricks manufactured by the Taishan Co. These tiles are not only attractively designed but are durable and may be used in practically every depart ment of a house or building. The Taishan Company controls two factories which are working at high pressure the whole year round to meet the demand for the finished articles.

The Taishan bricks have been thoroughly tested by the Engineering Society of China and have been found to be of low-water absorption and high pressure resistance thereby giving proper protection to the building in which they are used. These bricks have been classified as "vitrified" according to American Face Brick Association standards.

The Company also specializes in the manufacture of roofing tiles of superior quality, and special processes in the mixing of the clay, such as grinding, screening and sieving are used in the Taishan factories. Such processes are not found in any other similar factory in China. These special processes reduce the cost of production and offer the customer a superior article at a reduced cost.

The demand for Taishan roofing tiles is ever increasing and the Company has been compelled to install new machinery and equipment to cope with the growing demand. No matter into what new building one goes these days there will always be found some evidence of the products of the Taishan Company. The popularity of these tiles and bricks with builders is due not only to the fact that they are dependable, but, additionally, to the willingness of the Company at all times to endeavour to meet the wishes of prospective buyers. The large and varied stocks always on hand have been made possible by the enormous equipment of the Company and the high producing capacity of the factories.

The Company is continually improving and enlarging as the result of experimental work conduced in the laboratories and a careful study of new methods. Experimental kilns have been built for this purpose.

The general manager of the Company is Mr. S. M. Wong who has had a long business experience as manager of the Heng Fong Cotton Mill and also as manager of the Hwa Fong Mill. The chief engineer is Mr. Liu who was trained in the Ohio brick factories before joining the Taishan Company. Another man is being trained in the United States for the special study of terracotta work.

Mr. S. E. Levy, Hon. Treasurer of the Shanghai Jewish Communal Association, begs to acknowledge receipt of the following donations in memory of the late Mr. E. E. Ellis:—

Mr. A. E. Moses	$10.00
Mr. S. E. Levy	10.00
Mr. S. M. S. Gubbay	10.00
Mr. A. Hillaly	5.00
Mr. R. D. Abraham	5.00
Anonymous	25.00

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JEWISH CALENDER 5690.

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Fast of Esther Tdurs., Mar. 13
Purim.....Fri., Mar. 14
Nissan.....Sun., Mar. 30
1st day Pessach...Sun., Apr. 13
7th day Pessach...Sat., April 19
*Rosh Hodesh Iyar ..... Tues., April 29
Lag b'Omer ..... Fri., May 16
Rose Hodesh Sivan ..... Wed., May 28
1st day Shabuoth...Mon., June 2
*Rosh Hodesh Tammuz ..... Fri., June 27
*Rosh hodesh ab ..... July 26
Fash of Ab ..... July 3

*Also observed the day previous as Rosh Hodesh.

מבשר ישראל

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

WHAT Is Wrong WITH TRADITIONAL JUDAISM?

We would draw the attention of our readers to a special contribution appearing elsewhere in this issue under the above caption, from the pen of Mr. CHARLES S. GUBBAY, who, by the way, occupies a leading position in our community, and besides being President of the local Jewish Communal Association is identified with several local Jewish institutions. We are fortunate in having such a leader in our rank after the departure of Mr. SIMON A. LEVY to London upon his retirement two years ago. That we have been able to persuade Mr. GUBBAY to write for ISRAEL'S MESSENGER is a matter for congratulation, although we find ourselves in disagreement with some of his opinions propounded by him in the contribution referred to above. Happily, our columns are always available for a frank and intelligent presentation of views, for we always consider it necessary to encourage our readers to ponder well upon Jewish problems, religious or otherwise, rather than pursue the line of least resistance. We do not believe in inactivity. A Community which makes itself inarticulate and allows itself to drift from Jewish moorings, paying no attention to the problems with which it is faced, is bound to die a natural death. From this point of view, we welcome the contribution of Mr. GUBBAY, since he draws our attention to certain dangers through which we are passing. A discussion on religion is a timely one. We believe it will help us to remove the charge that we are growing frigid and frozen as we advance in life. Religion is a lovely theme to discuss. A more concise and exact definition of religion than that supplied by SWAMI VIVIKENENDA can hardly be cited. That Indian philosopher and mystic described religion as the manifestation of the divinity already in man. The divine nature within every man is his Bank credit. His cheques the medium by which he taps his resources may be symbolized by religion. Without such resources man is bankrupt; with them man is a millionaire with untold resources at his command. Traditional Judaism is built upon a solid foundation which has remained unshakable and unassailable from its early inception down to this day. Its fundamental basis is wisdom and truth, *hesed w'emeth*. Our conception of truth varies according to the times we live in. It will be seen that nothing is wrong with Traditional Judaism, but the sole fault lies in ourselves. The medium by which we perceive and judge things is at fault. The light within is the soul growth, and as the soul grows and expands the light comes, and the more we strive and seek for spiritual growth, which is the only true and lasting growth, the greater is the power of light we receive from within. All growth is from the within to the without. Scientific research teaches us that every cell and atom is built according to the quality of thought. Character is not fixed and settled in our lives. Life is truly our own. To the Jew his religion is his guiding impulse. Traditionalism is backed by the force of truth which 'age cannot wither, nor custom change its infinite variety'. Turning the light of enquiry on to Mr. GUBBAY'S contribution, we are told that "Traditional Judaism belongs to the period when 'belief' and not 'reason' was the paramount motive power which swayed humanity". "To-day", writes our contributor, "we no longer trust to 'beliefs', the present generation brought up in the grossest atmosphere of materialism, saturated with the basest motives of livelihood, calls for 'reason' ". To this we would reply that spiritual truths cannot be explained according to the light of reason. Reason belongs to the domain of intellect, whereas spiritual truths can only be apprehended intuitively or through faith which is not critical or analytical. Further on we are told, "Traditional Judaism has stood still whilst the world has moved on." Here again let us state that spiritual truths embodied in any religion are immobile. It is up to us to seek and crave for it, and strive for it, and unless efforts are made by us to realize spiritual ideals, and idealize realities, the truth will never come to us, and inspire and uplift us. The propelling force then lies within us. One should not ask, 'What is wrong with Traditional Judaism?' but 'What is wrong with Ourselves?'

There are certain obligations of religion which we must not lose sight of. Religious ceremony is a service of self-consecration to God. Religious emotion has its uses. The repetition of this emotion from time to time, at stated intervals is a most wholesome and beneficial exercise of the soul. "It is ethically helpful," wrote a divine, "in a high degree to be rapt in contemplation of the holiness and love of God and to be touched by the songs of praise and adoration in which we feebly try to give utterance to our hearts' joy in Him. . . . In spite of all this, we must not mistake it for real religion, that calm, abiding love and loyalty to God which possess us in every moment of our daily lives. An example is given of the rising sun. We know the gladness of gazing on the rising sun, the thrill of pleasure that glows in our hearts while we watch the growing rays expand into perfect glory. Yet, if every day is spent thus in such emotion, we would really be misusing that priceless treasure of sunshine. The sun rises upon us only that we may perform our daily work, and labour in its light and warmth which gives vigor and health to our faculties and bodies. Apply this to religious worship and note the result. One cannot measure spiritual progress by the capacity for intense religious emotion. Our soul's health can only be tested by our hearts' loyalty to perform our duty towards God." Now, because Mr. GUBBAY writes, "We are told because of this indifference, this apathy to Traditional Judaism, is found not only amongst us Jews, but also amongst the followers of all other religions," there is no reason to believe that "Religion as a whole, has no longer the attraction it had in common with all other religions." True in our times, it has suffered a setback' but do we not know that Hermetic axiom which teaches that the swing of a pendulum to the extreme left will always be followed by a swing to the extreme right, in other words illustrating the law of equilibrium! Why judge from external aspects? Yet Mr. GUBBAY is aware that "religion is not dead, far from it. There is much religion in the hearts of men to-day as there ever was." Furthermore, he writes, "The hearts of this generation are not closed to the voice of God—the instinct of humanity is unaltered." There is much hope in the views given above, and there should be no place for pessimism. The last point we would like to discuss is Mr. GUBBAY'S remarks regarding Traditional and Reform Judaism. He writes that 'the old standard is no longer applicable to the present. Religion should be progressive, it should be up-to-date, and Traditional Judaism is not up-to-date, and has therefore no place in the hearts of the present." Here again we cannot agree with our contributor. One cannot use such expressions as 'old' or 'new' when speaking of religion. Spiritual verities are not affected by time and space. It is up to the worshippers to adopt and adapt a progressive or traditional attitude. The change must take place in us. One must not destroy the old form or expression of the spiritual verities which were handed down to us from hoary antiquity. Jewish beliefs concerning God, the Torah and Israel, the sacred Festivals, the traditional Service, the determination to maintain Israel's identity and purity, all these cannot affect the truth which it promulgates and which it is our duty to uphold. Continuing our animadversions, we are surprised to read that Traditional Judaism in the past, preserved the House of Israel from destruction whereas to-day it lacks the force to save it from spiritual annihilation. *Hakassor kasra yadi?* This cannot be true if we are to believe history. Traditional Judaism has existed in the midst of the collapses of mighty empires such as Rome, Egypt, Assyria, Greece, Babylon which have disappeared never to rise up again. We have had terrible periods in our history which shook our existence to its very foundation and in every case we came out with flying colours. Time was when a prophet in Israel stood isolated among his people—*wa iwathair ani l'baddi*, was his cry—as a witness to Israel's

worship of strange fires. We understand the whole trend of Mr. GUBBAY'S grievances. (We are with him when he seeks to decry present conditions in our community. We have not been slow in the past in decrying the manner in which we allow our spiritual problems to drift without being manly enough to face them and solve them. We should not blame Traditional Judaism for the present drift from our moorings, but seek to find wherein lies the root of the evil. We admit that our Synagogue services to-day are lacking in spirituality. We offer nothing to the young ones, except *lehem oani*, a mummified service which the Hazan intones in a mechanical way. We have never heard of our Hazanim ever exerting themselves for the spiritual welfare of the rising generation. They were never known to have grumbled as to why the seats are empty when they conduct the service. But that is another question on which we must not dilate unduly. Suffice it to say that our Synagogues (we refer to conditions prevailing in the East) have no message for us; the pulpit is covered with dust with hardly a ZEITLYN (*Hashem yiz k'raihu l'toba*) passing through Shanghai in these days! The atmosphere is chilly and choking. The attendance is sparse and we retire unimpressed with the service intoned by our mechanical readers who were never actually trained for the exalted position. And yet we are expected to rear a generation of Jewish Jews and build without straws. We spend fabulous sums in erecting fine synagogues but when it comes to engaging a pilot to preside over them, our richest men who spend extravagant sums in travelling year in and year out, and live luxuriously in their homes, surrounded with every comfort, are the first to tell us that we have no funds to warrant the engagement of good and able teachers for our schools and spiritual leaders for our Beth Hakenesseth. We do not blame Mr. GUBBAY for having raised the cry in this issue that "Jewry is no longer being spiritualised by Traditional Judaism." It is because we do not know the A. B. C. of it. How can we expect anyone to play music if he did not take lessons for some years under an efficient professor? How can we expect a teacher to impart knowledge if he himself did not go under certain training to make himself qualified to teach? We shall not multiply such instances. Let us be honest with ourselves. Let us put our heads together and solve a knotty problem for our present and future generations. "Judaism need not square itself" says RABBI MORRIS TELLER in a fine contribution on "Traditional Judaism, in Our Age" in a recent issue of *The Jewish Sentinel* of Chicago,

"With every new fad, vagary, notion or theory; but it must make an earnest effort to make its influence felt in these days of spiritual and cultural storm and stress. Judaism, old as it is, can and should be made to have its appeal in the modern mind. The synagogue should not only countenance but sponsor honest attempts to make Judaism significant in the lives of modern thinking Jews and Jewesses. Therefore the emphasis of the synagogue in our day must be placed even more on study than on worship, important as worship is in Jewish life. Adults and adolescents, as well as children, must be afforded the opportunity by the synagogue, and they must be urged to take advantage of this opportunity, to study our ancient culture in the light of current thought and the present-day mode of living so that the new old which appear to be in conflict, when properly adjusted, shall complement and aid each other to make for a Judaism that shall be respected not only by the Jew and Jewess who accepts unquestioningly Jewish tradition but also by modern thinking men and women who want answers to the questions that come to their minds."

The foregoing answers our needs. Are we ready to go a step forward? Who is the leader that will lead? Surely not the laity who are already burdened with their own problems and can hardly give the matter much consideration and thought. We must engage efficient teachers and trained Rabbis for the purpose. We must do away with the inefficient men who control the life and soul of our people and who give nothing of lasting value in return. Mr. GUBBAY is not unjustified in raising the issue, for he is far-seeing enough to smell disaster for us if we are not quick enough to extinguish the fire that is smouldering in our rank to-day. We cannot apply any quack remedy for our ills. It is a mistake to raise the cry that "Traditional Judaism is now no more than a precious heirloom safe-guarded for transmission to the next generation." A diamond cannot lose its brilliance and lustre if it remains in the dust. And so say we of "Traditional Judaism." Its beauty can never be dimmed if we have the key to open its treasures and evaluate them ourselves. It is a mistaken notion, that "Reform and Liberal Judaism are progressing." The contrary is the case. It has been well said that.

"Glories, like glow-worms, afar off shine bright,
But, looked to near, have neither heat nor light."

"Liberal" Judaism offers her votaries no *sam hayim* but *sam hammveth*. It cannot flourish and command our allegiance. Its vagares are not unknown to us after reading the Affirmations of Judaism by the Very Rev. Dr. J. H. HERTZ. As such it has no future and a foothold in our rank. An outspoken leader of Reform Judaism in San Francisco, Dr. LOUIS I. NEWMAN, has sounded a note of warning in unmistakable terms, when referring to the growth of Jewish Colleges in the United States. Says he, "Reform Jews should welcome this phenomenon for without orthodoxy and conservatism, Liberal Judaism will destroy the people and their faith." Mr. GUBBAY should not counsel his fellow-Jews to jump from the frying-pan into the fire. Let us be honest with ourselves. Every man has a responsibility to shoulder for his people. Each according to his standing and influence. The man who stifles his duty and discourages others will have to answer much before his Maker. We live in an age of which our fathers and forefathers had never dreamt. It is, therefore, our incumbent duty to rise up and face the problems besetting us. We agree with Mr. GUBBAY that "the need of a spiritualizing Judaism was never greater than now, the need for a Judaism of the heart, not a Judaism of the mouth, the need of a Judaism of Deeds, not a Judaism of Words." Let us apply the right remedy and quickly too. We hope our readers will not hesitate to express their candid opinions, and come forward with their suggestions to solve a great problem for our community. It has been said that the true tragedy of a public man is that he has to keep his thoughts private. There can be no tragedy involved in our case if our readers express their thoughts fearlessly and forcefully. Therein lies our hope for a healthy and robust Judaism for the future.

"CLEAR THINKING ON PALESTINE"

A dull orator once said to MONTESQUIEU, "I will forfeit my head if you are not wrong," to which the philosopher made a quick reply, "I accept it; any trifle among friends has a value." We find Dr. REUBEN BLANK of Paris substituting in place of the dull orator, for we have him contributing a rambling letter to the *Jewish Guardian*, the pseudo-Zionist weekly, on the subject of the caption above. We were always of the opinion that Dr. BLANK was dull-witted insofar as Zionism or Eres Yisrael was concerned, and no doubt our readers will notice that his name quite befits this sense of dullness. Dr. BLANK craves "the *honour* to express in the *very respected Jewish Guardian* his *humble* views on the *highly-important* problem raised by the *eminent* Chancellor of the Hebrew University by his article: 'Clear Thirking on Palestine' "(The italicised words are ours). Here we have *shene ahoobim* endevaouring to assault the Jewish national aspirations in a calm and judicious manner. They console each other and in dulcet tones introduce the subject. So far so good. But that is not all. Note what Dr. BLANK says further:—

The responsibility of the Non-Zionists for the Jewish policy in Palestine is now, after the creation of the Jewish Agency, no less than the responsibility of the Zionists—nay, it is, indeed, even greater, as the Zionists are only a minority among the Jews, while the Non-Zionists of the Jewish Agency represent the majority of the Jewish people.

Having made the startling statement above, our friend from far-off Paris may well say with SHAKESPEARE, "If all things fall out right. I shall as famous be by this exploit." In some mysterious manner, Dr. BLANK must have arrived at the conclusion wherewith he finds Zionists as a minority group whilst the non-Zionists holding the field as a majority group. And why not? Cannot the non-Zionists boast



that they have such names who stand b'*rumo shel olam*, to wit, Dr. CLAUDE MONTEFIORE, Dr. I. I. MATTUCK, Mr. LAURIE MAGNUS. Dr. ISAAC LANDMAN, Dr. REUBEN BLANK, Hon. MISS LILY MONTAGU and other eminent leaders in their ranks? Did not POPE also proclaim, "Worth makes the man, and want of it the fellow?" We cannot agree that non-Zionists are the domineering party in the Jewish National Agency. On the contrary, Dr. BLANK may well be told that the Agency consists of an equal number of Zionists and non-Zionists who help to bring about the desired equilibrium. After all is said and done, there is no sense of competition between the two parties, for the sole desire is to further the cause of Jews in Eres Yisrael. "It is greatly to be regretted," continues the *Shomer's* correspondent, "that a clear statement on the necessity of clear thinking on Eres Yisrael was not made by the non-Zionists, at the time when they entered the Jewish Agency. For if that statement was made at the outset it might have dispelled the fears and apprehensions of the Arabs and prevented their ferocious rejoinder to the establishment of the Jewish Agency." The defeatist policy of the non-Zionists of liberal calling has assumed proportions that are positively nauseating and repelling. This sense of cowardly submission to the forces of terrorism surely does not reflect much credit on the moral courage possessed by non-Zionists. At the time that the Puritan Fathers landed in America to the period that the early colonists transformed the prairie swept lands into flourishing towns and cities, the onslaughts of the Red Indians on the whites who were then in the minority were as savage as were the Arabs' to-day, and yet history teaches us that the pioneers with straightened backs fought their way until they triumphed in their ideals. It would surely be a sad reflection, on the Jewish halusim if they were to follow the advice of 'turn tail and flee in face of Arab aggression,' would it not we ask every impartial reader? And yet this *blank* and dull Parisian *na'ar ibri* describes Dr. MAGNES' cowardly and defeatist speech as 'the thoughtful and powerful declaration of the much-respected Chancellor of the Hebrew University," as the speech of 'one of the most distinguished Zionists....." Such arguments which can only emanate from a weakling must surely gladden the heart of him who presides at the editorial sanctum of our Fleet Street contemporary. REBUBEN may well console LAURIE with TENNYSON'S lines, "You (LAURIE) are art and part with us, In *purging* heresy." This weak-minded correspondent of the *Shomer* concludes with the hope 'that the critical situation in Palesine imperatively demands an immediate authoritative declaration that the Jews are far from harboring any intention of employing the JOSHUA methods,' and 'such a declaration is the more urgent inasmuch as any doubt in this respect is frought with danger, not only for the Jews in Palestine, but also for the Jews in other lands.' [*Paris included?.—Ed.*] Thus argues the weak-minded and the *Ma Yomru Hagoyim*, poor-spirited *Ibrim* of the liberal calling. At ease in Zion, afraid of losing their physical comforts, their properties and worldly possessions, they warn those brave Jews who stand for ideals rather than *blank* idols, undaunted and with courageous hearts. Dr. BLANK would do well to lie low as he cannot improve matters by penning virulent letters to the non-Zionist press. On the other hand, Israel goes onward and forward to the goal. The next ten years will show our real worth. The future holds promise for the Promised Land.

JEWS' COLLEGE: PROPOSED APPOINTMENT

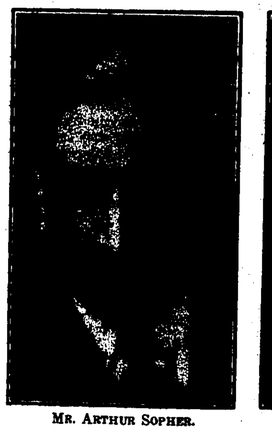
Our attention has been drawn to some correspondence which appeared in the London *Jewish Chronicle*, the organ of British Jewry. The subject interests us although we are far removed from the centre of Jewish life in London. Jews' College is an institution which we hold in high esteem: it is the centre of Traditional Judaism in England. It has turned out a galaxy of eminent Rabbanim and great scholars who have shed light and lustre on their *Alma Mater*. Judging from standards, the college may well be proud of its records and of the role it has played in the history of British Jewry. It is, we may say, the citadel of Traditional Judaism, and its spiritual ramparts are closely guarded in accordance with our age-long ideas and traditions. Therefore, it was with serious misgivings that we heard of the nomination of Mr. LAURIE MAGNUS to a seat on the Council of the College, only recently vacated by Mr. HERBERT BENTWICH who was associated with it for well-nigh half a century. Our readers are aware that after our close contact and familiarity with Mr. MAGNUS' views projected in his 'Weekly Sheet', 'everyday and all the week' to use Mr. NEWSMAN'S phraseology, we are best fitted to estimate the result that will eventuate of his being appointed to that responsible position. There is some truth in that old maxim that familiarity breeds contempt. We are surprised that such an unfortunate choice was ever made, in view of Mr. MAGNUS' antipathy and opposition for the self-same ideals for which Jews' College stands. We wonder who is responsible for it. It is quite evident that the heads of the institution have put the cart before the horse, for as *The Jewish World* informs us the college has shown real foresight in securing a future Baronet (perhaps to adorn the letter-heads) for its governing body. A lover of books and trees is a better epithet, we should say. And so the world moves forward and onward to its unknown destination! *The Jewish World* writes further (is it in a jocular or serious mood?) that this singular choice was made by the CHIEF RABBI, Dr. HERTZ, in recognition [*b'emeth?*—Ed.] of the consistent services MR. MAGNUS has rendered to the maintenance of the old Paths and of his loyalty to the Affirmations of our common faith'. We fail to grasp the truth of this editorial. We believe that the Editor of the *Jewish World*, who like that country man who stood on his head, believes that everybody else is standing topsy-turvy except himself. Why change the perspective of things? Mr. MAGNUS as an advocate of "Liberal" Judaism has always gone out of his way to attack and belittle orthodoxy and Torah-true Judaism. He has even expressed to his readers the belief that his brand of Judaism "is proceeding from strength to strength." [We regret the choice of Dr. HERTZ. Is it once more a question of Mohamet coming to the mountain, or is it the reverse? *Yamim Y'dabairu.*

(Continued on Page 34.)

GLEAMS AMID THE DARKNESS

POEMS COLLATED by Mr. ARTHUR SOPHER

No less an authority than GOETHE said that it is better to do the most insignificant thing in the world, than to regard even half-an-hour lightly. Evidently Mr. ARTHUR SOPHER concurs in this advice, for he has prepared a highly interesting selection of poems from the works of such well-known poets as TENNYSON, KEATS, WORDSWORTH and others.



MR. ARTHUR SOPHER.



MR. THEODORE SOPHER.

It is no secret that the compiler of this brochure is a very busy man, and is at the helm of several enterprising business concerns, so that his efforts to live up to GOETHE'S admirable precept cited above is an example worthy of emulation. The brochure is very attractively gotten out and is circulated amongst the friends of the compiler.

Mr. THEODORE SOPHER whose portrait is presented above, is equally active with his brother in local trade, real estate and journalism. He is Shanghai born and is widely known in local circles. His management of *The China Press*, a leading Shanghai morning newspaper, with his brother brings him into close contact with prominent men in Chinese government circles among whom he enjoys great popularity.

JEWS, ARABS AND MAHATMA GANDHI

As we go to Press we are still without any reply from Mr. GANDHI concerning the matter of his alledged cablegram to the Viceroy of India which was dealt with fully in our issue of December 7. We are, however, in receipt of a letter from Mr. JACOB LANDAU, Managing Director of the Jewish Telegraphic Agency, New York, under date of December 9, 1929, in the course of which he writes us thus:—

"At our request some days ago, the India Press Bureau telegraphed to GANDHI and was informed that the report about his having requested the Viceroy of India to send 20,000 Hindus to Palestine, was untrue."

Among those of the Hindu leaders who wrote us on the above subject, acknowledging receipt of our letter and ISRAEL'S MESSENGER containing our Open Letter to MAHATMA GANDHI, were, Sir ATUL CHANDRA CHATTERJEE, High Commissioner for India, London, JAWAHARLAL NEHRU, President-Elect, Indian National Congress, Allahabad, Mr. AMRITLAL D. SHETH, Ranpur, and Sir HARI SINGH GOUR, KT, Nagpur. *The Indian Daily Mail*, Bombay, has published our letter to Mr. GANDHI in its issue of December 29. A Jewish correspondent writing us from Bombay under date of December 29, states:—

"You will be surprised to learn that not a voice here among the local Anglo-Indian Press—not even a voice among our own people—took up the cudgels on our behalf. This is due mainly to the policy of absolute indifference—a disease which is growing more and more chronic from time to time, and also because few here had the courage to speak up lest they might arouse Mohammedan animosity." [*This is absurd. Anyone who understands the Jewish-Arab case well and who is able to enlighten the world about it, need not waver from defending the cause. There is no need, however, to write with heat and bad temper. A temperate defense will not only not incur our neighbours' ill-will but revive friendly gestures on both sides. That is our sincere belief and we regret to learn that the timidity of our co-religionists in India has caused the Jewish case to be left unexpounded to the general public. We are, however, pleased to say that according to advice that reached us from London, it is contemplated that Mr. ISRAEL COHEN, Executive Secretary of the World Zionist Organization will make an official reply to the Indian Press criticism on the Arab-Jewish imbroglio.—Editor* ISRAEL'S MESSENGER]. I was agreeably surprised to see that ISRAEL'S MESSENGER is placed in the reading rooms of two leading public libraries in Bombay, namely, the Sassoon Mechanics Institute and the Dinshaw Petit Library. All the Jews and several non-Jews are interested in your paper, judging from the visits paid to the above libraries. I myself make very good use of my copy which I endeavour to pass on to many others who look anxiously forward to it."

As an illustration of the world-wide interest taken in our Open Letter to Mr. GANDHI, we publish a letter just received from the private Secretary of Lord MELCHETT, which runs thus:—

LONDON, 17th December, 1929. 35 *Lowndes Square, S. W. I.*

Editor, ISRAEL'S MESSENGER.

DEAR SIR.—I am requested by LORD MELCHETT to acknowledge the receipt of your letter of the 22nd November and to thank you for the clipping from *The China Press* in reference to MAHATMA GANDHI. LORD MELCHETT desires me to say that he has read this with much interest.—Yours faithfully,

K. GREENBURG.

OUR ERES YISRAEL LETTER

[FROM OUR CORRESPONDENT.]

JERUSALEM, December 25, 1929.

With the second week in December, the Arab testimony before the Inquiry Commission sent from London to inquire into the immediate causes of the outbreak of the Arab riots against the Jews last August comes to an end. Only two Jewish witnesses having been heard heretofore, the bulk of the Jewish testimony still remains to be given. The Hebrew press and the single English (Jewish) daily continue to devote many columns a day to the outstanding features of the testimony. Two of the Hebrew papers have even found it necessary to issue afternoon editions, which will probably be discontinued after the departure of the Commission. For tactical reasons the Jewish press refrains from any extended analysis of the proceedings during the sessions, though occasional editorial opinion peeps out from headlines and sub-headings of the testimony. But, as private individuals suffer no such handicaps each day's testimony is subjected to the minutest analysis and criticism in practically every conversation that takes place among Jews the country over. Efforts are even made to deduce the attitude of the various members of the Inquiry Commission from their occasional questions to the witnesses. There is very general satisfaction in the Yishub over the fact that Chief Rabbi KOOK has not chosen to avail himself, as did the Mufti of Jerusalem, of his right as the head of a religious community to be examined in his own home and *in camera*. Rabbi KOOK explained to the Commission that he came to appear before it for two reasons: his desire for the utmost publicity for what he had to say, since the Truth knows no fear and is not shy; and because the Jewish respect for a court of judgment requires that witnesses, of whatever rank, come to it. In this connection Rabbi KOOK cited the historic parallel of the High Priest who, when his presence was desired by the Beth Din, always went to the house of judgment and did not require the court to come to him.

THE JEWISH TURN TO TESTIFY

As the Jewish community of Palestine gradually takes stock of its position and of the various currents of opinion within its ranks, it becomes more and more generally realised that the Arab problem has never been squarely faced and scientifically studied either by the Zionist Organization or by the representative bodies of the Yishub. This is a stubborn fact which must be admitted despite the experience and detailed knowledge, of this or that individual in Arabic affairs, and despite the many contacts between Jew and Arab in agriculture, industry, commerce, labour, and politics over a period of fifty years. Despite, even, the heavy cost to the Jewish population of the benefits which have accrued to the Arabs from the Jewish presence in this country. The concensus of opinion is undoubtedly for peace and co-operation with the Arabs after the outbreaks, just as the Jewish attitude has never been anything but friendly—all the difficulties of the Yishub in the matter of elementary security notwithstanding. Yet, there is practically unanimous opposition to the views of the Brith Shalom, a society organized some years ago for a *rapprochement* with the Arabs, none of whom has ever shown any desire to join or to co-operate with it. The Brith Shalom is now being judged by the pronouncements of several of its prominent members favouring large concessions on the Jewish side in order to win a peace with the Arabs which, they believe will obviate the unpleasant necessity for the maintenance of British forces in the country. They are criticised for being—apparently— ready to negotiate with the present Arab leadership, which practically every Jew in the country holds responsible for the shedding of Jewish blood and for the pillage and destruction of Jewish property through incitement of the Arab masses in the name of religion. Their seeming readiness to accept the parliament which the Arabs are demanding on the basis of numerical representation (where the Jews would be outnumbered by more than five to one) is interpreted as consent to let the Arabs receive a high reward in return for crimes against the Jews. The admission of a member of the Arab Executive before the Inquiry Commission that a parliament is equivalent to an abrogation of the BALFOUR Declaration, lends weight to the Jewish opposition to a parliament at this juncture, and gives added point to the very general criticism of the views held in the Brith Shalom. On the other hand, it must be admitted that, beyond generalities indicating a strong desire for peace and harmony with the Arabs in the particular Jewish interest and in the general interest of the country as a whole, together with a refusal to have anything to do with the present Arab leadership, no constructive or authoritative proposals have yet been publicly offered as to methods of achieving the desired *rapprochement*.

THE BRITH SHALOM

Under the law of Palestine, death sentences are automatically appealed before a higher court. A number of the original death sentences imposed upon Arabs for murders committed during the August riots have now been confirmed, but it is probable that some of them, at least, will go to the Privy Council in London for review. Meanwhile, discussion is going on in Jewish quarters as to whether or not hangings ought to take place. There is, first of all, the native Jewish repugnance to shedding of blood, even the blood of murderers, to be taken into account. Beyond this, tactical considerations are weighed! Will not changing in the present conditions perhaps serve rather to incite than to deter? Some well acquainted with Arab psychology point out that death sentences, when carried out, impose suffering only on the individual and and his immediate family, whereas the inposition of heavy collective fines affects many persons over a period of years, and is far more keenly felt among a semi-primitive folk inclined to value life less then money. These various considerations, humanitarian and tactical, are inclining certain circles to favour a policy of no hangings and larger fines.

THE HEBREW LABOUR TREASURE

The recent performances of Stefan Zweig's "Jeremiah" by the dramatic labour groupe under the direction of HALEVY, its gifted *regisseur* have shown so much progress by the serious artists who constitute the troupe, that a second group of supporters has recently been formed under the name of the "Agudath Hassidei ha-Ohel." With Mr. M. M. USSISHKIN as chairman, and Mr. S. A. Van VRIESLAND as treasurer and moving spirit. The first group, "L'Maan ha-Ohel," was formed some time ago in labour circles, and despite the limited means of most of its members makes a substantial monthly contribution toward the maintenance of the company. "Ha-Ohel" has already produced a number of plays, and is now engaged in preparing to present the "Megillath Esther" and modernistic "R. U. R." during the Passover season.

HANUCCAH BALL

The eleventh annual Hanuccah Ball given under the auspices of the local Zionist Association "Kadimah" in aid of the Jewish National Fund and the Shanghai Jewish school was held on the 8th ultimo, at the Majestic Hotel in the presence of a large number of friends and members of our community. The ballroom was beautifully decrated for the occasion, the walls being festooned with numerous flags. The Zionist banner was hung in a prominent position and attracted much attention. Quite a number of non-Jewish friends were present to grace the function and a very lively and enjoyable night was spent. Those who took active part in the Ball include Mesdames R. E. TOEG, D. G. M. ARONOVSKY, M. Z. ASHKENAZI, and Messrs E. HIRSCH, N. E. B. EZRA and M. H. EPSTEIN. The last named gentleman took charge of a small table displaying a number of novelties imported from Eres Yisrael. He drew much attention and luckily transacted a good turnover of business. Interest was added to the function by the holding of raffles of jewellery, cushions and many other most attractive fancy articles, which provided an unusual form of activity which was greatly appreciated. JOE and NELLIE entertained with several well-applauded numbers, as did that old favorite, FIDLON,

(Continued on Page 5.)

TRIP TO ERES YISRAEL: Interview With MR. I. A. LEVIS.

Visits to Eres Yisrael are growing in fashion by Shanghai folks, we are pleased to say. To hear so much of the upbuilding of our homeland, impels one to visit the country and study its future possibilities. Time was when a vacation used to be spent in Japan, Canada and even America, but to-day thoughtful Jews and Jewesses who love their ancient country think twice before visiting any other place but their national homeland. This is as it should be. Eres Yisrael was never effaced from the minds of our people in their dispersion. We have always looked upon it as our real Motherland, because it was there that we have developed our culture, our nationhood and above all our unique literary genius—the Bible. True, the Arabs have also lived there for centuries, but they have done nothing to enrich the soil, or contribute anything of value for civilization. The present artificial agitation to lay a claim to it, will remain artificial and disappear like JONAH'S gourd. If Eres Yisrael will have a future it is because Jewish skill, Jewish muscles and Jewish money will play the best role in its development and rejuvenation.



MR. I. A. LEVIS.

The latest to visit New Judea is Mr. I. A. LEVIS, a well-known member of our community. He left Shanghai with his daughter RUTH in August last, and returned at the end of December last. Mr. LEVIS was kind enough to favour us with an interview relating to us his experiences in the land of our dream and hope. He is enthused with the future possibilities of our homeland and is not daunted with the recent Arab uprisings which have simply stimulated Jewish enthusiasm to upbuild the country and save it from the blight of the ages. When we asked Mr. LEVIS to give us his impressions of his visit to Jerusalem, he said:—

A PROLONGED PERIOD OF UNREST FORESEEN

"We were looking forward to enjoying our holiday in Eres Israel but our hopes were shattered when a week before landing in Port Said news of the Arab uprising began to reach us on board. From the serious nature of the news it became apparent that a prolonged period of unrest was in store and so it proved to be the case. We arrived at Jerusalem September 5th and found the Jews plunged into mourning. Saddening accounts of the savage onslaught were being related by eye witneses. Hotels were filled by refugees who had lost their homes and belongings. Heart-rending news were being published in the three Hebrew dailies which were supplemented by the Palestine Bulletin which appeared later in English. We met a young lady, the sole survivor of a family in Hebron. She was saved by hiding behind a wardrobe while her father, mother, brother and sister were being butchered in the room. Other refugees were being housed and cared for by the Zionist Executive, and Mr. GERO. KRISHEVSKY had his hands full in carrying out this work. This gentleman took part with others in the defence of the New Montefiore quarter where his home is situated. During this time Miss ARONOVSKY, daughter of Mr. and Mrs. D. G. M. ARONOVSKY of Shanghai, was spending her school vacation in his house. I understood that the British Administration was also in a measure assisting the Jewish refugees in Jerusalem."

"Have you visited the Yishub?"

"Yes, after a time we were able to go about in the country attended by an escort kindly provided by Capt. BARBER of the Green Howards stationed at Haifa. We visited several colonies in the "Emek" and those lying north and south of Tel-Abib. A beautiful panorama of the "Emek" is seen from Gibeath Hamoreh where the new hospital stands. This great valley stretching between Haifa and Tiberias is dotted with colonies, microscopic red, white and green spots. Peace and contentment reigns for a few hours. The Halusim and Halusoth are acclimatized in Palestine, they seem organically related to the earth and unconcernedly go bare-headed in the sun. Their ardour and enthusiasm is unbounded. "Shalom," we wave them as we pass by and smilingly they greet us back. The Zionists' wonderful and ramified organization and their remarkable achievements are the admiration of the world. We had the pleasure of visiting RUTENBERG'S famous works in Gesur where the Jordan and the Yarmuck are being harnessed for the electrification of Palestine. The works we are told, are sufficiently advanced to be ready by next summer. In company with Dr. FRANCES BURNCE, a lady from Boston, who is an enthusiastic worker in the Hadassah, we visited several centres of this organization. Very important work by this institution is being done in Jerusalem where their activities are carried on in NATHAN STRAUS' new hospital, especially in child welfare. This organization deserves great support from the Jewish public."

"Have you attended religious services during your stay in the Holy Land?"

"We spent the High holydays and Succoth in Jerusalem. On Rosh Hashana we attended service at the Wailing Wall where police and troops were stationed for protection. In this time of trouble every word of the prayer book had a new significance touching the soul of the congregation and moving them to tears, for the misfortunes which had befallen them were equal, if not worse, than the events of Tisha beab. "Ayye Hasadaicha harishonim Adonai?" However, in the words of KOHELETH, there are times for sadness and times for mirth, and on the day of Simhath Torah due rejoicings were indulged in. Bearing Sepher Torahs men danced the "Horah," an inspiring spectacle in the Synagogue. In Tel-Aoib the streets were the scenes of rejoicing and dancing all night long."

"Have you visited any historical sites?"

"We drove down to the Dead Sea which is 400 metres below sea level. The Superintendent of Police in Jerusalem, Mr. BURNS, most kindly allowed us three specials as escort for the journey. We were quite unaware that Khamseen was prevailing on that day. On such days the weather is extremely hot in the lower regions. We were glad, therefore to take a plunge in the sea. It was very amusing for one was forced to float without any effort, and sinking was impossible. On the other side of the Dead Sea are the picturesque mountains of Moab. A half hour from the Dead Sea brought us to the Jordan, thence we crossed a barren country on the way to Jericho, perhaps the identical fore occupying Jericho. Here is the ground where Israel had camped before his battle with the Midianites. Here is the spring whence GIDEON'S men drank and where 300 out of 12,000 became qualified to fight and eventually defeated the enemy. Ein Harod stands at the foot of the mountain of Elboa the scene of the last moments of the unfortunate King Saul. We are indebted to Dr. PERLSON and Mrs. MYERSON for a visit to the convalesant home in Motsa. It is on a height and commands a magnificent view. Dr. HERZL on his visit to the Land pictured on this spot, barren then, an ideal hospital. It is perhaps to-day the nicest spot in Palestine comparable to some of the beauty spots in Japan. In the grounds Dr. HERZL planted a tree but the Turks before their exit wantonly cut it down. The stump, however, is now preserved. The University on Mount Scopus is reached through a quarter of an hour's motor drive from Jerusalem. The library which contains 200,000 mostly rare volumes is housed in a great modern building. When we visited this place books were being brought in and classified and shelved. I tried to locate the books of the late Mr. S. J. SOLOMON, but was told they were just being removed into the Library Hall which was recently erected in memory of DAVID WOLFSOHN.

HISTORICAL MONUMENTS.

"A walk around the old city of Jerusalem is most interesting. Taking the wall from the Damascus gate one passes the eight gate of the City, one of which, called the Golden Gate, is walled up. The story goes that the Arabs suspecting this to be the gate for the entry of the Messiah walled it up as a precaution to prevent his entry. The whole ground can be covered in about two hours, but a longer time is required to study and contemplate the locations of the olden places of Solomon's time. It is interesting to note that the site of the Temple occupies roughly a fifty part of the whole area of the old city. From a bit of an arch still visible on the wall of the site one can easily conjecture the size of the bridge which Solomon had built to connect his house with the Temple. The angle of this remnant of the Arch makes it possible to locate the site of the king's house. On this ground now stands Porath Joseph, the famous Yeshiba built by the late Mr. SHALOM ABRAHAM JOSEPH.. Nearby, to the West of the Temple area, is the Mount of Offence, and close to it it is believed Zion, the City of DAVID had its location."

"What is the principal language of conversation in Eres Yisrael?"

"It is superfluous to mention that Hebrew is the only language amongst the Jews but Moslems also speak it, some fluently. The British Police has a smattering of the language too, and once in a while, during the curfew days, a noisy bunch of children was told "Shekat" quietly. Persons seeking employment in Government service are eligible with a qualification of English and Hebrew, or English and Arabic if not all the three languages."

JEWS MUST VISIT THEIR HOMELAND

"Will you give us a special message to the readers of ISRAEL'S MESSENGER?"

"[The commision of enquiry has finished its work and the Jews all over the world await the judgment and let us hope that British justice will shine and a new era will dawn for us. My sincere advise to all co-religionists in China and elsewhere is to visit the Holy Land and see for themselves the immense possibilities we have there in future. The atmosphere is everywhere saturated with Jewishness and you can feel the rise of a new civilization with its stamp of a real Jewish culture. The two institutions which are responsible for the development of our Homeland are, the Jewish National Fund and the Palestine Foundation Fund. These two deserve our whole-hearted supports and Jews everywhere should concentrate their forces and give these two agencies their loyal financial backing."

A SOULFUL MESSAGE

From Dr. JULIUS J. PRICE, Ph. D., New York

The belief that the men of the greatest celebrity are the happiest men is the inveterate fallacy of shallow minds. The reverse rather is true. The gate of CAESAR is a symbol of the fortune of genius; the crown on the brow implies the dagger in the heart. To be persecuted with dislike makes the man of deep sympathetic soul unhappy. And certainly this is the common fate of the great man. Envy scowls at him and hatred reeks around him. His illustrious genius rebukes littleness, his conspicuous place stirs the venom of obscure ambition, his incorruptible honesty enrages unprincipled selfishness—and they seek revenge. PAPINIAN the peerless builder of Roman Law, who according to CUJACIUS, "was the first of all lawyers who have been or rae to be—whom no one ever surpassed in legal knowledge and no one will ever equal', became unpopular, and was beheaded by CARACULA for his ability and his integrity. Looking over the tragic history of the world thus far, it is obvious that greatness and happiness have rarely been united. 'Inquire' says LAVATER 'after the sufferings of great men and you will learn why they are 'great.' In his dialogue betwween Nature and a Soul, LEOPARDI makes the soul refuse the offer of the highest gifts of genius, on account of the inevitable suffering connected with them. Yet it will ever be the characteristic of choice souls to prefer the mournful nobility of the prerogatives of genius, with all their accompanying trails to jollity and mirth on a more vulgar level. In their new pleasure it may be a rose, but wisdom is a ruby. With a thrill of divine valor they affirm that the duty to be noble takes precedence of the right to be happy.



REV. DR. JULIUS J. PRICE

THE MAN OF GENIUS AND HIS RESPONSIBILITY

We have much pleasure in drawing the attention of our readers to a thoughtful and scholarly message from the pen of a learned leader in Israel, Dr. JULIUS J. PRICE, PH. D. Rabbi of the Sinai Congregation of the Bronx, N. Y. It has always been our aim to present the eminent views of distinguished leaders of world-Jewry in ISRAEL'S MESSENGER from time to time, and we are glad to see that our efforts have evoked much satisfaction and awakened the interest of our readers to topics of special interest to Jews. DR. PRICE'S message is well worth the deep study that it merits. He tells us, for the man of genius whose shoulders are heavy with responsibility there can be no happiness. For sagely remarks the RABBI: "The crown on the brow implies the dagger in the heart." Turning to history we read that SAVONAROLA, the reformer and monk is credited with having said, "I meant to do great things in Italy and beyond it—this is all my crime," when tortured in those last bitter six weeks before his death. "If you ask me," he said. "What the end of the struggle will be, I will tell you. The end will be that I shall die and be cut in pieces. But the end will be victory for my principles, because they are not mine, but God's." DR. PRICE advocates that the greatest needs of the soul at present are seclusion by retiring from the world from time to time, and meditating and studying, thereby seeing to the defence of the soul from the corroding influence of materialism around us. We should like to dilate on this subject for the edification of our readers. For conscious soul-evolvement there are three grades which lead the aspirant to his goal. They are (1) the selection and rejection of good and evil thoughts; (2) the cultivation of a desire for Truth; (3) the expansion and elevation of the mind through ideals and by means of concentration and imagination. Here of course, principles are concerned with which we have to deal. Principles of course, are the modes of expression, the laws by which all life is governed. We do not establish principles, we discover them, and having once discovered them they stand unassailable against any onslaught. Take for instance, the principle of mathematics that shows that two and two make four. No power can alter the result. In chemistry also the combining of two substances in a stated proportion always produce the same compound. The axiom that "whatever is held as Principle in the mind must bring forth Principle after its kind," holds true to life. Solitude alone is necessary for inward growth. EMERSON'S injunction must always be borne in mind when he says, "Go then cherish your soul; expel companions; set your habits to a life of solitude; think alone, then will the faculties fair and full within, like forest trees and field flowers: you will have results, which when you meet your fellow-men, you can communicate, and they will gladly receive." After the few preliminary remarks our readers may now turn to DR. PRICE'S fine message and study the views projected therein.

Unquestionably the moral regimen of the hermitage is more appropriate for our case than that of the drawing room. The fritter-ing multitude of interests and influence is so great, that an economizing seclusion and defence of the soul is one of our greatest needs.

The truth that the world is too much with us, is fitter to furnish exhortations to us than other truth, that it is not good for man to be alone. The word *trivial* in its etymological origin, is loaded with a forcible lesson. It is derived from the word trivium which denotes the meeting place of three roads; a point where idlers spend their time, loitering to see what passed to discuss the worthless items and gossip of the day. How much weightier are the suggestions of the world of being at one with one self?

THE JOY AND PLEASURE OF LIFE

A SERMON FOR THE MONTH

"Thou shalt show me the path of life; in Thy presence is the fulness of joy, and at Thy right hand there is pleasure for evermore."—Psalm, XVI: 11.

The pleasures of life are of infinite variety and like everything else have their uses and abuses. There is one quality common to all pleasures—the sense of satisfaction or the gratification of desire. The faculty of enjoyment is given to us so that our cares and worries will not oppress and crush us, and that life will not become a burden to us. We all have our pleasures which we cherish and enjoy. Healthy people, for instance, take pleasure in food and exercise, just as lonely people find pleasure in living with the prophets, bards, poets and authors by reading their books. We are told even sufferers have their momentts of respite when pain ceases and a pleasurable sensation takes possession of them. There can be no such thing as ceaseless pain or ceaseless pleasure.

RELIGION—A BALM OF LIFE

Within the reach of every soul is pleasure, for even the toiler can transmute his drudgery into delight, and thereby rejoice in the labours of his hands. 'Thou shalt show me the path of life', sang the Psalmist in a moment of spiritual ecstasy, for he also was aspiring for the same prize. There is one grave danger when acquiring or seeking for pleasure and that is the fear of over-indulgence when you have got it. Over-indulgence produces a surfeit which blunts the finer sensibilities and instead of adding to, destroys that sensation. 'Therefore, I hated life; all is vanity and vexation of spirit'. There is a pleasure which is unfading, which is to be cherished and nourished, and that is, Religion. 'In Thy presence there is fulness of joy', sings the *Meshorer* when describing his sensations. That religion is to be associated with pleasure may awaken surprise in the minds of some. For they associate it with the denial of many pleasant things, the turning away from much which is beautiful. A lover of esthactic pleasures when asked what is religion, translated his definition into a language corresponding with his state of mind. He wrote:—"It is the willing and joyous surrender of man to the One Eternal Creator whose finite image dwells in him and whose voice speaks in his conscience. It is the pulse-beat of the infinite life in the finite heart." The person who aspires after God can plumb the depth of pure pleasure. HOMER tells us that 'as young birds open their mouths for food so all men crave for the gods'. LECKY assures us that 'the religious instincts are as truly a part of our nature as our appetites or our nerves'. One can take for granted that without God man can never reach the heights of perfection. In fact we must make place for God to descend unto us and we must receive Him unto our souls. Lawful and timely pleasure aid the cultivation of religion. To discriminate whether it is lawful or not one must try to see that it is such that it harms no one, does not lead us to strife, envy and covetousness. Then alone our bodies and mind benefit by it and our characters are strengthened by it. For the Jew, home conjures up a tender and pleasurable sensation. It produces a sensation of virtue, of love and peace. It is a haven of refuge which accords to him and his family harmony and joy. Within its sacred portals it whispers the divine voice, 'There is sprung up a light for the righteous and joyful gladness for such as are true-hearted'.

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CORRESPONDENCE

GREETINGS FROM Dr. LOUIS I. NEWMAN

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am pleased to learn from you that you find my articles of interest and helpful to your readers. I always read ISRAEL'S MESSENGER with interest and appreciation. I find its editorials of great stimulus and benefit. Trusting I may have an opportunity at some time in the near future to greet you in person, I am, with cordial regards, Sincerely yours,

LOUIS I. NEWMAN.

SAN FRANCISCO, November 21st, 1929,

MESSAGE FROM DR. LOUIS LIPSKY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am following with great interest the progress of Zionism in your part of the world. The message which you have received from Dr. C. T. WANG, China's Foreign Minister bearing upon the BALFOUR Declaration, is a very helpful document and is an indication of a fine sympathy with the ideals of the Jewish people. With best regards, I am, very cordially yours,

LOUIS LIPSKY, *President;*
ZIONIST ORGANIZATION OF AMERICA.

NEW YORK, December 2, 1929. III Fifth Avenue.

MESSAGE FROM PROF. H. P. SHASTRI

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Please accept my most cordial thanks for sending me ISRAEL'S MESSENGER. I am glad to see that your journal still maintains the dignified tone, and its advocacy of the Jewish cause is founded on justice to both, the Jews and the Arabs. In Paris I got into touch with a few Jewish intellectuals who arranged for my talks in their socials. I found the Jews in the great capital of France as full of humanitarian idealism, and sympathy with life as in China. The name of our most respected friend Mr. S. A. HARDOON is well-known for his many philanthropic deeds in Paris circles. In London the Jews are among those most respected. Mr. BERNARD BARON, a Jew, who died suddenly a few months ago gave over ten million pounds in charity in his life. The girls employed in his factory were mourning his death most sincerely, as he was to them like a father. They were treated by him better than the factory-girls are treated anywhere in England.

The Zionist cause is still misunderstood in London. The anti-Jewish propaganda inspired by certain parties is loud in London. Lord HEADLEY has taken a keen interest in my little attainments, and we have been guests of His Lordship more than once. My lectures on Oriental cultures are well attended; and I have made more impression in the intellectual circles here. I was glad to see Hebrew inscription on a monument in Westminister Abbey. Several Jewish monuments in that historic hall are prominent.

I am hoping to leave for Berlin and then to Rome, lecturing on Oriental culture. . . . The memory of my association with the Oriental Jews in China shall remain enshrined in my heart forever.—Yours sincerely,

H. P. SHASTRI.

LONDON, December 4, 1929.

A GOOD SUGGESTION

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—It may be known to you that the other day in Jerusalem the foundation stone was laid for the Building, where the offices of the J. N. F. will be established. We think, it might prove to be an attractive idea that all, who collaborate in any function, high or low, for the J. N. F. show their sympathy with this moving into the new premises and we therefore propose to do this in the form of a present, say the furniture for a meeting—of other room, a clock, a lamp or anything else, all depending on the sum of money we will get for this purpose. We kindly request you to let us know as soon as possible whether you share our idea and if so, we shall feel much obliged if you will kindly address all who work for the JNF. in your country, asking them to send you their gifts. You will please remit to us the total sum you receive, together with a list, showing the names of all the givers. We ourselves will gladly undertake the execution of the above scheme after consulting the JNF. at Jerusalem and keeping you posted. Our intention is to have the present made in Palestine, if possible and if not ,we will have it manufactured in our country under the supervision of an expert. The present, together with an album containing the names of all those, who contributed to the execution of the scheme, will be presented to the J. N. F. Finally we make free to point out to you, that we do not mean to have all the friends of the JNF. asked to contribute, but only those who in some function or other work for it. We are looking forward with much interest to your news in this matter and in the meantime we are, Dear Sir, with best Zion's greeting, Faithfully Yours,

JOODSCH NATIONAL FONDS.

AMSTERDAM, December 2nd, 1929.
Klovenierburgwal 99.

B'NAI B'RITH LODGE CRITICIZED

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The anxiety on the part of the powers-that-be to disavow me in your last issue, is most amusing. I fail to see why I cannot sign myself a B. B. and yet not be affiliated with the I. O. B. B. of Shanghai. As you stated in your fine editorial note when paying a well-merited tribute to Mr. ALFRED M. COHEN, President of the B'nai B'rith Lodge in Cincinnati (I wonder if the local Lodge has done anything to voice their appreciation of their leader) on his attainment of his seventeith birthday, every Jew can call himself a B. B. whether a member of the B'nai B'rith Lodge or not. And yet the local masons are panic-stricken, not knowing how to muzzle me! Instead of replying to my charges the latter were simply concerned with my identity, lest someone somewhere may take me to be a member of the local fraternity of the I. O. B. B.

Your note proves that the local leaders are unable to understand the logic of the whole situation. My letter was rather serious in its charges and should not have been ignored by the powers-that-be. I hope they will behave better in future, and not fail to give a kasher banquet when they gather together, and invite Rabbi ASHKENAZI to say grace before and after the banquet. The I. O. B. B. in every country respect Traditional Judaism, and Shanghai should not be an exception to the rule. This was the burden of my complaint when I first wrote to you. . . . As I understand that a few members of the B'nai B'rith Lodge in Shanghai are pillars of orthodox Judaism, I am surprised that they tolerate the violation of the dietary laws when a banquet is given under the auspices of the latter. What is the use of upholding orthodoxy when a Jewish institution openly violates the laws of our Shulhan Aruch? Young men ought to be taught better examples otherwise our future will remain very dark. I write this in the hope that the B'nai B'rith Lodge in Shanghai will not be permitted in future to violate Jewish laws and outrage the feelings of those who, otherwise, would gladly join and support it. Criticism is offered not to annoy anyone but to warn others in their endeavour to disregard Jewish traditions. I have no desire to create ill-feeling and the local masons should be broad-minded enough to accept criticsim in the spirit in which it is tendered to them.

BEN BERITH.

SHANGHAI, 8th December, 1929.

[We have shortened this letter.—Ed.]

A CRISIS IN BAGDAD JEWRY.

The crisis in Bagdad Jewry, vis-a-vis SASSOON KADOORY is still hanging fire, writes a correspondent. A large meting was convened in Bagdad in November, in the house of RABBI DAVID, grand son of the late Rabbi JOSEPH HAYIM MOSES, the reputed Gaon and Talmudist (*alaw hashalom*). Rabbi DAVID who presided explained the whole situation and quoted the *Shulhan Aruch* in connection with the punishment meted out to those who play the role of *moseruth*. He also described the views of the Rabbinical Body and referred to the heinous crime of SASSOON KADOORY which had aroused the indignation of the whole community, and finally urged those present to remedy the state of affairs and bring the matter to the notice of the government. At the conclusion of the speech, it was unanimously decided to form a delegation to approach the various governments deportments with a view to seek the dismissal of Mr. KADOORY. The Premier having been approached, the latter suggested the formation of a committee to investigate the case very thoroughly under the supervision of the Minister of Justice. The following were elected as members thereof:

Mr. DAOUD SAMRA, Vice President of Iraq Court of Appeal.

Mr. RUBEN BATTAT, Deputy and ex-President of Bagdad Law-Courts.

Mr. SHAOUL DAVID, LAWYER.

Mr. SHAOUL SHASHOUA, a noted merchant and landlord.

Mr. YEHOUDA ZELOUF, a noted merchant and hon. member of the Town Council.

Mr. EZRA MENAHEM DANIEL.

The committee held four successive meetings and tried hard to conciliate the Rabbinical Body with SASSOON KADOORY. Four Rabbis were called to the Ministry of Justice where they declared that it was against the Jewish law to appoint an "acting Chief Rabbi" who was not acting in consonance with the spirit of their religion. The matter came to a head when the committee submitted its report to the Minister of Justice, who in turn forwarded his views and recommendations to the Prime Minister.

The delay in the whole proceedings was occasioned by the unfortunate riots and disorders in Palestine. This gave SASSOON KADOORY some respite and a chance to foment further dissensions and trouble. He started playing the same role of a *Moser*, accusing the Zionists and inflaming the Arabs against all those who fell out with him. August 30th was a tragic day for the community. The Arab Nationalist Party held a demonstration in their Mosque delivering inflammatory speeches against Zionism. But thanks to the far-sightedness of the Party Leaders recommendations were made for the protection of Jews. All shops were closed on that day. The panic lasted for a fortnight. All the policemen were armed *cap-a-pie*. Reinforcements came from the neighbouring districts. Numerous police guards patrolled the city and especially the Jewish quarters. Nothing serious occurred except isolated slight frictions of no important nature. SASSOON KADOORY was at his best. His joy knew no bounds. "It is their punishment for having extended their hands to hurt me and depose me," he was overheard saying to a frfiend of his. Happily, his days are numbered. It is confidently expected that he will soon be removed from his official position, which will undoubtedly bring to a close the career of one who has harmed his own community by playing the vicious role of an informer.

TO THE WRITERS AND THINKERS OF ALL THE CIVILIZED WORLD

We are in receipt of a moving appeal from the Hebrew Writers' Association in New Judea, among whom are our national poets, BIALIK, BERKOWITZ, FICHMAN, LACHOVER *and others. It has been published in all the Hebrew papers in Eres Yisrael. We give it the publicity it deserves in* ISRAEL'S MESSENGER *in the hope of bringing it to the notice of the people in the East, with whom the Jewish people have much in common. The appeal in question tells its own tale without playing upon the emotions of the reader. It is the cry of a nation that is struggling for a place in the sun. It is the one and only chance that has come to the latter after nineteen centuries of martyrdom and exile. The appeal is written with the blood of Jewish martyrs who had fallen under the hands of their Arab neighbours, and sealed by the tears of the survivors. There is but one answer that can be given to it. An anxious Jewry throughout the world awaits the reply to this appeal, which runs as follows:—*

In this momentous time, when a cruel hand has been raised in the lost hopes of our nation to return and live an honorable life in its ancient Fatherland, to renew and perpetuate its thousand-year-old culture from which all civilized peoples have benefited—we turn to you, our colleagues of the literary world, with this statement to express briefly the feelings of pain and anger which shake our souls to the depths at the sight of the injustice that has been our portion these last days. We do not meddle with politics; we are writers, who live among our people and serve them frankly and uprightly. Therefore our words shall be frank and upright. Since the dispersion, and the loss of our political status, these eighteen hundred and sixty years, our Fatherland has not ceased to exist in the consciousness of all its children. And the intimate bonds between it and them have never been broken throughout the generations. Eres Israel was for our scattered nation in the Diaspora not only a mournful emblem of our glorious past, but, even more, a beacon of light for a glorious future, when, in the end of days there will appear the light of universal justice, and the great principle of humanity, the principle of peace and brotherhood of nations will be upifted and exalted. Hundreds of years of separation between the land and the nation will be purified and exalted. Hundreds of years of separation between the land and the nation, the changes and vicissitudes which passed over both of them, could never draw them apart. On the contrary, the forsaken land has been bound to the hearts of her people in the remotest countries with a bond of deep longing, a holy tie of high devotion. It entered into their flesh and blood. It appeared in all the functions of their thought and actions, in their Sabbaths and week-days in their joys and sorrows. . . . . It has sustained them in their darkest hours of persecution and torment of body and soul that no other nation ever experienced. Through its influence we have withstood the waves of superstitious hatred, and have survived to the present day.

STRUGGLES OF OPPRESSED NATIONS

Then came new times to the world, times when small and downtrodden nations arose and looked about for an outlet of their national forces. In those days we opened our eyes and we saw our condition in the countries of our dispersion; we realized that our situation was terrible in its isolation, and that we were doomed through this isolation to a shameful life, of a loss of culture, of degeneration, of a parasitic existence, in a national and spiritual sense; of picking up crumbs of culture from foreign tables. We could not agree to such an ugly sentence, which takes away from us the very sense of our existence, and particularly the justification of the long period of martyedom which we had endured. And we turned this time to our

to our ancient Fatherland. For only there have we seen a source of life and enthusiasm for the rennaissance of the creative power in our nation, and the continuation of its honorable existence.

A PEACEFUL MISSION

We came to the country not with sword and spear, but with plow and harrow. We knew that our country from which we had been expelled was now desolate and waste; that her hills and dales had become bare rocks and stones, that her streams had dried and her swamps swarmed with deadly insects. But these obstacles did not obstruct our determination to return and cleave to our land, to work it and till it, and bring back to it its former strength. We brought here our best children, men who were brave of heart and noble of character. Many of them had left higher positions and occupations to devote themselves to peasant labour, accepting from the beginning all the hardships it demanded, a life of ceaseless toil, poverty and sickness. We came to Palestine lacking any agricultural experience, but this wonderful spirit which animated our first pioneers and their followers has strengthened our hearts to overcome all our difficulties and has accomplished wonders: in a period of fifty years, years of superhuman labor and self-sacrifice, which have taken the very lives of many of our workers, we have drained the deadly swamps in the most forsaken parts of the country, converted the bare rocks to fertile land, established over a hundred agricultural settlement; we have bulit garden cities around Jerusalem, Haifa and Tiberias, we have created the beautiful Tel-Abib, the great modern Jewish city, the only city in the world built and managed entirely by Jews. We have spread over our settlements, rural and urban, a network of schools of all grades, elementary, secondary and professional. We have established libraries, museums and theaters. We have built on Mount Scopus a Hebrew University whose task is to be in the near future a scientific and cultural center for the whole of the Near East. And above all this, we have accomplished what has no precedent in the history of the world, that is, the revival during one generation of our ancient Hebrew language, which, though it had never ceased to be our national tongue, had never been spoken after the loss of our political power to the Romans. To-day the prophetic language has become one of the living spoken tongues, and is being perfected year by year. . . . Through the development of the language, modern Hebrew literature, supplying to the settlers of Eres Israel and the Jews of the Diaspora, hundreds of books, is being developed.

Returning to our coutnry, we knew that we were coming not to a vacant coutnry. Arabian Bedouin tribes settled during the ages in our cities and towns, and have become citizens. This right we have recognized and observed. We came with intentions to be good neighbors to our people. Our long subjection in foreign countries, our high moral standard, and our particpation in all the higher human ideals of the civilized nations, taught us to respect and to honor the rights of every nation and individual outside of us. And such was our relation to our neighbors, a relation of peace and good will, to which was added the consciousness of racial similarity; and it has produced a willingness for a mutual effort for the sake of the common country to raise its standard materially and intellectually. And inded the results were not long forthcoming. Our activities in the country have been well reflected on our Arabian neighbors, who have watched our methods and learned from us to improve their life in many respects. Many of them have benefited directly by our presence. They have worked with us, done business with us, and have become wealthy. The signs of improved life are visible to every one in the Arabian towns and villages which are close to our settlements. The best proof of that is the mortality rate, which was terrible some years ago, and is now steadily decreasing.

And now, as a result of the World War, an event has taken place for which we have striven ever since the idea of a national revival was concevied. Great Britain, together with the League of Nations, has recognized our historical rights to our Fatherland, and has given us a Declaration for a Jewish National Home in Palestine. This great historic event encouraged the best element of our people throughout the world and thousands of pioneers, the flower of our youth, have flocked to us to join in our task and sacrifice themselves for it. . . . And the name of Great Britain, which we considered to have added another book to the twenty-four of the Tanach, the bok of "The Redemption of Israel," was established in our heart with admiration and love. But, to our sorrow, Great Britain did not value sufficiently the greatness and importance of her pledge to us and the entire world. And instead of having prepared a special department for the administration of Palestine, district from the ordinary Colonial governments, she has simply treated it through the Colonial office and has sent there ojfficials who are altogether unsuited for her great task. This cardinal mistake is the cause of all the misunderstanding and friction. The officials of the administration, have constantly impeded our progress, insulted and humiliated our feelings, and, finally, have inciaed the antagonism of our Arabian neighbors against us. Instead of protection and help in the building of our Homeland, we have suffered, under the rule of the government of the people of the Bible (i.e., the Britons) three pogroms, which in their horror and extent need not have blushed before the butcheries of the anarchical days of the Ukraine.

"HERE WE SHALL LIVE OR PERISH"

It is not our purpose to make known to you our protest against all that was done to us in our country in these days. Our pain is too deep and our indignation too great to be profaned by protests. But we have one request to make to you, writers and thinkers of the civilized world: consider our condition at least this time. Come here to us, and see with your own eyes what we do here and what is being done to us. Hundreds and thousands of years the riddle of our tragic existence has stood before your eyes, the riddle of an ancient nation believing in its righteousness, writhing in a death-agony in the fires of world hatred, refusing to surrender and to perish from beneath the heavens. Now this tragic people is making its last effort to emerge from its tragedy. Will you again have the daring to stain from afar, and ignore the situation?

This is for you and for all the world to know; we have come this time to our country to stay, and not to leave it. Here we have been born. Here grew and blossomed our national pride. And here we shall flourish again as a nation among the civilized nations. And if the world will be cruel to us, as it was cruel to our forefathers in the Middle Ages, there here we shall perish.

AGUDATH HASOFRIM HA'IBRIM B'ERES ISRAEL.
SOCIETY OF HEBREW WRITERS OF PALESTINE.

CHINA'S NEW YEAR MESSAGE TO THE WORLD



In a new year message delivered at a reception to members of the foreign and Chinese Press at the Majestic Hotel on the 3rd ultimo, Dr. C. T. WANG, Minister of Foreign Affairs, appealed for the co-operation and support of the newspaper representatives in the future. He appealed for the continued goodwill and sympathetic understanding of the foreign Powers who had manifested friendliness at the close of last year, and intimated that during the next 12 months the National Government would undertake the removal of the remainder of the restrains at present hampering China's freedom of action. The above picture shows two prominent newspapermen who were seated around the Foreign Minister. From left to right, Mr. P. D. EVANS of REUTERS, Mr. ARTHUR SOPHER, Managing Director of *The China Press* and Dr. CHENGTING T. WANG, Minister for Foreign Affairs. [*Courtesy The China Press.*

OUR BOOKSHELF



FIRST JEWISH WOMEN'S CONFERENCE OF AUSTRALASIA.

This interesting brochure covers the whole report of the proceedings of the Conference held in May last, representing Councils of Jewish women of Australia. Addresses of welcome were given by the Hon. F. S. BOYCE, K.C., M.L.C., Attorney General, Mrs. MUSCIO, President National Council of Women of N. S. W., Rabbi FRANCIS L. COHEN, of the Beth-El Synagogue, Sydney, Lieut. Col. A. W. NATHAN, Mr. P. J. MARKS and others. The Presidential address by Dr. FANNY READING shows that the work of the Council "stretches far beyond to Europe, to Palestine, wherever our sisters need our help." We are indeed very highly impressed with the volume of the work carried on by the Council and congratulate Dr. READING and her co-workers for the creditable manner in which they are labouring for the weal and glory of Israel.

THE BETH-EL SYNAGOGUE OF SYDNEY

We have been favored with an interesting volume being a Jubilee souvenir of the above Beth Hakeneseth (commonly known as "The Great Synagogue") profusely illustrated with interesting data from 5638 to 5688, giving records of the earlier Jewish community of New South Wales. The story of the Synagogue Beth-El of which Rabbi FRANCIS L. COHEN is Minister, is highly fascinating and the records are truly wonderful. The portraits of the Rabbis of the past and present, of the Wardens and the Beth-El Synagogue, both interior and exterior, are worthy commemoration of the historic event. We congratulate Sydney Jewry and her distinguished Rabbis, five in all, on the auspicious *simha* which they have celebrated, and hope that the future will bring a rich spiritual harvest for Judaism in the Antipodes.

[*Reviews of further books will appear in our next issue.*]

ARAB SHEIK SUPPORTS ZIONISM

[*Reprinted from* ISRAEL'S MESSENGER *of October* 29, 1920]

Attacks on Zionism by a small minority of Arab nationalists and rich absentee landlords in Palestine, are being bitterly resented by the large mass of Arab inhabitants in the Holy Land, as reports received by the Zionist Organization of America show.

Following the protest of representatives of 82 Arab villages against the anti-Zionist demonstrations in Jerusalem last April, as misrepresenting the true attitude of the mass of Arabs, who are friendly to Zionism, Sheikh Ahmad Ibrahim Abu Gosh, chief of the sheiks of the villages around Jerusalem, in an open letter in a recent issue of *Barid al Yom* Arab newspaper in Jerusalem, declared: Zionism is the great school which the British government has prepared for us, that the fellah (peasant), may in it learn the art of agriculture and husbandry and the source of economic power. Welcome Zionism with smiling faces for it is the corner-stone of your future prosperity and guide to that good path whereon you shall walk."

Five muchtars and 48 sheiks in a subsequent letter in *Barid al Yom* approved of their sheik's letter, declaring: "No longer shall the country be barren and devastated."

Another report received by the Zionist Organization showing the sympathy displayed by non-Jews in Palestine toward Zionism quotes a special prayer composed by the Protestants of Haifa, which has been recited at one of the Protestant churches there. The prayer follows: "Strengthen O Lord, the Jews now returning to their land. May we behold the reconstruction of Palestine and the return of its people to it."

ENGLAND'S FALSE FRIEND

VISCOUNT ROTHERMORE, British publisher, of *Daily Mail* and *Daily Express*, has urged Great Britain to hand back to the League of Nations its mandates for Palestine and Irak. He has also advocated the return to Germany of her former colonies.

Replying to suggestions made by the *Daily Mail* and *Daily Express* of London Rabbi Wise in an address in New York pointed out:

"The Mandate for Palestine has not cost Great Britain one shilling. On the contrary, we are paying year by year, installments of the Turkish pre-war debt. We have an answer to make to the *Daily Mail* and to the *Daily Express*." You say to England; Give up the Mandate. We answer: You, England, dare not give up the Mandate. England made a covenant with the Jewish people; England made a covenant with the League of Nations; England made a covenant with her honour itself when she took upon herself the Mandatory for Great Britain. To abandon the Mandate now would be fatal to the prestige of Great Britain."

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Great Men and Monuments in Israel, by R. Kittel -	12.00

HEALTH AND RELIGION: By N. S. BURSTEIN, CARDIFF, WALES.

Health and Religion are not mysterious words and the ordinary layman will ask—What have these two words in common? Yet, strange to say, with the Jew they are synonymous terms. Let us pause for a moment and consider what is really the meaning of the word *religion*.



MR. N. S. BURSTEIN.

In a comprehensive sense, we are told, religion includes a belief in the being and perfection of God, in revelation of His will to man, in man's obligations to obey His commands, in a state of reward and punishment and in man's accountableness to God. Religion also consists in performance of the duties we owe directly to God, from a principle of obedience to His will. Also true godliness or piety of living, with the practice of all moral duties. But from a Jewish standpoint, *religion* includes pre-eminently ethical science, the science of medicine which wards off disease, and the science which treats of man's social relations, relations pertaining to the welfare and well-being of the individual and the community at large.

Health, as we are ordinarily given to understand, means the state of a living body in which the parts are sound, well organized and disposed, and in which they all perform freely their natural functions and attain harmony with every other. But health also means—a sound state of the mind, in a moral sense, purity, goodness, as well as salvation or divine favour. The Chief Rabbi, Dr. HERTZ, in his most powerful address delivered at the Universal Religious Peace Conference, September 12th, 1928, said: "The Hebrew word for peace, *Shalom*, has three meanings. It means, firstly, health; secondly, welfare; and thirdly, tranquillity. In other words, a world in which war is an ever-present possibility, is not a sound world; it is unhealthy to the core." That is just why, with the Jew, Health and Religion convey the same idea. The true Jew always prays for: "A healing of the soul and body," so that he should be able to serve God and man with all his heart and with all his soul. Health is grace, which cheers God's people and the Jewish religion is its true guardian. Most of the observances which the Jewish religion dictates, such as circumcision, the dietary laws, the Levitical laws of purity, the Sabbaths, the festivals, all these have always helped the true Jew to fight those maladies to which human flesh is heir. I have often heard it said that the Jew who observes, during his daily round of life, the teaching of his faith, will keep radiantly healthy. "To fight and pray—this is the greatest secret in life. To have a Doctor to attend to our ills and to pray to God—the Divine Healer—this is Jewish philosophy." A noted Doctor recently said that the Jewish people survived largely because of the hygienic laws of Moses that put Cleanliness on a par with Godliness. The early Hebrews had fathered hygiene which broadly defined, is nothing more than that "ounce of prevention" which is better than the "pound of cure." The unsophisticated observer cannot possibly get away from the fact that Judaism simply acts as a restraint on our baser desires, as a control in our unworthy ambitions and as a deterrent to our ignoble feelings. All this, of course, means a healthy soul in a healthy body. In short, Health and Religion, with the Jew, *must* go hand in hand. But, alas, do they? . . . My first question is: are we free from the diseases of mind and soul? The mournful answer is: we are not! Time was when the Jewish family life was a *sanctum sanctorum*. *Die yiddishe Frau, die yiddishe Tochter, ein yiddishes Kind* were names to be proud of. The rules and regulations laid down by our Rabbis of old on mental and physical hygiene, for the child as well as for the adult, the fundamental principles of sex hygiene, as well as on the important questions of psychological or spiritual adjustments of the husband and the wife, were always carefully guarded by the Jewish parents. These rules and regulations were faithfully handed down from father to son and from mother to daughter. The purity of Jewish blood and Jewish soul were always kept at a standard.

JEWISH IMMUNITY FROM CANCER

In a recent article, in a collection of papers dedicated to Sir WILLIAM OSLER, one author, WEINBERG, makes a very interesting observation, viz. the relative infrequency of cancer of the uterus in women of the Hebrew race. The only explanation he gives is the Mosaic law dealing with the minutest details of their life. It was not only the internal Knowledge or the judgment of right and wrong, but the aptitude acquired by practice, custom and manners that made the Jewish family life an ideal one. The laws of conscience, said MONTAIGNE, which we pretend to be derived from Nature, proceed from custom. And this exactly was always the case with the Jew. It was always that Jewish moral sense, acquired by habit, that was so exemplary. Writing on thte subject of marriage in the *Cosmopolitan Magazine*, May 1929, and speaking of the influence of the family on the individal, Benito Mussolini says:

"We have but to study the history of the Jews since the great dispersion at the beginning of the Christian Era. Here was a people whose devotion to family was deeply embedded in their national traditions. A whole family code had been evolved through the centuries of their existence which defined family behaviour in every conceivable circumstance. Emphasis was placed on the duty of all the members of the family—father to the children, the husband to the wife, wife to husband, mother to children, through the whole fabric of family life. The code was interwoven in the Jewish race, so that wherever there was a Jewish family, there also would be the unbroken traditions and precepts of the Jewish faith and law, the essence of Jewish national life crystallized in every single Jewish family. When the great dispersion came, and the Jews were scattered to the four corners of the earth where ever a single Jewish family went, there went also the accumulated Jewish lore of twenty centuries."

JEWISH DECADENCE

But where are we now? Just look at the frequent intermarriages that take place among our people in liberty-loving England. See how many Jews, during the year we have just passed, have actually thrown away their lives by committing suicide. Some let their mad fury run amok and leave orders that after death their bodies should be cremated. An idolatrous practice *par excellence!* How many of our young men and women have given up their lives to dissipation and care for nothing but enjoyment? Their power to find mental and social development in leisure becomes, as a matter of course, atrophied. Divorce among Jews in this country was once a rarity. But, alas, the deplorable degeneration among our people in the sacredness of our ideals by which we were so long distinguished in regard to our marital relations, is going on to an alarming extent. "The sanctity of the Jewish home seems much to have broken down and it is little satisfaction to be told that a worse state of affairs has arisen among non-Jews. The rarity of Jewish matrimonial cases was not long ago phenomenal. That proud position has unhappily gone." [*The Jewish World*, May 16th, 1929.] All these things are but a natural sequel to the spiritual decay and defiance of religious authority. Dr. J. KASANIN (America) in a Radio Talk declared that mental hygiene largely depends upon the person's childhood. There are four principal adjustments, he said, which every adult has to work out for himself if he is to lead a satisfactory and more or less happy life. The first thing—(I am only giving the first)—which he has to do is to determine his relationship to the infinite. This relationship to the infinite is commonly called religion. . . . Each of the religions of the civilized nations, Dr. KASANIN continued, carries with it very high ethical ideals, and no matter to which religion a person turns, he will probably find in every one of them a very fine and high ideal. This idealism which one does find in religion makes life much easier, smoother and certainly more tolerable. With the Jewish people it has always been the parent that determined the child's relationship to the infinite. The mother in Israel used to teach her baby as soon as it could only lisp such phrases as:

"The Law of old, thro' Moses given,
Is Israel's heritage from Heaven"

And where, I ask, is there a religion in the whole world, that possesses higher ideals than the Jewish religion?

"LEPROUS SOULS"

My departed friend, Dr. NEHEMIAH MOSESSOHN, in one of his magnificent Weekly Sermonettes on "The Moral Leper, God's Abomination," said that while the Pentateuch speak about leprosy of the human body, they—our sages—applied the law to the leprous souls of men. They considered the sowing of discord between brothers the worst of all evils, because the sin includes all the elements of evil. According to our sages, only the possessor of a proud look, of a lying tongue and hands that shed innocent blood, of a heart that devises wicked imaginings, of feet that are swift in running to mischief, and a mouth that speaks lies, will do vicious things in order to sow discord among brothers. (*Brothers* in this case is not limited to brothers of one parentage, but to humanity's brotherhood.) Such a one is a moral leper, is hated by God and is His abomination. This sublime teaching, said Dr. Mosessohn has found lodgment in Isarel's heart, hence his love for all humanity, his acceptance of all human beings as his brothers. The pity of it is that we have now too many leprous souls in our midst. They are those Ministers who do not practise what they preach and who defy living authority and shirk personal responsibility. They are those who forget that our teachers have always sought to impart to Israel the sublime rules of morality. They are those who forget that our teachers sacrificed their precious lives upon the altar of Israel's spiritual welfare. And we have also among us leprous souls, whose actions, under the shield of so-called exquisitely modern names, such as "British Jews," "Liberals" and anti-Zionists, tend to destroy the moral and spiritual principles of our People. Their sickness is evident enough, but alas—we cannot isolate them! I once heard a preacher exclaim: 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. . . . But, oh, my answer is—"The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings."

"A GOLDEN AGE"

I say—and I say it with conviction—that we Jews of the world are living in a golden age, and those who do not appreciate it and do not try to make good and full use of it for the salvation of their own people, do not deserve to have a part in it. We have opportunities now, as never before, to battle for better conditions, freedom, liberty, honesty, humanity, and self-assertion. All essential attributes belonging to a people with a healthy mind and a healthy spirit. Let our healthy religion keep us healthy, and, as it was with the Maccabaeans of old, let it also be with us—*energy*, not safety first. Mr. J. L. Garvin, the Editor of the *Observer*, who is considered to be the most celebrated political writer of the century, wrote the following paragraph in his leading article, May 19th, 1929:

"Safety First" could not have created British commerce and Empire, nor can it help either. Adventure and enterprise—the soul of the younger son —were the breath of us as a people. In generations before, Britain seemed to foreign eyes foremost in boldness, initiative, invention. When "Energy First" ceases to be our watchword we may as well begin to put up the shutters."

Alas, it has always been the silly and futile policy of some of our weak-kneed, highly cultured and extremely cautious men in Israel to cry "Safety First" that made them waste their talents in serving strange gods. They did not even stop at that. They tried with might and main to damp down the issues of their brothers' efforts. They curbed the ardour of imagination and destroyed the wide enthusiasms of a people whose divine destiny is to be a blessing to all nations of the world. The Jewish religion in them is unhealthy to the core! At this solemn season, we must pray to the Divine Healer for a healing ointment for the sickness of this kind of Jews. It has been well said life is ever an attempt of the divinity in man to touch the divinity aspect in every element of existence. The healthy Jewish soul—and even the non-Jewish—now sees the divinity aspect in the element of Israel's existence. But some of our modern intellectuals are simply afraid to touch the divinity aspect in the present-day element of Israel's existence. They would rather, in the words of Dr. JOHNSON,

"Listen with credulity the whispers of fancy
And follow with eagerness the phantoms of hope."

I repeat, we Jews are now living in a golden age. Our watchword must therefore be "Energy First"—otherwise we too may as well put up the shutters. The wisdom of the Jewish religion was purchased at the price of experience, and therefore the Jewish soul is its permanent tenant, Judaism, as I said at the beginning, includes, pre-eminently:

1. *Ethical Science*, in other words—the philosophy which is concerned with human character and conduct: "Serve the Lord with joy."—The human soul, said Dr. HERTZ in his "Mystic Currents in Ancient Israel," must have recourse to Him, not merely as a friend in need, under the strain of duty, the battering of affliction or the failure of sympathy; it must press forward towards Him, even when there is no need, must love to pour out its thoughts for the pleasure of pouring them out, must breathe unto God its most secret sorrows, hopes, complaints, wishes, in unheard whispers —implying that only fullest trust and unconditional surrender suffice for religion. Herein, I say, lies the be-all and end-all of Jewish ethical science.

2. *Health*: the science of medicine which wards off disease. The Jew was often called the Father of Preventive Medicine. "Thus through the ages we find the tendency of the Jews to be philosophical. The Jew is not concerned so much with the description of symptoms, as with their causes. What brings them about? And the *next* step is naturally to prevent them. He is anxious to avoid disease. For, to the Jew, to live normally, sacredly, is to live healthfully. It is only in such a manner that man approaches the Divinity of God." (H. A. SAVITZ, M.D., in his "*National Traits in Medicine*." Decembder 1928). In the Talmud, there are numerous passages stating what man shall do to avoid certain illnesses. It was with this trend of mind that the Rabbis were mostly concerned, not with particular prophylactics.

3. The science which treats of *man's social relation*, his relations to his community, nation and to humanity in its widest sense. As LYMAN ABBOT says, Judaism "looked, not through Nature to Nature's God, but through humanity to humaniity's God." In short, the Jewish religion bids the Jew to see the universe through the eyes of his Creator. "Therefore shall the Creator, Whose work is perfect, be exalted."

IS THE GOD OF ISRAEL A TRIBAL GOD?

By Dr. M. BURSTEIN

What are the teachings of Judaism concerning our relations with those who are not of our faith? Is it true, as some of our adversaries would fain make the world believe, that the God adored by Israel, is a national God, the tutelary deity of one small tribe, to whom the fate of the rest of the world is a matter of utter indifference? Is there any foundation for the belief, which is still too widely diffused, that the Jew pluming himself on the fact of his being the *Atta b'hartanu* (the chosen of the Lord) looks down with ill-concealed scorn upon the other nations of the earth, denying them any participation in the spiritual boons that are in store for him? Several passages of the Bible as well as of the Talmud-Babylonia will answer these questions. Moses, when he wanted to procure the king's permission to pass through the land of Edom, sent messengers with the following words: "Thus hath said thy brother Israel."—Numbers xx. These words form the introduction to the message which Moses sent to the king of Edom. They are not a mere expression of courtesy, such as modern etiquette prescribes for the intercourse of crowned heads for this heroic leader did not indulge in courtly phrases. Nor were they dictated by motives of policy for Moses was not the man to be swayed by prudential considerations. They were natural and spontaneous expressions prompted alike by his heart and his faith He looked upon those with whom he came into contact, though not professing the same religious opinions, as joined to him by the dearest ties of nature—the links of brotherhood. And that is the light in which the best and truest exponents of Jewish thought and feeling have ever viewed their fellowmen of other faiths.

"Lo-Tigzol," which is the Eighth Commandment, and which will be recited in the synagogue on Shabuoth, teaches us that it is strictly forbidden to steal or withhold anything belonging to our neighbor, whether it is of a Jew, or of a Noachid. It is forbidden to steal anything, whether it belongs to a Jew or a non-Jew. Talmud Babylonia, Baba-Kama Page 113; Maimonides, Law of Robbery, Chap. 1, Prec. 2. Hoshen Mishpat, chap. 359, Prec. 1. It is also prohibited to deceive anyone, even a non-Jew.—Talmud Babylonia, Hulin 94. And one who steals from a non-Jew is unfit as a witness and is not trustworthy even if he takes an oath. What could be more stringent than the Talmudical teaching on this law. It is a more grievous sin to steal from a non-Jew than from a Jew, for such action dishonors the name of God and besmirches our holy faith. Tosefta Baba Kama. We are further enjoined to relieve their poor, to visit their sick, and to bury their dead, even as though they are of our faith.—Gitin, Page 59. And a noteworthy utterance on this subject, is to be found in the Tana Debe Eliyahoo. "I call heaven and earth to witness that Israelite or Gentile, man or woman, freeman or slave, all may hope to receive the divine spirit. Everything depends on their action." These statements confirm the fact that all the peoples of the earth are the children of God, and have one common origin. The festival of Shabuoth teaches us two lessons: First, that the Bible, which is the patent of nobility, was granted to all the other peoples as well as to Israel. But Israel, saying "Nahase-Wenishma," took upon himself the task to be the messenger, to convey the word of God to the rest of the peoples of the world, and to diffuse its knowledge among them. And, secondly, that the words "Atta Benartanu," which we recite in the prayers of Shabuoth, do not signify that we Jews have been preferred by God to the neglect of other people, but that the other people are God's children, in whom he is interested, as He is in us. As it is written in the Talmud when the cruel Egyptians were drowned in the Red Sea, the angels wanted to sing, but God rebuked them, and said "My children are suffering, and you are rejoicing?"—Sanhedrin, 39.

MIDDLE-AGED MEN—BEWARE!

Under the above heading an eminent physician, writing in one of England's most important newspapers recently, gave grave warning to middle-aged men against the dangers of excessive exercise. The rational man when he reaches middle-age avoids excesses in everything—he eats, drinks and exercises in moderation, he is careful to get sufficient rest and sleep.

He should take especial care, too, of his blood, for upon the quality of the blood stream all the organs of the body depend for the sustainment of their health and vigour. To this end the periodical use of a good tonic is of especial help, and of all tonics Dr. Williams' Pink Pills, the world-famous blood and nerve builders, have the finest record for outstanding efficacy. When the digestion gives trouble, the appetite fails, the taking of food is followed by flatulence, pain, or discomfort, Dr. Williams' Pink Pills are the best corrective because they restore the weakened stomach and digestive organs to strength by their tonic action through the blood.

Or when the nerves get run-down, and sleeplessness, or disturbed sleep, gives trouble, the restorative effects of Dr. Williams' Pink Pills upon the whole nervous system speedily sets matters right.

The pains of rheumatism and neuralgia, also due as they respectvely are to poisonour acid in the blood and to run-down nerves, are quickly overcome and banished by Dr. Williams' Pink Pills—again proving the outstanding blood and nerve tonic virtues of this same famous remedy.

It is easy for you to prove these statements. Your chemist sells Dr. Williams' Pink Pills, price $1.50 per bottle, $8.00 for six bottles. Get a bottle from him to-day, and try them for yourself.

LORD ALLENBY HONOURED BY BELFAST JEWRY

An interesting ceremony took place in Belfast on the 11th November, 1929, in the Jewish Institute, when an address of welcome was presented to VISCOUNT ALLENBY by the various bodies and organizations connected with Jewry in the city. LORD ALLENBY, who was accompanied by the Lord Mayor (SIR WILLIAM COATES, BART., D.L.), was received by Rabbi J. SHACHTER and the executive of the congregation. Mr. H. FOX presided at the meeting and there was a large audience. Rabbi SHACHTER delivered a most inspiring address on the occastion, the text of which runs thus:—



RABBI J. SHACHTER.

THE RABBI'S SPEECH

MR. CHAIRMAN, MY LORD MAYOR, MY LORD ALLENBY, LADIES AND GENTLEMEN: I deem it the greatest privilege allotted to me as the religious head of Ulster Jewry to echo the feelings of joy and pride of every Jew and Jewess for the great compliment paid to us by one of the most distinguished sons of the British nation, Field-Marshal, Viscount Allenby, by honouring us with his presence to-day. The Jewish nation has many reasons for loyalty and gratitude to Great Britain, but none of those reasons was greater than the services that had been performed by Britain's victorious general, our distinguished guest. Viscount ALLENBY is enshrined in the hearts of all our co-religinists as the Liberator of the Holy Land, for his liberation of Palestine has revivified a race which, since the destruction of Jerusalem, nineteen centuries ago, has been scattered over the face of the globe. It is in the greatest measure due to you, My Lord, that Palestine has been established as a national contre for Jewry. Zionism must not be regarded as a movement which revolves in the orbit of a single nation; it is a world movement, a movement which stirred up the democracies of all civilized countries, for, it does not stand to build up a purely material Palestine, of however great value this may be to the economic structure of civilisation. Its aim is to produce something in the field of thought, art and literature, of a distinctive character, entirely and conclusively its own; as through the accumulated experiences of thousands of years of suffering, the Jewish soul, the Jewish genius may find again its right place on the soil where it produced religion givers and world thinkers. We are not disheartened by the recent deplorable happenings. We hope that the cloudy sky will very soon clear up and the sunshine of peace between the two children of Abraham will lastingly prevail, and that they will work side by side for the new civilisation the foundations of which are relaid in that ancient part of the world. Jerusalem suggests in Hebrew the foundation of peace. Peace *will* reign in Palestine, and the word of God *will* come forth from Jerusalem as of old.

LORD ALLENBY'S SPEECH

In the course of his acknowledgement, LORD ALLENBY said:—"It is with very great pride that I have the honour to receive this address this afternoon. I have listened with great interest to the Rabbi's fine, courageous, firm, and I am glad to say, hopeful speech, and I hope that what he said about the two sons of Abraham will bear fruit. When I entered the Holy City, I stated that every religion would have equal rights, and the administration there has always kept that strictly in view. I think that progress has been very satisfactory. It is not many years since I entered that country. It was December 9th, 1917, less than twelve years, and look at the progress the place has made. Particularly must I refer to the wonderful development and amazing growth of the Jewish city, Tel-Abib. When I first came to that city, I was entertained by the Zionist Community there. I had been given a sumptuous tea on the top of a sandhill. I was then shown a side street that would be named after me. When I again visited Tel-Abib, in 1925, when I attended the opening of the Hebrew University on Mount Scopus, the sandhill had disappeared, and in its place was a city of over thirty thousand inhabitants. Allenby street was a great thoroughfare, with splendid buildings on each side which could not disgrace any great city. If that can be done within so short a time, I feel that there is a great future in store for that country. We must not be discouraged by set-backs, as the Rabbi said, because, when progress comes so quickly, there must always be reactions. I trust that every inhabitant of Palestine will settle down to do his best for the country, and with respect for each other's feelings."



LORD ALLENBY who was given an address of welcome by Belfast Jewry.

TEXT OF THE ADDRESS OF WELCOME BELFAST HEBREW CONGREGATION

To Field-Marshal the Right Honourable Viscount Allenby of Megiddo and Felixtowe, Grand Commander of the Most Honourable Order of the Bath and the Most Distinguished Order of St. Michall and St. George.

MY LORD,—The members of the Belfast Jewish Community whom we represent to-day, desire to extend to your Lordship a warm and hearty welcome on the occasion of your visit to our city. We do that with the greatest pleasure, as a humble manifestation of the deepest gratitude for your unparalleled services to our country and to our faith. By your victorious achievements on the soil of Palestine you have made possible the realisation of our historic aspirations by the Balfour Declaration and the British Mandate.

Your name and achievements will be held as a golden memory in the minds and hearts of all our co-religionists. Particularly are we gratified to recall with pride that Jewish units were privileged to play an honourable part in your efforts for the reconquest of the Holy Land.

We sincerely pray to God He should vouchsafe to your Lordship His choicest blessings. May unclouded happiness and prosperity attend you through life's journey.

November 11th, 1929.

JACOB SHACHTER,
Rabbi Jewish Communities, Northern Ireland,
HERMAN FOX, *Vice President and Acting Chairman,*
SAMUEL FREEMAN, *Treasurer,*
HAROLD GOLDBLATT, *Hon. Secretary.*

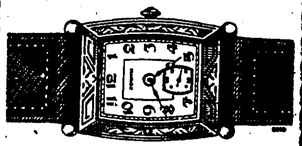
THE LORD MAYOR'S REMARKS

THE LORD MAYOR, SIR. WM. COATES, in acknowledging Mr. FOX'S expression of thanks, said that he was particularly pleased to accompany his Lordship to this Function, which in his opinion had contributed greatly to the success of the memorable visit of LORD Allenby. He hoped that Lord Allenby's great services to Britain would be as useful to the Jewish people as it was to the whole Empire.

THE UN-WISDOM OF DELAY

With many people delay, even of a day, to evacuate the body's waste disturbs and distresses the whole system, and to all such Pinkettes, the gentle, non-habit-forming, dainty little laxatives, are the surest and best safeguard of physical well-being.

To the habitually constipated Pinkettes bring prompt painless relief. After that, taken occasionally when needed, they ensure regularity, keep the liver active, the complexion clear, the breath sweet. Of chemists everywhere at 60 cents the vial.



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NOTES ON NEW JUDEA

JEWISH RIGHT TO PALESTINE

This is based on the uninterrupted connection of the Jews with Palestine for 1500 years, on the fact that the Jews there acquired their nationhood, developed there their language, culture and religion, and created there the Bible. The Jews made Palestine the Holy Land and but for that nobody would have been interested in the country. If it be said that the Christians have a greater claim to Palestine, one must ask—which Christians? which of all the Christian nations?

ALLEGED PLEDGES TO ARABS

It has been shown repeatedly during the last 8 or 9 years that the promise in the letter of Sir Henry McMahon to recognise the independence of the Arab territories south of latitude 37 was made conditional upon their revolting against Ottoman rule. The Sherif of Mecca revolted, and he was subsequently created King of Hejaz. But the Palestinian Arabs did not revolt. There iis no evidence that they at that time understood or claimed Palestine to be included in the promise. Emir Feisal (now King of Iraq), who was in Paris in the Spring of 1919 for the purpose of submitting the Arab claims to the Peace Conference, wrote a letter under date March 1, 1919, in which he stated:

"Our deputation here in Paris is fully acquainted with the proposals submitted yesterday by the Zionist Organisation to the Peace Conference, and we regard them as moderate and proper. We will do our best in so far as we are concerned to help them through."

According to Mr. Winston Churchill, who was Colonial Secretary at the time, it was not until January 20th, 1921, that the first suggestion was made by Emir Feisal, in the course of a conversation at the Foreign Office, that Palestine was included in the area within which Great Britain undertook to support and recognise the independence of the Arabs. The British Government's point of view was then expressed, and the Emir accepted the statement that there had been no intention to include Palestine. Sir Henry McMahon himself, in a letter written on March 12, 1922, to the Department of the Colonial Office most interested in Palestine, placed clearly on record that in his letter of October 24, 1915, it was his intention to exclude Palestine from an independent Arabia. As for the Anglo-French Declaration of November 7th, 1918, whilst thiis document speaks expressly of Syria and Mesopotamia, it makes no mention at all of Palestine, and it cannot be regarded as tacitly annulling the Balfour Declaration, which had been on record for more than a year. Besides, such a view is negatived by the aforementioned letter of King Feisal, which was written four months after the Anglo-French Declaration.

STATE AND WASTE LANDS

The Palestine Government are obliged by Article 6 of the Mandate to encourage the close settlement of Jews on State and waste lands not required for public purposes, yet after 10 years the Jews have not received a single square inch of such land—not even the Jewish ex-service men who fought for the liberation of Palestine. On the other hand, vast areas were given at Beisan to a number of Arab squatters, who cannot cultivatae them nor pay Government dues on them, and who are offering surplus lands at speculative prices to Jews. All lands acquired by Jews in Palestine have been obtained by purchase from the Arabs, who have in all cases made a good profit on the transaction.

THE FRANCHISE

The Arabs' complaint that they have been deprived of parliamentary franchise which they enjoyed under the Turks cannot be taken seriously. There was never a parliamentary assembly in Palestine. The Palestine Arabs sent three or four representatives to the Parliament in Constantinople during the few years that it existed there before the War, but for all the good that those representatives were able to achieve for Palestine they might as well have stayed away. There is no record of a single measure having been passed by the Ottoman Parliament for the benefit of Palestine.

ARAB OFFICIALS IN GOVERNMENT SERVICE

It is not true that there are more Jews than Arabs in the Palestine Administration. The position is just the reverse. Here are the figures:—In the Senior Service: 299 Christian officials (including Arab Christians), 87 Moslems, 68 Jews; in the Junior Service; 1,220 Christians (this also includes Arab Christians), 1025 Moslems and 699 Jews. As of the total of 3,398 officials only 343 are British Christians and 767 Jews (British and Palestinians), the other two-thirds of the Government machinery are in the hands of the Arabs.

LORD BALFOUR'S VISIT AND ARAB SHEIKS

Major Polson Newman, in his article in the "Empire Review" for October last year, accused the Jews in Palestine of having arranged a reception to Lord Balfour at Rosh Pinah, to which they brought Arab Sheiks whom they had bribed for the purpose. When Newman described this reception in his book, "The Middle East," written in 1925, he did not say a single word about such bribery. Now after four years he has made this accusation, when it is not as easy—owing to lapse of time and present state of feeling—to disprove it as it would have been then. Newman's accusation has been repeated by the "Daily Mail," "Daily Express," and E. N. Bennett, M. P.

DEAD SEA CONCESSION

The Arabs have no ground for grievance. It was always open to them before the War to extract the reputed wealth from the Sea, but they did nothing. Some years before the War a concession was granted by the Sultan to Turkish subjects but not utilised. A concession to work the Dead Sea salts was granted by the Governments of Palestine and Transjordania to a company which, after advertising all over the world, and a careful examination of all tenders received, seemed to offer the best guarantee of success. In granting the concession, these governments have taken care that if "illimitable wealth" is found to be realisable, it shall be shared by themselves and by Palestinian and Transjordanian subjects. The terms of the concession published in the White Paper submitted to Parliament provided, inter alia, that the two Governments; (a) should receive royalties on the chemicals produced; (b) should participate in the profits of the undertaking; (c) should have the right to acquire shares in the company; and (d) should acquire the whole undertaking without payment at the end of the period of the concession. In addition priority is to be given to Palestinian and Transjordanian nationals in respect of 20 per cent. of the publicly issued capital of the company. It is clear, therefore, that not only have the Arab population of Palestine not been prevented from acquiring wealth from the Dead Sea, had they been prepared to do so, but they have been secured by the terms of the concession substantial participation in profits which may be made by the enterprise of others. (From a letter to the Editor of "The Times", 3.9.29., by Lord Lytton, Chairman of the company formed to work the Dead Sea Concession).

SECURITY

This could be achieved by adequate participation of Jews in police and creation of Jewish special constabulary in times of emergency. If troops had to be employed in Palestine the cost could be covered by the Palestine tax-payer by the introduction of income tax on the same lines as in England. At present only the landowners or the farmers pay a tax on land, crops, and cattle; the capitalist, business man and the professional man pays nothing at all. Security could also be safeguarded if the Palestine Administration made it clear to the Arabs that they would stand no nonsense.

JEWISH AGENCY

It is absurd to say that the extension of the Jewish Agency meant that the Zionist movement was bankrupt. The negotiations for the extension have lasted for a few years owing to the difficulty of the problem and the dispersion of the Jews. The Zionist movement is stronger than ever.

SELF-GOVERNMENT

All that the Mandate promised to the Arabs was that their civil and religious rights should not be prejudiced. This pledge has been faithfully kept.

ALLEGED COST TO TAX-PAYER

The allegation that Palestine is a burden to the tax-payer is entirely unfounded. The whole of the work connected with the establishment of the Jewish National Home—including land purchase, colonisation, immigration, education, and sanitation—is paid for by means of the two Funds volunterily raised by Jews throughout the world, viz., the Keren Hayesod and Karen Kayemeth. The cost of the Civil Administration is covered entirely by means of the internal revenue, and Palestine has organised its finances so satisfactorily that at the end of 1928 it had a surplus of £589,530. The only expense that the British Exchequer has incurred in Palestine is in connection with the Defence Force. It would be unfair to reckon the expenditure incurred in the early years after the War, as that should be included in the general War bill. From the year 1921-22 to the year 1928-29 the total actual expenditure voted by Parliament for the employment of military and air forces in Palestine, including Transjordan, has been steadily reduced from £3,339,000 to £100,000. Of the last named sum £70,000 goes to Transjordan (£40,000 for Civil Administration and £30,000 for the Transordan Defence Force), leaving only £30,000 for the Air Force in Palestine. This amount of £30,000 represents the excess of the cost of the Air Force in Palestine over what the cost would be if the Force were stationed in Great Britain, and as the Force is maintained in Palestine as an essential element in the maintenance of the Imperial air communications, it cannot rightly be regarded as expenditure entailed by the Palestine Mandate.

The Zionist policy of the British Goverat ment therefore does not entail the paymeby the taxpayer of even one penny per annum.



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EDITORIAL NOTES & COMMENTS

HUMANITY ONE BROTHERHOOD

Our ancient Rabbis were deep students of human nature. They knew well that human beings were hewn from one stock and could not be divided, hence their dictum, "Accept the truth from every man." What a wise utterance! With a stroke of the pen, the division between man and man was removed and humanity was made one whole brotherhood. Here is abundant food for thought. It is an old message but remains fresh and vigorous and invigorative to this day.

TRUTH VERSUS FALSEHOOD

The Talmud teaches, "Falsehood passes away, but truth remains." The forcefulness of this dictum is experienced by us in our daily lives. We suffer for a while when we are charged with falsehood, rise triumphant when truth reaches her full action by degrees and attains its highest pinnacle. Falsehood is our one enemy in the world. It has no leg to stand upon. Truth is just the opposite. It stands on a solid rock. It is the seal of God, say our Sages of old, *zichronam libracha!*

EGYPTIAN IMPARTIALITY

It is reliably reported that the Arab Executive and the Palestine Arabs resident in Egypt have tried to induce the Wafd, the Egyptian Nationalist organization, to issue a statement favoring the Palestine Arabs in their political agitation to demand the repudiation of the BALFOUR Declaration and the Mandate. The Wafd has declined on the ground that it is interested only in Egyptian questions.

TURKEY'S TESTIMONY

According to a statement recently made by COLONEL SAKIM SELIM BEY, a commandant of a Turkish battalion in Palestine during the Great War, Turkey will not support the Arab rioters of Palestine. "I bow before those who transformed the Palestine desert into a blossoming garden," said the COLONEL. "I travelled on excellent roads from Beirut to Haifa and Jaffa, through places where even mules could not pass before. The Turks are not interested in internal Palestinian affairs. Turkey is a modern state and will always support the cause of civilization." All those who have watched the trend of affairs in Angora in recent years will not bo surprised at the outspokenness of the Turkish Colonel. The spirit of modernism has pervaded Turkey and her progress has been astounding.

OUR "PROGRESSIVE" JEWS

RABBI RUDOLPH I. COFFEE, of Los Angeles, contributes a fine article on some types of "progressive" Jews in the American Jewish press, in the course of which he pithily tells us:—

And from Jonah's time to this day the Jew has been thrown overboard by those whose respect he could not earn. Last Yom Kippur a Western Jew played golf with his Christian friends and was asked why he did not attend holy services in his temple that morning. I was told his answer was, "I believe in the God of the Open Air." A month later he received a letter politely asking him to resign from the club. Of course he was painfully embarrassed. But he soon learned that he who is not loyal to his own faith is never wanted among other faiths.

Such shallow-minded Yehoodim abound everywhere. They flourish and perish like JONAH'S gourd. They leave scars behind them to tell their own tale.

THE I.O.B.B. AND JEWISH BROTHERHOOD

We cull the following from the *B'nai B'rith Magazine*:—

The solidarity of Jewry, as well as the far-reaching effects of B'nai B'rith brotherhood, were demonstrated last month and expressed in a cable-gram received by President Cohen in Cincinnati from Shanghai Lodge in China. The cablegram informed President Cohen that it had sent $250 to the Palestine Lodge to be used in alleviating suffering in Palestine as a result of the Arab outbreaks.

We are pleased that something has been done to offset the wrong to which we referred in our last issue. We believe in the solidarity of Jewry and in the B'nai B'rith brotherhood. Isolated cases of unbrotherliness will not shake our faith in the triumph of the ideal for which the Order stands. Under her wing Jews may well unite and usher in the era of brotherhood.

PHYSICIANS CRITICIZE DR. MAGNES

A resolution protesting against the speech made by Dr. MAGNES in connection with an Arab-Jewish *rapprochement* and a Palestine Parliament, was adopted in Jerusalem by the Jewish Physicians Association. The latter declared that Dr. MAGNES, as Dean of the University, had



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abused his privileges in including political tendencies when speaking as head of the University. "Every academic institution," the resolution said in part, "is bound to observe neutrality concerning political tendencies. The speech of Dr. MAGNES infringes on such neutrality. Such actions on the part of the head of the Hebrew University may involve it in party disputes, thus endangering its development."

COMMISSION ON THE PALESTINE INQUIRY

According to a London cabelgram reported by British Wireless on the 13th ultimo, and published in the local Press, Mr. ARTHUR HENDERSON, British Foreign Secretary, intimated that he again could not agree to a day next month as proposed by the Mandate's Commission for the examination of the British report of the troubles in Palestine for the meeting. SECRETARY HENDERSON explained that the report of the British Commission on the Palestine inquiry could not be ready by next month. While we regret this delay, it must be remembered that the Inquiry had conducted a most difficult and tiresome investigation, and it is but natural that considerable time will be necessary to winnow the wheat from the chaff and give a final verdict. A month more or less will not matter. We must possess our souls in patience and await the result or rather the fate of the upbuilding of our national homeland with equanimity. Meanwhile, let our activities continue unabated.

JACOB AND ISHMAEL MUST NOT BE DIVIDED

What a flood of criticism has been let loose in our American exchanges, consequent upon the indiscreetness of Dr. MAGNES! Some of our Arab friends have lost their equilibrium and have become excited somewhat, and imagine that they have won some kind of victory insofar as their agitation of murder as a political weapon against the Jewish national aspiration is concerned. One Arab journal *Al Ahram*, we are told, expressed itself outspokenly thus, "We are friends of the Jews, and have always lived peacefully with them, We oppose Zionism....." In other words, our Moslem neighbours are satisfied with us, nay, they love us as long as we enjoy their kind protection and serve under their sovereign rule, but the moment the sons of JACOB desire to end their homelessness and realise their agelong ideals of re-building their ancient Fatherland, the sons of ISHMAEL swear by their beards to destroy and strangle the Jewish national movement and stir up the whole world against them!

THE BLUE HOSPITAL: A GOOD SUGGESTION

We have received some enquiries regarding the Blue Hospital from our readers, an account of which was published in our issue of December last. Dr. R. I. PEREVOSKY is quite energetic in her efforts to bring the institution up-to-date, and the large staff of medical specialists who are engaged for service is a guarantee of the success of the enterprise. It has been suggested that a gift of a Jewish bed should be made to the Blue Hospital. The local indigent co-religionists suffer great hardship for lack of an institution to come to their aid in case of illness. The Blue Hospital is an excellent medium by which poor Jewish patients can receive attention and care during their illness. We understand that a bed donated in memory of a deceased friend or relative will cost Tls. 60.00 per month, or Tls. 720.00 a year. There should be no hesitation to consider such a proposal on its merit and thereby perpetuate the memory of a dear departed friend. We shall be glad to give further information to any of our readers who may be interested in the proposal.

PURIM BALL

Preparations are being made for holding the annual Purim Ball on the 19th proximo, at the Majestic Hotel, which will be given as usual under the auspices of the Hebrew Relief Society. It is to be hoped that this year there will be no lack of liberal supporters, as the Society is facing a real financial crisis owing to the heavy call made upon it. The Hebrew Shelter Home which looks after about twenty old men and women, takes the biggest share of the Society's income, and we really feel that our community should take more interest in the institution and come forward with their customary generosity. The Purim Ball brings in a welcome source of revenue to the Society without which useful work could not have been accomplished. Support given to the Purim Ball will go a long way to ensure the good work of the Society being continued for the current year. Let us see to it that the cause will not suffer a setback but given a splendid response this year from the members of our community.

SIR BOYD MERRIMAN, VISCOUNT ERLEIGH Et Al.

Jews the world over will rejoice at the brilliant manner in which SIR BOYD has discharged his duties when representing the Jewish National Agency before the British Commission of Inquiry held in Eres Yisrael. We cannot help congratulating the World Zionist Organization (and incidentally LORD MELCHETT for defraying all the legal fees etc. in connection with the Enquiry Commission) at the appropriateness of having placed the Jewish brief in such capable hands. Placed as we are in a far-off country, we cannot help formulating the opinion, after having read the Press accounts of SIR BOYD'S remarkable defence of the Jewish case, that the eminent counsel came, saw and conquered all hearts. When we speak of 'hearts' we do not include those belonging to the treacherous group of Arabs, for it was with no small indignation that we read of the Arab Press' attack on SIR BOYD, which CHAIRMAN SHAW and the other members of the Commission so severely rebuked. The eminent counsel of the Jewish National Agency has done much useful work. If we were to overlook the major portion of his labours, one incident would stand out clearly outlined, namely, the brave manner in which he has revealed the attitude of the Palestine administration towards the Jewish population. He has exposed the anti-Semitism of many of the senior officials of the Government, he has revealed the inner workings of the Government machinery, its weaknesses, and he has also brought out many things which were otherwise conceded as a mystery. Our heartiest congratulations go out to SIR BOYD, VISCOUT ERLEIGH, K.C., and the other eminent counsels who have so brilliantly and forcefully presented the Jewish case.

THE LEAGUE OF BRITISH JEWS PASSES OFF

Word has reached us that the League of British Jews has disbanded after a short ceremony held in the Anglo-Jewish Press last month. Our readers will recall the annual period at which we used to advertise this gigantic institution with a list of unlimited membership running into countless zeros, when Dr. CLAUDE G. MONTEFIORE used to unburden his soul in castigating the Zionists and their ideals, for their temerity in defying him and incurring his wrath by continually working for a restored Judea and aiming to completely destroy the new plan of 'liberal' Jews to dethrone Zion and leading *Kol Yisrael* to the fount of assimilation as the final goal of Progressive Judaism. Hard hit must be the lay head of the latter to bear the loss of an institution which gave him a platform to shine side by side with an orthodox *ben berith* Mr. LIONEL DE ROTHSCHILD and others. The League, it may be remembered, was founded in 1917 principally in order to combat Zionism. During its term of office, the League worked indefatigably to resist Jewish Nationalism until it got tired of fighting it, hence its decision to disband. We receive the news with mixed feelings. We are not certain that opposition is not healthy. We rather belief with SCHILLER that, "Opposition always enflames the enthusiast, never converts him." We felt amused all along

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over the activities of the League and once a year we used to review its work especially for advertising Jewish Nationalism in quarters where it was least understood. We extend our sympathy to the officers of the League for disbanding. They have no doubt worked hard and meant well according to their inner light, but unlike CAMBRONNE, they had no ideal behind them to say, "The guard dies but does not surrender." The League passes off from the Jewish scene unwept, unhonoured and unsung. Paraphrasing the Mishna, we would say, *Pizzur la hachamim hana'a lahaim ve'hana'a l'olam.*

CHANUKAH OR HANUCCAH—WHICH?

The story is related that when a Russian officer said to Napoleon that his countrymen had fought for glory and the French for gain, the French Emperor turned round and said: "You are right! Everyone fights for that which he does not possess." On initiating a controversial subject in this column, we are not actuated to do so by any promptings for glory or gain, but we are quite aware that we are fighting for something which really concerns us and the Jewish people. We will deal with the tendency that is afoot to mispronounce certain Hebrew words. There has always been this great failing with Jews in the Diaspora, and we are sorry to see this flagrant disregard for the laws of euphony. Hebrew words of singular sounding beauty are uttered as if they were so much jargon. For instance Hanuccah is transcribed Chanukah, Tel-Abib into Tel-Aviv, Haim for Chaim, emeth for emes, and so on *ad infinitum*. *The Detroit Jewish Chronicle* in a paragraph on the same topic writes:—

"Christmas is likened to Chanukah—both begin with Ch, like Chatzkel, Chaim, Chrein, Chremzlach, Charoshes, Chamer, Chazir, Chochom, Chazen, Chosen.

Oh, this terrible blight of having to listen to such ear splitting tongue-teasers! Ch-ch-ch-ch-ch, stop, O stop, and have some regard for our ears!

WHAT HAPPENED IN PALESTINE

By MAURICE SAMUEL, New York

We are indebted to Mr. ISRAEL COHEN, General Secretary of the World Zionist Organization, London, for a copy of the above timely work, describing graphically the result of recent lawlessness and disorder on the part of the Arabs, and the criminal negligence on the part of the administration which have horrified the civilized world. The work before us has presented the whole question of the inviolability of the Holy Places, the question of the guaranteed safeguard of the Yishub to the forefront of world attention. So far the only satisfaction that has gone to lighten Jewish suspense has come in the old prescribed form of repeated assurances that Gt. Britain intends to abide by the BALFOUR Declaration and to fulfil the terms of the Mandate. In order that all impartial observers should know something of the state of the country before the disastrous consequences of Arab rapine and murder and the Government's failure to suppress same took place, Mr. SAMUEFL has written his book in order to answor all enquiries. What was the cause of the uprising? Was it engineered or spontaneous? Is there any evidence of planning? How much did the British administration know? What has been its attitude? Who was to blame? What are the views of the Jews and Arabs? These and other questions are all exhaustively dealt with by Mr. SAMUEL. The author had recently made his home in Palestine, and at the time of the uprising was present in the country, so that his authoritative views on the subject are worth full consideration by those interested in the future of New Judea. We recommend the book to all our readers without reserve. The publishers are the STRATFORD Co., of Boston, Mass. Price G.$2.

MR. H. MORGENTHAU MAKES A STATEMENT

The Jewish Journal of San Francisco, publishes an interview with Mr. HENRY MORGENTHAU, former Ambassador to Turkey, in the course of which he states that "it would be erroneous to attribute to Dr. MAGNES' statement in favour of a Palestine Parliament, and for the withdrawal of the BALFOUR Declaration, any result good or bad." It is but a pity that a lot of useful ammunitions were wasted in the controversy which would have been utilised in defending our stronghold from the onslaughts of our enemies. Mr. MORGENTHAU is not a friend of Zionism, but he assures us that the Arabs have a complete "system of espionage informing them of the countless internal dissensions in all Jewry, and they know and take advantage of the fact that Jewry is disunited, and that no man can speak with the voice of the entire, or even with the majority's wish. The Arab knows that he (Dr. MAGNES) represents only the slightest minority, as do the British likewise." We wish to thank Mr. MORGENTHAU for his timely intervention, especially when he is an opponent of the Zionist ideal. We agree that he has succeeded in killing two birds with one stone. First, to prove that Jewry is divided (as if the Arabs are united), second that the Zionist Organization cannot speak authoritatively for KOL Yisrael, since "no man can speak with the voice of the entire majority's wish." To a great extent this is true. But it must be conceded that the Zionist Congress is the nearest body which is looked upon as a constitutional parliament; it is the nearest and strongest numerically in Jewry that can lay claim to speak for KOL Yisrael. Of course, no nation and no country can represent the views and ideals of ALL their followers. Take a man like GANDHI, the leading Indian Nationalist Reformer, whose name looms large in public eyes to-day. He represents a great movement and yet he has not ALL the Indians behind him. There is much dissension in his rank to-day than ever before. And even the Arabs are equally divided. Turkey would not listen to any proposal to support the latter's cause. The same may be said of Egypt, as will be seen from one or two editorials in this page in this issue. We shall not multiply instances to prove our thesis in support of that of Mr. MORGENTHAU'S. For once in a way we agree with him that Dr. MAGNES represents "only the slightest minority." He certainly had no right to rush in where angels fear to tread. After all is said and done, the World Zionist Organization is the nearest body in Israel that can speak authoritatively for KOL Yisrael. We would be surprised if anyone can challenge our statement.

REVEREND DAVID PHILIPSON ON THE WAR-PATH

REVEREND DAVID PHILIPSON of Cincinnati is on the war path again. For some years he subdued his passion by remaining silent regarding affairs Zionistic, thereby indicating that this 'dichard' *Sonnei Siyon* had surrendered to the inevitable. But lo! We are just able to point out to an address delivered by him recently in which he attacked Zionism in his usual stylish way which must have given some comfort to a few of his followers. "Let Zionist agitation cease," exclaimed REVEREMD DAVID PHILIPSON. We must all tremble at such an Imperial edict coming as it does from the head of the 'liberal' wing in Cincinnati. After furious fighting covering a period of well-nigh thirty years, REVEREND DAVID PHILIPSON could not stop the progress of the movement, but is now suddenly on the alert calling upon the Zionists to cease their agitation. Who will not tremble at this behest? There must be something awry in the 'liberal' camp which must be feeling acutely the deathknell of its mad theology manufactured in Germany a century ago. We are sorry for Reverend DAVID PHILIPSON, the only surviving *talmid of* ISAAC M. WISE. In the sunset of his life he is unable to stem the tide of Zionist progress, and not unlike KAUFMAN KOHLER he is destined to see his fantastic dream of assimilation unrealised. While on the subject, we would echo the words of an Oriental Rabbi recorded in "Israel Among the Nations," page 347, when he expressed the soul of ancient and modern *ben berith* thus, "Our entire worship is based on faith in the re-establishment of Israel. In all our prayers, mindful of the promises of the prophets, we implore the deliverance of Zion, the reunion of the tribes in their ancient fatherland." What a

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telling rebuke to those who have seceded from the hope of Israel! Such a faith as that expressed by the Oriental Rabbi is cherished by Kol Yisrael, minus the withered branch, which has no future and of which REVEREND DAVID PHILIPSON is head and leader.

PATIENCE IS GENIUS

What a dread we have for the word "politic!" Some of our *Ma Yoniru Hagoyim* Jews shun the word as one shuns the leper and runs miles away from it. But it is only when Jewish politics are concerned and involved. Our attention has been drawn to a silly headline in an anti-Zionist publication in America, "Not Political Dominance, But Peaceful Domicile." What a scare, to be sure! As if the Jew is to be feared were he allowed political dominance in his ancient Fatherland! As if the Jew is a barbarian and not to be trusted with the power of governing and ruling any people in the world! How low we must have fallen in the estimation of the world when our own weak-kneed Yehoodim join the chorus and seek to disparage our own worth in order that they may pawn their life elsewhere! Verily, the Zionist Movement has still an uphill task before it ere it reaches its goal. Not all the Jews have been won over from their Ghetto-spirit! Not all the Jews have learnt to disbelieve in the inferiority complex with which they are still swayed in Galuth! We must not forget that Zionism is fighting to remedy the evil of two millenium and that it is not to be expected that our LANDMANS, MAGNUSES, MAGNESES (two different entities) would throw off their Galuth-spirit and understand the modern message of Zionism. These puny souls still yearn for the flesh-pots of Egypt, preferring to remain in bondage rather than become *bene horin!* Hard as it may be, we must learn to cultivate the art of patience. BUFFOON said, "Patience is genius." And so it shall be in our case. Let us stand firm for our principles and remember the heroic deeds of the MACCABEES of old!

DR. MAGNES and "LIBERAL" JUDAISM

What a God-send Dr. JUDAH MAGNES appeared to some of our anti-Zionist weeklies in the U.S.A. Lying low for some years, acknowledging the defeat of their man-made theology, they suddenly woke up from their lethargy after reading the words of *Nahamu* of Dr. MAGNES! Poor deluded folks! They must be hard pressed for *dibrey tanhumim!* How thankful they must feel towards MAGNES for reviving the faded hope in their hearts! CHARLES H. JOSEPH whose weekly editorials are syndicated to about a dozen journals, is another scribe who sees in Dr. MAGNES one who is likely to divide Zionism into two camps. He tells us "whatever attacks we may make on MAGNES will have no more effect on him than water on a duck's back." That may be so. A man who is insensible to public opinion may be likened to a "duck," but, happily, we are not concerned with him any more. It is our duty to restore peace and harmony in our ranks and repulse the attack of a misguided man who will go down in history as a "traitor" to his people. "Sir" ROGER CASEMENT is not dead: he is still alive struggling for a place in the sun!

WHAT "JEWISH PALESTINE" STANDS FOR

The re-entry of JUSTICE LOUIS BRANDEIS to the Zionist movement has gladdened all hearts. It was hailed all round as a *b'sora toba!* His fine speech delivered on the occasion was replete with optimism regarding the future of "Jewish Palestine," as he was careful to state. This has angered *The American Hebrew* which is anxious to know what the Zionist leader meant by the term a "Jewish Palestine." We hardly think JUSTICE BRANDEIS will take note of this disturber of the peace of Israel. But for the sake of satisfying the curiosity of this "meddler" we would say that the term "Jewish Palestine" implies that the Jews look upon the country as their own from time immemorial, that they go to settle there by right and not on sufferance, that they are privileged to upbuild the country and cultivate the soil, that the right to increase their man-power must proceed unhindered until they become a majority, that they have unrestricted privileges to foster their own culture and art and develop their nationhood until the time is ripe to install a *de jure* Jewish government. Such in brief is the term "Jewish Palestine" which *The American Hebrew* knows well in its heart of hearts, but simply pretended not to know anything about it. Such is the policy of the journal, to foster mistrust and division in Israel!

MISAPPLIED PACIFISM

We cull the following illuminating passage from the address of Dr. JUDAH MAGNES, which will illustrate the mentality of the man and his "sheer irresponsibility":—

"If the only way of establishing a Jewish national home is upon the bayonets of some empire, our whole enterprise is not worth while and it were better that the eternal people that has outlived many mighty empires should possess its soul in patience, planning and waiting to enter the promised land, bringing peace, culture, hard work, sacrifice, love and determination and doing nothing that cannot be justified before the conscience of the world."

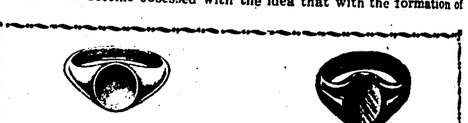
What a difference! Our ancient JUDAH was not a wit a coward when he was called upon to resist the imperial edict of the Syrian monarch in order to conquer our ancient consecrated soil and purify the holy Temple from pollution! It was actually a case of many in the hands of a few. And what a glorious chapter had been added in the pages of our history! It is said that "Heroism is the brilliant triumph of the soul over fear; fear of poverty, of suffering, of calumny, of sickness, of isolation and death..... It is the dazzling and glorious concentration of courage." Were modern JUDAH living in ancient times instead of this 'liberal' age, he would have had to face a brave lion who would have smitten him for 'his plea of cowardice." Verily, modern JUDAH is false to the heritage of which he is heir, and his un-heroic deeds will be forgotten while those of ancient JUDAH will remain forever for praise and admiration in all Jewish homes, where the festival of Hanuccah is celebrated recalling his heroic deeds and noble self-sacrifice for Israel's national homeland and Israel's glorious faith.

JEWISH NATIONALISM

The so-called 'liberal' Jew of a CLAUDE MONTEFIORE type denies that the Jews are a nation as if it is a crime to be one. While proud of being a national of the country in which he is born, he is stricken with horror, if the Jews as a whole claim their own nationality as being still in force in spite of the downfall of their State nineteen centuries ago. But these anaemic and poor-spirited Yehoodim whose attachment to Judaism is of the flimsiest and thinnest nature, deny Jewish nationalism on purely selfish, material grounds, into which we need not enter into any details. Happily, the Ma Yoniru Hagoyim Jews are in a hopeless minority. They count nowhere in Judaism. Judaism and Nationalism go hand in hand. The fact is that Jews have always been a nation, even when dispersed from their ancestral homeland. Our history since the great exile began has been the history of a nation without a centre. Our ancient Siddur is still a witness to that fact. The anaemic and poor-spirited Yehoodim who expunged all reference to Nationalism from their prayer-books a century ago, are isolated to-day and count nowhere in Judaism. The Jewish race is a pure race. Jewish tradition is an unbroken tradition. Jews, whether *ma'aminim* or *ainam ma'aminim*, are still looked upon as members of the Jewish nationality. Therein lies the invincibility and the solidarity of the Jewish people in the Diaspora.

A WARNING TO "THE AMERICAN HEBREW"

The American Hebrew is developing a militant attitude in its relation with the Zionists. We accept the challenge. We promise our contemporary a square deal, no more and no less. It occurs to us that the latter has become obsessed with the idea that with the formation of



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the Jewish National Agency in Zurich last year, the Zionists have become so weak that they are bound to succumb to the mandates of their erstwhile opponents. We are prepared to disillusion Dr. LANDMAN, the Editor of *The Hebrew*. We warn him to beware of the risk he is taking in playing with fire. It is obvious that Dr. LANDMAN is under the impression that he has succeeded in de-souling the Zionist movement and that he is at liberty to twist the tail of the lion of Judah. He imagines that the Zionists after working hard for over three decades and a half will give heed to the voice of despair coming from anti-Zionist sources. It is unfortunate that the weakness of the American Jewish Press all round, makes Dr. LANDMAN susceptible to deeds of violence in his attempt to undermine Jewish Nationalism. Once we had a giant in our camp, namely, the late Dr. N. MOSESSOHN (of revered memory) to silence the mischief-makers and the intriguers, but to-day we find no one in America to replace him in his field of activity so that every one does that which is right in his eyes. *The American Hebrew* will be watched from a great distance. We are prepared to reserve a few columns every issue in order to expose its folly and treacheries. Its sinister designs will be unmasked until we succeed in purging *Mahaney Yisrael* from the noisy elements who have a passion to rebel against the dearest aspirations of Jewry.

"A PACIFIST IN PANIC"

Under the above caption, *The New Palestine* of New York, replies to Dr. JUDAH L. MAGNES' "hysteric yielding to the importunities of rioters and murderers." Dr. MAGNES was long known as a 'pacifist' who yearns for peace at any price, regardless of principles and considerations due to others who do not see eye to eye with him. His recent "plea of cowardice" has created a stir in Jewish circles which is not likely to enhance his reputation as a leader of thought, tact and ability. His "sheer irresponsibility" may be gauged when he appeals to the forces of disorder to accept his terms of surrender and patch up an unhonourable peace. Dr. MAGNES deplored in his speech the recent disorders in New Judea, declaring the government had broken down and that, had it not been for brave Jews, the massacre and pillage could scarcely have been confined to the Jewish communities. "How can we leave our houses without fear of being stabbed, or walk up the university hill without being shot from ambush?" asked Dr. MAGNES commenting on the effects of the situation upon the university's progress. Here is an image of a man who quails and flees before the forces of disorder rather than stand for his rights and principles. Had such timorousness taken hold of the Pilgrim Fathers there would have been no America, the land of the free and the home of the brave, to-day. We do not wish to multiply examples in order to expose the sheer absurdity of Dr. MAGNES' plea for surrender. The "brave Jews" to whom he had paid a tribute for resisting the forces of disorder had not raised the "hysterical yielding," but it was left to Dr. MAGNES to insult the intelligence of the people whom he thinks he can still represent any more. Such a "plea of cowardice" is not a Jewish trait. It is against all ethics and commonsense. The spirit in BEAUMONT and FLETCHER'S play "Sea Voyage," should be ours in our struggle for freedom and independence. May we quote it for the edification of our readers?:—

"Juletta.—Why, slaves, 'tis in our power to hang ye.
Master:—Very likely;
"'Tis in our powers, then, to be hanged, and scorn ye."

A GAME OF BLUFF

We cull the following from *The American Hebrew*:—

"Whether such a Parliament will satisfy all the elements of the Palestine population..... the point is that Dr. Magnes's provocative plea for better understanding between Jews and Arabs in Palestine has set Zionists and non-Zionists to think constructively, instead of acting hysterically, on the disturbed conditions in the Holy Land. This is the first great gain."

The cunningness of our contemporary is glaringly evident to those who read the above comment. It tries to hide the stupid treaty drafted out by Dr. MAGNES as a basis on which to come to terms with those whose hands are still stained with Jewish blood. It is not true that Dr. MAGNES is the only far-seeing seer who thought of negotiating peace with our Arab neighbours. He simply stole a march by coming forward with absurd propositions for which he had no mandate from the Jewish nation. The right party to represent *Kol Yisrael* is the World Zionist Organization, the Jewish National Agency and the Jewish National Assembly in New Judea. Dr. MAGNES had simply no business and no right to interfere in Jewish politics and our contemporary's attempt to make it as if we owe the latter something for paving the way "for better understanding between Jews and Arabs in Palestine" is foolish and an attempt to hide the heinous crime of Dr. MAGNES. *The American Hebrew* will not have smooth sailing. Its movements will be watched by us and its sinister plots mercilessly unmasked in ISRAEL'S MESSENGER. At one time we thought our *mahaney* was purged from traitors but we find that we have been disillusioned. With the "rise" or rather we may say, with the "fall" of Dr. MAGNES we had let loose once more the controversy which it is our duty to accept and silence.

DR. JUDAH MAGNES CRITICIZED

The agitation of the irresponsible Dr. JUDAH L. MAGNES, to break the unity of the Jewish people, by his appeal to renounce the BALFOUR Declaration and the Mandate is an act of treachery which will not be condoned by present and future posterity. We are pleased to observe that Dr. MAGNES' untimely intervention in conducting unauthorized negotiations with a so-called representative of Arab leaders, has been condemned by the American Jewish Press just to hand (save one or two who belong to the "die-hard" radical reform wing who still bemoan the destruction of their man-made theology consequent upon the rise of modern Zionism). Denunciation of MAGNES is occupying several pages in the Jewish Press of America and Europe. We regret this waste of energy and dissipation of forces at a time when unity is most essential in our rank. But there can be no two opinions that Dr. MAGNES' stupid agitation must be challenged and repudiated. VICTOR HUGO said, "The man who fights against his own country is never a hero." We are indeed pleased to observe that the spirit of our ancient MACCABEES is rising and developing in our camp. We are impressed with the action taken by the American veterans of the Jewish Legion, a Jewish army corps that fought with LORD ALLENBY in the conquest of the Holy Land during the Great War by sending a cable to Dr. MAGNES demanding his resignation and terming his actions as treasonable to the most sacred Jewish ideals. The telegram in question reads thus:—

"A general meeting of ex-Legionnaires held in New York yesterday condemns your tactless, unauthorized meddling in Palestine affairs. We consider your dangerous propaganda of surrender as treason to the most sacred Jewish ideals during the entire exile. Your stand endangers the existence of the university. We demand your resignation. Your place is not in Palestine."

We applaud the zeal and spirit of the Jewish Legion. They are the body who can dictate to us to-day. They are the body who fought gallantly under LORD ALLENBY and conquered our Fatherland for us, while Dr. MAGNES and his ilk were sulking in their tents. The Jewish Legion have shown remarkable bravery in their message to a disturber of Israel's peace. It is a piece of document which Dr. HUGO BERGMANN the Librarian of the Jewish National University, may well preserve in the archives. The Jewish Legion deserve commendation for their bravery. An author said, "True bravery is shown by performing, without witnesses what one might be capable of doing before all the world." All honour to the Jewish Legion for their ringing rebuke to Dr. MAGNES. We glory in such deeds of heroism whether they are done on the battlefield or on the ploughfield.

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WHAT Is Wrong WITH TRADITIONAL JUDAISM?

By CHARLES S. GUBBAY

Traditional Judaism has come down to us from the dim, misty past. It has come down to us through adversity and prosperity. It has braved the storms of persecution and has stood the test of *autos-da-fe*. Traditional Judaism has been the religion of countless generations, it has been handed down from father to son from time immemorial, through stormy weather and also through fair weather. Each generation of Traditionalists derived its strength and consolation from its rituals and its liturgies. Each generation of Traditionalists found its hopes and its aspirations in the pages of its prayer books. In joy and in sorrow they turned to the prayers handed them by their forefathers. Traditional Judaism has fortified its adherents in times of stress and furnished them paeans of joy in times of peace and prosperity. It fulfilled completely the needs of generations after generations.

What then is the caluse of the breakdown of Traditional Judaism? No Jew who has any love for his religion can deny the fact that Traditional Judaism no longer holds this generation with the same force as it did in the past generations. Traditional Judaism still counts millions as its followers, it has by far the largest majority of any section in Jewry to-day. Notwithstanding its adherents, Traditional Judaism does not maintain to-day by any stretch of the imagination the same hold as it did in the days of our forefathers. Except for the remnant of the former generations, Traditional Judaism is no longer a spiritual force for the average Traditionalists. Except for those remnants, Traditional Judaism is no longer able to arouse any spiritual emotion or any spiritual devotion. For the great majority of its followers, Traditional Judaism at best is only the preservation of the religion of their forefathers. It has no spiritual value at all. It is only a label. Its preservation is the whole *raison d'etre* of its existence. Traditional Judaism to the younger generation means nothing, is nothing, and can be nothing else but nothing. These are the facts, none but those, who may be called the die-hards of religion will deny. Tarditional Judaism has lost its significance, it has no bearing to present day existence, and is as far removed from our modern atmosphere as is the Ghetto removed from our modern environments. Traditional Judaism belongs to the period of "beliefs," it belongs to the period when "belief" and not "reason" was the paramount motive power which swayed humanity. To-day we no longer trust to "beliefs," the present generation brought up in the grossest atmosphere of materialism, saturated with the basest motive of livelihood, calls for "reason." "Reason" is the slogan of this generation, "Faith" was that of our fathers. Traditional Judaism built up on faith has no place in the life of the younger generation. The younger generation are not satisfied with beliefs only, they require more than that, they require the touch of reason—and above all, they require the stamp of sincerity. Not that Traditional Judaism is not sincere—it is the soul of sincerity—but sincerity is only perceivable to those whose upbringing belongs to the past. And here we come to the crux of the question. What is wrong with Traditional Judaism? Traditional Judaism has stood still whilst the world has moved on. Traditional Judaism belongs to the past, it has satisfied the hope, the aspirations, the religious and spiritual cravings of those who lived and belonged to the past. Traditional Judaism does not move the spiritual instinct of the present. It is the fashion to blame the present generation for its indifference and even apathy to things Jewish. We are told that religion is no longer the power, the force, and the mainspring of life. We are told that this does not apply to Traditional Judaism alone. We are told that this indifference, this apathy, is found not only amongst us Jews, but also amongst the followers of all other religions. We are told also that this indifference, this apathy, is a sign of the time. It is common to all creeds and religions, and is not peculiar to us Jews. Judaism is suffering from the materialistic tendency of this age, in common with all other religions. Religion, as a whole, has no longer the attraction it had in the past. It has suffered a setback. Judaism has, in common with every other religion, received its knock-out blow. This apology for the indifference to Judaism we hear from all sides, and we are expected to accept it as the final say in the matter.

RELIGION A LIVING FORCE

Religion is not dead, far from it. There is as much religion in the hearts of men to-day as there ever was. Religion, far from dying, is going as strong to-day as ever. The hearts of this generation is not closed to the voice of God—the instinct of humanity is unaltered. The craving after God can never be stilled—it is perennial, everlasting. The present generation is from the same mould as that of former generations. Humanity cannot exist without God. The materialism of this age is no worse than the materialism of other ages. History repeats itself. The difference is only in our respective mode of thinking. Both the Old and the New have marched and are marching with the Times. But whilst the old hold the past with veneration, the young are untrammelled with the traditions of the past. The mind of the young is centered in the present, and their vision is of the future; the traditions of the past form only a link with the present. The past is of no interest to the present age, except that it makes for continuity with the present.

These facts are hidden from nobody, they are patent to all, so much so, that they have ceased to be considered at all. This being the case, religion can no longer be regarded from the old standpoint of view. The old standard is no longer applicable to the present. Religion should be progressive, it should be up-to-date, and Traditional Judaism is not up to date, and has therefore no place in the hearts of the present. Traditional Judaism does not evoke the spiritual fervour that it did in the past, it fails to stir the blood of present generation Jews. It fails to vitalise the spiritual instinct of the present day Jew. Not that the present day Jew is less open to the voice of God, not that he is less spiritual than his predecessors, but that his life is different; his mentality, his vision, they are absolutely different. Traditional Judaism has so far refused to take heed of the change. It has failed to recognise that this is a change due entirely to the new outlook of this age. This change is the result of an outlook on life at variance with that of an older generation. At variance not only in their ideas of religion, but also, and more especially in their ideas of social life. The present age has neither respect for the past, nor value of anything pertaining to the past. Traditional Judaism has failed to realise the great change, it has failed to understand the significance of this change, and failing to understand it it has made no attempt to adapt itself to the change. Traditional Judaism maintains an aloofness from present day thought, and from present day ideas. It is entrenched within its own musty past. It is self-centered and self content. It has served its purpose, and is out of date. A newer Judaism is needed to-day. A Judaism consonant with the thoughts and idealism of the present age. Traditional Judaism has had a glorious past, a noble history—but it belongs to the past. Judaism is the religion of the Jews, and the religion of the Jews must be alive as the Jews themselves. Jewry to-day is trying to gather up the threads of its history, it is trying to understand the motive of its existence, and in the understanding of that motive, will lie the future of Judaism. Judaism, to justify itself, must be a life religion; not a religion of the mouth, but a religion of the heart; not a religion of Beliefs, but a religion of Deeds. Jewry has a destiny to fulfil, and its religion must give expression to that destiny.

Jewry is awaiting the touch that will galvanise the latent spirituality inherited from the misty past. Judaism is neither Traditional, Reform, nor Liberal; it is the three altogether, and spiritualised. Judaism must be tested not by its rituals or liturgies, but by its power to stir up the spiritual life blood of Jewry. Traditional Judaism had, in the past, preserved the House of Israel from destruction; to-day it lacks the force to save it from spiritual annihilation. Traditional Judaism refuses to align itself with modern thoughts, it takes no heed of the requirements of the day, it rests satisfied with its past achievements. Traditional Judaism has ceased to spiritualise—it is regarded to-day as a precious heirloom to be transmitted to the next generation without any regard as to whether the next generation will accept it or not. Except for them it means nothing, it is nothing. Jewry is no longer being spiritualised by Traditional Judaism; Jewry has need of a Judaism that will light up the smouldering spark of spirituality that has come down to them from the past. The need of a spiritualising Judaism was never greater than now, the need for a Judaism of the heart, not a Judaism of the mouth, the need of a Judaism of Deeds, not a Judaism of Words. The spirituality of the Jew is not dead, he has not lost the spark transmitted to him by his ancestors, but the spark lies hidden under the morass of present day materialism. Neither present day Traditions, nor Reform, nor Liberal Judaism, have been able to bring this spark to light. Whilst Traditional Judaism refuses to align itself with modern thoughts, Reform and Liberal Judaism are casting about for new religious ideas; but neither the one nor the other two have as yet concerned themselves with aught but words. Forms and ceremonies, though essential by themselves, are not the be-all and end-all of religion. Religion to be a life religion, must have as its basis something more than mere forms and ceremonies. Religion must contain as to its kernel, the spark of spirituality, without which, religion is only a religion in name. Traditional Judaism is now no more than a precious heirloom safe-guarded for trasmission to the next generation. Whilst Traditional Judaism is stagnating, Reform and Liberal Judaism are progressing. In their search for a spiritual spark to vitalise their Judaism, Reform and Liberal Judaism are moving in all directions. They have not always travelled on the right road. They have sometime travelled by devious roads, sometime even along dangerous roads, but in God's good time they will coalesce and find the right road.

Mr. JACK E. ELLIS has returned to Shanghai from San Francisco on some important business and left for Manila last week. He will be back shortly and hopes to stay here for some months.

SOCIAL AND PERSONAL



Popular Physician.—Dr. AARON MICHAEL PEISAHOFF, M.D. (Tomsk University), who is one of the physicians in the Blue Hospital in Shanghai, besides his own practice in town. Dr. PEISAHOFF, who practised in several clinics simultaneously in Petrograd 1910-1917, served in the Great War as Regimental Physician and Surgeon. Since his arrival in Shanghai a year ago, Dr. PEISAHOFF has made many friends and is very popular among the local medical fraternity. [*Photo Courtesy The China Press.*

Miss MOZELLE LEVY and Miss SEFMA LEVY sailed for Hongkong last month on a brief vacation.

Mrs. H. GENSBURGER and Miss GENSBURGER left for London where they expect to remain indefinitely.

Mr. J. A. DAVID returned to Shanghai from Paris last month after a prolonged absence covering sixteen years.

Mr. and Mrs. JOHN SOLOMON, and Miss LIPKOVSKY have booked passages on the *Asama Maru* leaving for San Francisco on the 2nd proximo.

Mr. E. M. SOMEKH sailed for America last month.

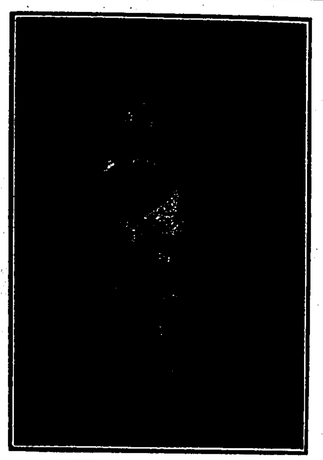
Abingdon, Penn., Jan. 8.

Julius Rosenwald, celebrated philanthropist, to-day married Mrs. Adele Godkind of St. Paul at the home of his son, Lessing Rosenwald, who was the only relative present. Judge Horace Stern officiated. Mr. Rosenwald is 68 years of age and a widower. After notable achievement in the business world, where he still occupies high positions including that of chairman of the board of Sears, Roebuck and Co., he began philanthropic activity and has spent millions of dollars for education and charity.—United Press.—N. C. D. News.

Mrs. E. E. ELLIS left Switzerland for Shanghai on the 18th ultimo per *Katori Maru*.

We regret to announce the death of an aged member of our community, Mr. HAYU COHEN, a native of Bagdad at the age of 95 after a lingering illness. The deceased arrived in China nearly forty years ago, and was greatly esteemed by his fellow-Jews. He was a man of modest and unassuming nature. He is survived by his wife, a son and two daughters for whom deep sympathy is felt.

Messrs D. E. SASSOON, LAWRENCE KADOORIE and HORACE KADOORIE are spending a brief vacation in Hongkong. They will return to Shanghai this month.



AN ARTIST OF NOTE.—Miss STELLA HOLPER, daughter of Mr. and Mrs. R. HOLPER of this city who is on her way from Switzerland to China to visit her parents. Miss Holper is a student in the Swiss Academy of Art. She has received the highest awards for her work and has been highly commended on her portrait paintings.

[*Photo Courtesy The China Press.*

Mr. and Mrs. D. G. M. Aronovsky have removed to their newly built residence in Broadway.

AMERICAN JEWS SETTLE IN PALESTINE

Twenty-five American Jews lefft for Palestine on December 21, in order to settle as colonists, according to an announcement made by Dr. S. Bernstein, director of the Palestine Department of the Zionist Organization of America. Eleven of these prospective settlers are from New Jersey, Ohio, and Massachusetts. At the same time Dr. Bernstein made public the report of the Palestine government which shows that during 1928, 250 American Jews immigrated to Palestine as settlers. The total capital brought into the Jewish Homeland by these colonists amounted to $3,000,000. In announcing these figures, Dr. Bernstein said:

"The misconception prevails that the only Jews to whom Palestine offers advantages as a land of settlement are those of Eastern Europe. The report for 1928 of the Palestine government shows that American Jewry sent 250 colonists to Palestine. This makes America third in the list of countries which contributed to the Jewish population of Palestine. Poland was first with 395 settlers and Russia second with 301. Were it not for the stringent immigration restriction which the British government employs in Palestine, there would be thousands of American Jews going to Palestine to settle every year. The Zionist Organization receives at least a hundred times as many applications for visas as it can recommend. During the course of this year, we expect that an additional 300 American Jews will go to Palestine. In every case we ascertain the financial status of the prospective settler, each of whom must have a minimum of $5,000. The majority have considerably more. This is another indication of the direct manner in which Palestine is benefiting from the influx of Jewish immigration."

COL. F.H. KISCH RETURNS THANKS

We are in receipt of a letter of appreciation from Col. F. H. KISCH, C.B.E., D.S.O., Chairman of the Palestine Zionist Executive, Jerusalem, acknowledging the receipt of our remittance of £30|- which we have raised from the readers of ISRAEL'S MESSENGER, in aid of the Jewish sufferers in Eres Y.... KISCH writes:—

"PALESTINE ZIONIST EXECUTIVE.
"JERUSALEM, December 4, 1929.

"DEAR MR. EZRA,—I have to thank you for your letter of October 30th enclosing cheque to the value of £30|- for the relief of Jewish victims of the recent disturbances.

"I am happy to have read of the fine echo which the sufferings of the Yishub evoked in the hearts of Jewish residents of distant China, while the message from Dr. C. T. WANG, the Chinese Minister for Foreign Affairs, on the eve of the celebration of the twelfth anniversary of the BALFOUR Declaration, was certainly encouraging.

"In accordance with your request I have transferred one-third of the amount of your remittance, or £10|- to CHIEF RABBI KOOK for disposal at his discretion, although I should mention that a substantial proportion of the Central Emergency Fund controlled by this Executive has been expended upon Orthodox Institutions.

"With best wishes and Zion's greatings.—Sincerely yours,

"F. H. KISCH."

A NEW YORK MOTHER

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BABY'S OWN TABLETS

Mrs. H. E. Newman, who resides at 294 Fifth Street, South Brooklyn, N.Y., says:—"I always feel safe when I have Baby's Own Tablets in house. I have given them to my baby for two years whenever she needed them. I find that they quickly break up a cold, keep her bowels in good condition and make her sleep well."

To have them ready when needed, that is the wisdom of keeping Baby's Own Tablets handy in the home, thus saving mother the worry—the nerve strain—when sickness comes to the children suddenly, or at awkward hours.

Administered in time, Baby's Own Tablets avert serious illness, have saved many little lives. There is nothing equal to them for the prompt relief of infantile indigestion, colic, teething pains; they quickly cool feverishness, check diarrhoea, and they expel worms.

Chemists everywhere sell Baby's Own Tablets, 60 cents the vial.

Three little girls, one a rabbi's daughter, one a Jewish doctor's daughter, and the third the daughter of a Jewish merchant, were boasting of their respective family connections. They had passed from clothes to personal appearances and finally came to parental dignity.

"Every package that comes for my papa is marked D. D.," proudly announced the rabbi's daughter.

"And every package that comes for my papa is marked M. D.," quickly answered the physician's child.

"Aw, that's nothing," retorted the merchant's little girl, "every package my father receives is marked C. O. D."



JEWISH GATHERING at ADELPHI Hotel, SINGAPORE
From left to right, Mr. H. B. JOSEPH, Miss S. A254, Mr. I. B. ABED, Miss J. SASSOON, Mr. E. JOSEPH, Mrs. V. LEVY, Mr. V. LEVY, Miss L. MIZRAHI, Mr. T. ISAACSTEIN, Mrs. J. A. MEYER, Mr. S. I. SAUL, Mrs. S. I. SAUL, Miss M. NATHAN, Mr. E. J. NATHAN. In front, Dr. A. M. EZEKIEL, O.D., (Phila) F.I.O. (London).

DEATH OF MR. E. E. ELLIS

We regret to chronicle the death of Mr. EMANUEL EZEKIEL ELLIS which took place on the 11th ultimo at Dr. NOLL'S private hospital in French Concession. The deceased was operated at on the 7th ultimo, by Dr. ELIJA ROSENZVEIG, an eminent surgeon, and was progressing satisfactorily, every hope being entertained for his recovery. His condition, however, took a sudden turn for the worse, due to diabetes which brought his collapse.



MR. E. E. ELLIS. [*Courtesy The China Press.*

Mr. ELLIS who was 42 years of age, was of a very quiet and retiring disposition, and was well liked by his friends and business associates, who held him in great respect. For many years prior to his stay here, he was an active operator at the Stock Exchange in Hongkong and was noted for the large deals put through by him. At one time he was rated a millionaire: he was hit at the crash in Hongkong in 1926. His stay in Shanghai found him active in the local Stock Exchange and was greatly interested in the daily transactions in the interests of his Chinese clients. The late Mr. EILLS was a member of the Shanghai Club, American Club, and the Shanghai and Kiangwan Race Clubs. He is survived by his wife who is in Switzerland, one child who is here, seven brothers and four sisters for whom deep sympathy is felt in their great loss.

NAME INSCRIBED IN THE GOLDEN BOOK

The Jewish National Fund Commission for China begs to acknowledge a contribution of £20|- in memory of the late Mr. E. E. ELLIS from his relatives for the Golden Book of the Jewish National Fund.

THE JEWISH NATIONAL FUND: Box Collection.

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Mrs. Tallan	1.00	240	39
Mrs. Oliver	4.00		
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Rabbi Ashkenazi	2.00		
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Mr. Greenberg, D.		70	
Mr. Wilensky D.	1.00	130	40
Mr. Futelman		80	19
Mr. Jakok A.		110	68
Mr. Hellman, B.	2.00	60	28
Mrs. Greenberg	1.00		25
Mr. Feldman, T.	1.00		
Mr. Kleerman		100	80
Mr. Dubasatsky	1.00	20	16
Mr. Berkman			75
Mr. Shkelnik	1.00		
Mrs. Carjo			101
Mrs. Landau	3.00	80	6
Shanghai Library Kadima	2.10	70	33
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Total	$127.20	9690	1449

DISTINGUISHED VISITORS FROM AMERICA

Rabbi LOUIS M. LEVINSKY of Wilkes-Barre, Pa., a spiritual lender of a Conservative Congregation and a graduate of the Jewish Theological Seminary, arrived here with his wife and left on the 1st instant, to continue their tour round the world. Rabbi and Mrs. LEVINSKY evinced much interest in local Jewish affairs and problems during their three days' stay in Shanghai. They admired the architectural beauties of our two Synagogues and expressed the hope that the community would not for long remain without a spiritual leader. Rabbi LEVINSKY is a young man fired with a strong zeal and enthusiasm to promote the welfare of his congregation and rear a generation of Jewish Jews in his community. Mrs. LEVINSKY is a physician by profession and has a growing practice in her country. She has a charming and winsome personality which goes a long way to ensure her success in her humane profession. Both Rabbi and Mrs. LEVINSKY regretted their early departure from Shanghai. They hope to spend the Hag Hapessah in Eres Yisrael and return to their home in the middle of May next.

NOTES FROM SINGAPORE—From Our Correspondent

The annual programme of dancing of local children organized by Misses WRIGHT and MCINTYRE under the distinguished patronage of His Excellency the Officer administering the Government and Mrs. JOHN SCOTT, in aid of the Children Aid Society was held at the Victoria Theatre in December last.



MISS RACHEL ETLIN
As "Witch Spitefol"



From left to right Miss MAFALDA NATHAN and Miss SOPHIE ABED.

The outstanding feature of this year's entertainment was the large percentage of Jewish children in every act, some of whom displayed brilliant talent. The presents given at the end of the last performance were so numerous that it was impossible to distribute them singly on the stage as customery. The following are the names of the Jewish children in order of appearance:—Misses S. NATHAN, J. SASSOON, R. ETLIN, R. GRIMBERG, N. SANTOS, S. GAREH, N. KITOWITZ, H. ELIAS, P. SAUL, R. NATHAN, S. SAUL, M. GAREH. Masters MOSES GAREH and LIONEL KITOWITZ. Misses MAFALDA NATHAN and SOPHIE ABED kindly consented to assist the children. Although each child displayed very graceful dancing, special mention must be made of Miss RACHEL ETLIN who very ably took the part of Witch Spiteful and Master LIONEL KITOWITZ who is only four years of age amused his audience immensely. Miss JOYCE SASSOON exhibited some very good dancing in several acts.

THE OLIVE BRANCH AND THE ARABS



We agree with Dr. MAGNES as to the desirability of a representative parliament in Palestine—but not for the present. At some future date when the population of the land will be ready for it, when the country will no longer be infested with semi-civilized savages to whom the life of a human being is not more sacred than that of a flea. We canot think of it at present. We cannot conceive of a large pack of wolves living at peace with a small group of lambs, while the taste of their blood is still fresh on the palate. We further agree with Dr. MAGNES that a Jewish homeland that shall foster the Jewish spirit, that will promote the spiritual ideas and ideals of the Jew, should not base its strength on physical power, on force, on material advantage at the expense of the weaker one. The real Jew will not be interested in copying the example of western nations, all of which including America, show discrimination not only against the stranger in their midst, but also against their own citizens if they happen to be Jews. We agree with Dr. MAGNES on a spiritual center—the Jewish homeland should give to the world the example of justice and true democracy. But we must have a solid basis, a center sufficiently protected by Jewish strength, physical as well as cultural, to be able to last even in the face of marauders, let alone roving Bedouins and guerillas. Let the Mandatory Government give the Jew a chance to develop a homeland. Let it lower the bars against immigration so that the Jew, according to the spirit of the Balfour Declaration, will be enabled to form a majority of the population and so hasten the civilization that will lead to representative government. But if England persists in playing the Jew false by making of the BALFOUR Declaration but a "scrap of paper," and facilitates the exercise of barbaric cruelty on the part of Arabs, then, as Prof. TCHENOWITZ suggests elsewhere in this issue, the mandate should be withdrawn and the League of Nations should take over the fulfilment of the promise to the Jews which it had a responsible part in making. Let England keep her promises, for the fulfilment of which Jews have made the greatest sacrifices, and then Jews will do their part in establishing a model government for all other nations to follow.—*The Jewish Forum* (New York).



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Daily Average		5519
Sunday		7940
Net money received per copy sold per annum		$20.80
Total copies sold	1927	1,289,029
" " "	1927	1,340,474
" " "	1929	1,653,646

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HINDU SYMPATHY WITH JEWISH NATIONAL ASPIRATIONS.

Jews in their struggle for their national freedom and independence should not hesitate to advertise their cause and bring it to the notice of their neighbours. The Zionist movement is not a secret movement. The BALFOUR Declaration was issued not in the dark of the night but in broad day light. Reuter had flashed by wire the Declaration from one end of the world to the other. The Palestine Mandate took five years to be passed by the League of Nations. The following letter from a leading Hindu Sir HARI SINGH GOUR, KT., M.A., D.LITT, D.C.L., M.L.A., in India breathes a clear understanding of the Zionist strivings in New Judea. It is the voice of a leader who understands what oppression and suppression means. We are sure it will be read with vivid interest by our readers:—

"NAGPUR, 30th December, 1929.

"*Editor*, ISRAEL'S MESSENGER.

"DEAR SIR,—I am in receipt of ISRAEL'S MESSENGER of December and your letter bespeaking my sympathy and support for your community in their struggle for Palestine. I need hardly assure you of both, for I have always regarded the Jewish race as possessing characteristics which are both attractive and conducive to the fuller development of the human race. Believe me, Ever truly yours,

"H. S. GOUR."

HEART TO HEART

By Dr. ALEXANDER LYONS, Brooklyn, N. Y.

OFF THE TRACK. The Jew generally to-day, both individually and in congregational organization, is off the track. He is too much confined in thought and effort to things which primarily and principaly concern himself. This is a connected and related world in which everything is inseparable from, necessary to, and should be mutually co-operative with everything else to the end of making a better world. This was the original conception of the genius of the Jewish people as embodied and expressed in Abraham, their great hero. Called at an advanced year of his life from the comforts of home and the sweet attachments of sentiment and at much sacrifice he was sent out to a strange world under the Divine mandate that through him all the families of the earth should be blessed.

JONAH. The Book of Jonah which is still much misunderstood and in concequence the object of some ridicule conveys in fabled form the same idea, that the welfare of humanity must be the concern of Israel. Numerous unequivocal insistencies in the prophetic literature and elsewhere in the Bible buttress the same conviction that the Jew is not in the world for his own sake but to make a contribution to the enrichment of God's other creatures. He must do this not incidentally and indirectly but directly and with conscious purpose and effort.

INSTRUCTOR. What the Jew is to do for the world as his specific contribution cannot be in doubt from the standpoint of his highest ability. Viewed in the light of his history it is evident that he is endowed of God with a spiritual genius that makes possible for him to be instructor of others in the proper expression of human life and the right relation that should obtain between the human and the Divine.

JEWISH PURPOSE. That religious expression of the Jew is his purpose divinely determined is plainly indicated in the forecast of the Prophet Zachariah, that the time would come when ten men from all the nations would seize hold of the garment of a Jew and say, let us go with you for we have herad that God is with you. Here we have what I maintain is the purpose and justification of the distinct identity of the Jewish people. They are not here to produce commercialists, professionalists, or philanthropists. These should be incidental to Jewish life. Their ambition and goal should be so to deport themselves in conduct, and especially in religious institutions ,that they may exemplify and inspeire the world unto a greater genuine religiousness in which God will be supreme and man in his noblest self-realizaation subordinate and subservient. In other words, the Jew should be a missionary, not however in the Christian sense. He should not attempt to convert the world to Judaism but instruct and inspire it to accept and realize those ideals which as yet have not been surpassed, which were first promulgated by the Prophets and subsequently illustrated by Jesus as wel as by other great Jewish seers of his time.

AN ARRESTED DEVELOPMENT. I went to see the Jew become a missionary, first unto his own and then unto the world. Many of the ideals of the Jewish religion are gaining in acceptance through Liberal Christianity but not, except indirectly, with any credit to the Jews. Through his congregational life and more particularly through the activity of his religious schools the Jew should so improve and impart religious instruction as to multiply the number of those of his own denomination who can thus in precept and in practice be a source of instruction and inspiration to others. The Jew must, however, primarily inform himself and better still be interested himself before he undertakes and can expect to interest others. His failure to do this has been punished with prejudice and persecution. (We cannot ddmaire and like what we do not know. The Jew has been hated largely as a victim of ignorance. This he must dispel. This he can do if he consciously and continuously assumes a missionary role. To this purpose every individual Jew and every Jewish organization ought to commit themselves. They have not only an equal right but a greater duty than their Christian brothers to be missionaries of illumination and inspiration in a religious way to the rest of the world. They were first in the field. The founder of Christianity, a Jew, avowedly comitted himself to this task but like his modern brethern became sidetracked through theological development into a source of dogmatic denominationalism instead of remaining simlpy and sublimely a Prophet of a pure and productive relationship between the Heavenly Father and His earthly children. What Jesus intended to do, to convert and conduct the world to the realization of the Kingdom of God upon earth, every Jew and every Jewish agency to-day and in the future should attempt to carry out. A Jewish Congregation can only completely justify itself if it becomes an organ of such an ideal.

A Jew without an active, aggressive religious interest is, to my mind, an arrested development.

SHOULD JEWS CONVERT?

We have much pleasure in publishing once more on interesting message from REV. DR. ALEXANDER LYONS, *a spiritual leader of Brooklyn N. Y. Jewry, whose previous messages which appeared in* ISRAEL'S MESSENGER *have aroused so much interest on the part of our readers. We welcome the co-operation of* DR. LYONS *and see in him a champion of the noblest ideals of the Jewish view of life. In a footnote of his message referred to above,* DR. LYONS *expresses the hope that he may pay a visit to China and make a brief stay in Shanghai. Our community will be pleased to receive him and no doubt his stay in our shores will be productive of much good. There is much in the West from which the East can learn and vice versa. We cannot adequately strive to bring the Orient and the Occident closer. This is the age of co-operation as well as corporation. The tendency to understand each other is strongly pronounced wherever we go and the era of aerial progress is bringing humanity closer and rendering the chance of a permanent peace in this planet more hopeful. In the contribution before us which* DR. LYONS *so aptly captions* HEART TO HEART, *a plea is put forward that the Jew should become a missionary, 'first unto his own and then unto the world.' This statement provides us with interesting food for thought. It reminds us of the contribution from* RABBI DR. BERNARD DRACHMAN *which appeared in the last May issue of* ISRAEL'S MESSENGER, *under the caption 'Should Jews Convert?'* DR. LYONS *specifically points out that the Jew is so equipped that he is in duty bound to "multiply the number of those of his own denomination who can thus in precept and in practice be a source of instruction and inspiration to others. He is not to be a missionary in the Christian sense of the word for that would mean converting the world to Judaism. It is rather the aim to instruct and inspire non-Jews to accept and realise Jewish ideals which were first promulgated by our Prophets of old." Our history shows a number of converts to Judaism who came to our door spontaneously and who had shed great lustre on it. The latest to shine in this galaxy of great souls is undoubtedly* MONSIEUR AIME PALLIERE, *who is now on a lecturing tour in the United States. The suggestion to start an active missionary campaign to convert non-Jews to Jewish ideals has much in it to commend itself to us. But our imperative need to-day is to convert our own and uphold our spiritual ramparts at all costs. The Jew and his religion are inseparable. To the Jew his religion is essential to his happiness. You will never have him ask: "What has religion to do with me?" The flower might as well ask this of the sunshine and rain. The Jew without his religion can never touch the brightest possibilities of joy. Take for example the musician. He may draw notes which are not without melody from a single key, but the richest music is that in which the whole force of the instrument is employed, in the production of which every key is sympathetically vibrating. When he has accomplished the difficult task of letting religion rule his very life, peace comes and reigns within him where there was before a trouble of uncertain fears. Then he must turn round to his fellowmen regardless of their religion, sect or sex, and minister unto them, so that when they ask 'Let us go with you for we have heard that God is with you,' he must answer, 'They that wait upon the Lord shall renew their strength.' Dr.* LYONS *aptly refers to the establishment of the kingdom of God upon earth, and states that a Jewish congregation can only completely justify itself if it becomes an organ of such an ideal.' Here we are given a foretaste of the Messianic Era. The whole religion of Israel (as we know) is nothing more than one great prophecy. We Jews still await the advent of the Messiah. At the portal of the Second Temple,* HAGAI *announced him as 'the desired of all nations,' whilst* MALACHI *described him as 'the sun of righteousness, who shall arise on the earth with healing in his wings.' The Messiah dominates the literature of the people who are the appointed channel of his manifestation. Of him we are told, "Everything in Judaism waits for him. Until he appears nothing is finished, nothing is complete. There is a throne in Zion, but it is empty. There is an altar, but it waits for the true sacrifice. There is a sanctuary, but it is veiled. Apart from him the Temple*



REV. DR. ALEX. LYONS

[Continued on the opposite Column]

[Continued from the preceding Column]

itself is but an aimless, unmeaning grandeur. Its gorgeous buildings; its armies of priests and choristers; its solemn Psalms and silver litanies; its cries of slaughtered victims; its stir and smoke of sacrifice—all bear the stamp of a suggestive incompleteness, they are indeed but 'the shadow of good things to come.' And Israel still awaits him—im yith mah mah e'hakai lo—with hope, eagerness and impatience.

MANDATE For Palestine (Eres Yisrael), III.

By Prof. J. STOYANOVSKY, LL.D.

We shall now turn to the chapter on 'The Concept of a National Home, as applied in Palestine,' which deals with the last of the three fundamental principles on which the Jewish National Home is based. The new term 'national home' as is applicable to the Jewish homeland was first used in the Declaration of November 2nd, made by LORD BALFOUR, the veteran British statesman. In the Introduction to 'The History of Zionism' by NAHUM SOKOLOW, BALFOUR explained that the assimilation of the national and international status of the Jews to that of other races. . . . would be promoted by giving them that which all other nations possess: a local habitation and a national home.' LORD ROBERT CECIL also said that the Zionist policy seemed to him of vital importance to the world. For, said he, 'a nation without a country of its own is an anomaly, and anomalies bring trouble.' Dr. STOYANOVSKY now deals with the various interpretations of the term 'national home.' He explicitly states that the declaration of November 2nd, 1917, is declaratory of the historical connection; it is equally true that it is constitutory of the national home. The Mandate for Palestine has two distinct instruments to carry into effect: Article XXII of the Covenant and the declaration previously made by the British Government. For, he writes, had it been intended to create a merely spiritual centre for Jews in Palestine, there would have been no reason to provide for such political administrative and economic conditions as will secure the establishment of the Jewish National Home. (Article 2); nor would it have been necessary to recognize a Jewish Agency and to provide for the immigration of Jews, their settlement on the land and naturalization. There are sme people who argue that New Judea cannot contain all the Jews of the world, owing to its limited area, and consequently must remain purely a spiritual centre for those who do settle there. To this, the explanation is put forward by the author that because the majority of, say, the Irish people live outside Ireland could hardly be used as an argument to deprive the majority which remain there of independent national life. The three principles which are essential elements of the Jewish national home are enumerated thus:—(1) that the Jewish national home is to be founded in Palestine and not that Palestine as a whole is to be converted into a Jewish national home; (2) that the Jewish people as a whole, and not merely the existing Jewish community in Palestine, should be given full opportunity to establish the national home; and (3 that the Jewish community in Palestine, thus assisted by the efforts of the Jewish people as a whole, is in Palestine as of right and not on sufferance. The first principle, Dr. STOYONOVSKY tells us is based on the very wording of the declaration of 1917 and the preamble of the mandate, both of which provide for the 'establishment of a national home for the Jewish people in Palestine.' The term 'national home for the Jewish people' was preferred to 'Jewish Commonwealth' and the interpretation that was applied to it excluded in its own terms, 'the subordination of the Arabic population, language or culture in Palestine' or the position of a Jewish nationality upon the other inhabitants of Palestine as a whole. The second principle stated that not merely the existing Jewish community in Palestine possessed the right to a national home, but the Jewish people as a whole. The Jewish population, the author states who reside in Palestine are merely a representative community of the Jewish people for the purpose of the national home. The difference between Jews and Arabs in respect of their relation to Palestine is summarized as follows:—"While in virtue of the national home, Jews, in their capacity as such, were recognized as possessing a right to Palestine, the Arabs were granted rights in Palestine ,in their capacity as, and in so far as they actually are, local inhabitants of the country." The mandate provides (article 4) for the erection of a Jewish Agency; it places the mandatory under obligation to 'facilitate Jewish immigration under suitable conditions' (article 6); whilst (article 7) stated that the mandatory shall 'facilitate the acquisition of Palestine citizenship by Jews who take up their permanent residence in Palestine.' No such provision exists in the mandate in favour of any other people. The third principle explicitly points out that the Jewish community in its homeland is there 'as of right and not of sufferance.' Dr. STOYONOVSKY informs us that no such right is referred to expressly either in the declaration of 1917 or the mandate. The formula of 'establishing in Palestine of a national home for the Jewish people' was substituted in the declaration, and consequently in the mandate, for 're-establishment of Palestine as the national home of the Jewish people.' Our readers will see the difference between the two formula stated above. The national home policy was not to re-establish the same relations (according to the view of the author) as existed in ancient times between the Jewish people and Palestine, but to create some sort of new relation to be defined by and implied in the term 'national home.'

[To be continued.]



The above picture shows an inscription of Mrs. R. E. Toeg's name in the Golden Book of the Jewish National Fund by the local Zionist Association "Kadimah." The certificate was presented on the 28th December, at the Maccabean Club. Messrs. Charles S. Gubbay and N.E.B. Ezra paid warm tributes to Mrs. Toeg for her good work for Zionism and local charitable institutions. Mrs. D. G. M. Aronovsky presented the diploma amidst great cheers and applause. (Inset Mrs. Toeg.)

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MANDATE For Palestine (Eres Yisrael), III.

By Prof. J. STOYANOVSKY, LL.D.

[illegible] on The Creation of a National [illegible] deals with the [illegible] Jewish National Home is based [illegible] applicable to the Jewish [illegible] of November 2nd, 1917 by [illegible] statesman. In the Introduction [illegible] NAHUM SOKOLOW, BALFOUR explained [illegible] and historical [illegible] a [illegible] habitation and a [illegible] and that the [illegible] the world. [illegible] is an automatic and [illegible] deals with the [illegible] declaration [illegible] declaration of the [illegible] home. The Mandatory [illegible] Article XXII of the Covenant and the declaration [illegible] Government. For [illegible] to be [illegible] Palestine [illegible] to manage on its own [illegible] administrative and economic conditions as will secure the establishment of the Jewish National Home. (Article 2nd) not [illegible] been necessary [illegible] Jewish Agency and to provide for [illegible] immigrant and [illegible] on the land and natural [illegible] There are [illegible] that New Judea can [illegible] the Jew [illegible] and [illegible] for those who do [illegible] To this [illegible] forward by the small [illegible] the nation [illegible] Declaration [illegible] no need [illegible] [illegible] of independent nation [illegible] The three principles which [illegible] elections of the Jewish national home are recognized [illegible] that the Jewish national home [illegible] founded in Palestine and not [illegible] that Palestine as a whole [illegible] converted into a Jewish [illegible] home; (3) that the Jewish people as a whole, and [illegible]

[illegible] Jewish community in Palestine, should be [illegible] the national home; and (3) that [illegible] in Palestine, thus assisted by the effort [illegible] Palestine as of right and not [illegible] Dr. STOYANOVSKY tells us is based [illegible] declaration of 1917 and the preamble of the [illegible] for the establishment of a national [illegible] people in Palestine." The term 'national home for [illegible] was preferred to 'Jewish Commonwealth' and the [illegible] was applied to [illegible] excluded in its own terms, "the Arabic population, language or culture in Palestine or a Jewish nationality upon the other inhabitants of a whole." The second principle stated that [illegible] community in Palestine possessed [illegible] national home and the Jewish people as a whole [illegible] Jews who reside in Palestine are [illegible] of the Jewish people [illegible] national home. The difference between Jews and [illegible] Palestine is emphasized as [illegible] of the national home, Jews, in their capacity [illegible] ing a right to Palestine, the Arabs [illegible] in their capacity as, and in [illegible] of the country." The mandate [illegible] of a Jewish Agency "to facilitate Jewish immigration [illegible] whilst article 7th stated that [illegible] acquisition of Palestine citizenship [illegible] ment residence in Palestine." [illegible] as in favour of any other people [illegible] out that the Jewish community [illegible] and of influence." Dr. STOYANOVSKY [illegible] referred to expressly [illegible] mandate. The formula of "establishment [illegible] the Jewish people" was [illegible] recently in the mandate, for the [illegible] national home of the Jewish people [illegible] between the two formulae [illegible] was not to be established [illegible] of the authors [illegible] and Palestine, but to be [illegible] and ought in the [illegible]

[To be continued.]

full opportunity Jewish community Jewish people's existence. The very wording state, both of the Jewish people's interpretation that ordination of the in- or the inhabitants of Palestine merely the right to a national population, giving a recognition of the in respect "While in such, were to be granted they actually [illegible] article mandatory [illegible] mandatory Jews who [illegible] provision third principle homeland [illegible] by informs- declaration in Palestine in the development [illegible] readers [illegible]. The [illegible] relations [illegible] times [illegible] sort of [illegible] at home."



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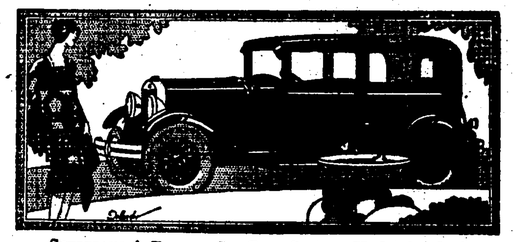
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Empress of Russia	Feb. 15	Feb. 16	Feb. 18	Feb. 20	M...
Empress of Asia	Mar. 8	Mar. 9	Mar. 11	Mar. 13	M...
Empress of Canada	Mar. 22		Mar. 25	Mar. 27	A...
Empress of Russia	Apr. 12	Apr. 13	Apr. 15	Apr. 17	A...
Empress of Asia	May 3	May 4	May 6	May 8	M...
Empress of Canada	May 13		May 20	May 22	M...
Empress of Russia	June 7	June 8	June 10	June 12	Jun...
Empress of Asia	June 28	June 29	July 1	July 3	Jul...
Empress of Canada	July 13		July 15	July 17	Jul...
Empress of Russia	July 26	July 27	July 29	July 31	Au...
Empress of Japan	Aug. 10		Aug. 12	Aug. 14	Au...



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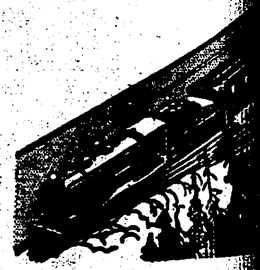
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JEWISH CALENDER 5690.

Fast of Esther	Thurs., Mar. 13
Purim	Fri., Mar. 14
Nissan	Sun., Mar. 30
1st day Pesach	Sun., Apr. 13
7th day Pesach	Sat., Apr. 19
*Rosh Iyar	Tue., April 29
Lag b'Omer	Fri., May 16
Rosh Chodesh Sivan	Wed., May 28
1st day Shavuos	Mon., June 2
*Rosh Chodesh Tamuz	Tue., June 27
Fast of 17th Tamuz	Sun., July 23
*Rosh Chodesh Ab	July 29
Fast of Ab	Aug. 3
Rosh Hashana	Mon., Aug. 25
Rosh Hashana	Tues., Sept. 23

*Also observed the day previous — Rosh Hodesh.

מבשר ישראל

Israel's Messenger

The International Jewish Monthly

SHANGHAI'S ONLY JEWISH PAPER FOR THE JEWISH HOME

FOUNDED, PUBLISHED AND EDITED BY N. J. EZRA

23rd April, 1904	5th February, 1910	25th October, 1918

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Shanghai, China, 7th March, 1930 — 7th Adar, 5690

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Telegraphic Address:
"ISRAELITE"

Issued Monthly:
During the first week of every month.

A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

WHY I AM A JEW: BY EDMUND FLEG.

THE MACCABEAN SPIRIT

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WHY I AM A JEW: BY EDMUND FLEG.

It was WHITTIER we believe who on beirg asked to contribute to a symposium on 'What is to be a Jew,' wrote: "I don't know what it is to be a Jew, but I know what it is to be a Christian, who has no quarrel with others about their creed, and can love, respect and honour a Jew, who honestly believes in the faith of his fathers, and who obeys the two great commandments, Love to God and love to man.' Had WHITTIER lived to read EDMUND FLEG's book which is published under the above caption by the BLOCH PUBLISHING Co. New York, we are positive that he would have remoulded his whole conception of Jews and Judaism. He would most certainly have ascribed to them the same sentiments which as a Christian he saw fit to utter. In the section 'Israel Regained' he would take stock of such sentiments as: "Thou shalt love the Eternal thy God, with all thy heart, with all thy soul, and with all thy might.' This utterance quoted by JESUS was *first* spoken by MOSES. How? The entire prayer: 'Our Father who art in Heaven, Hallowed be thy name, Thy kingdom come, Thy will be done on earth as it is in Heaven, Give us this day our daily bread .....' Each one of these sentences spoken by JESUS when he prayed is a Jewish sentence and can be traced by finding its parallel in the Talmud. Step by step, Mr. FLEG would have led this sincere and kindly Christian through the period when he lost Israel, regained Israel and ecstatically realized that Israel is eternal. Further on we read:—

"What a gulf between these Hebrew dreamers and the Greek thinkers. The Greeks proceeded by subtle reasoning, the Hebrews by mighty intuitions. At first sight the reasoning seems more convincing; an illusion of discursive thought. Does it not also rest on the disguised intimations which it takes as anxious and which in themselves possess no logical value . . . I read in the Talmud that God created man and that 'man is free' and in the Zohar I read that 'the word of man created a new heaven.' Creation, liberty: two ideas foreign to Greek thought which are the substance of Jewish thought. God, creator and free, creates man in his image; and man freely created in the image of God, in his turn freely Creates!"

The author dedicates his spiritual autobiography to his unborn grandson. In his introduction he explains the statement which is covered by the caption which heads this article. Says he to his grandson that is to be:—

"When will you be old enough to understand me? My oldest son is nineteen years old. My younger son is fourteen years old. When will you be born? In ten years, perhaps fifteen. . . . when will you read what I here set down? About 1950, 1960. Will people still read in 1960? What form will the world then take? Will the mechanical have suppressed the spiritual? Will the mind have created a new universe for itself? Will the problems that trouble me to-day exist for you? Will there be any Jews left?"

Of late there have been many interesting books which have come to us from France. We have not forgotten MAUROIS' "Life of Disraeli." We are indebted to the author and to MRS. LOUISE WATERMAN WISE (wife of the popular Zionist leader Dr. STEPHEN S. WISE, of New York) the latter in the difficult role of translator for presenting to the English reading public such treasures as the books we have just mentioned. When ANDRE SPIRE'S 'Quelque Juifs et demi-Juifs' be made accessible in an intelligent translation? "Why I am a Jew" may be had at our office. A perusal of it will convince the reader a the reason of his being a Jew. FLEG states positively:

"I am a Jew because born of Israel and having lost it, I felt it revive within me more alive than I am myself.

I am a Jew because born of Israel, and having found it again, I would have it live after me even more alive than it is within me.

I am a Jew because the faith of Israel demands no abdication of my mind.

I am a Jew because the faith of Israel ask every pe... of my soul.

I am a Jew in all places where there are tears and suffering the Jew wee...

I am a Jew because in every age when the cry of despair is heard the Jew hopes.

I am a Jew because the message of Israel is the most ancient and the most modern.

I am a Jew because Israel's promise is a universal promise.

I am a Jew because for Israel the world is not finished; men will complete it.

I am a Jew because for Israel man is not yet created; men are creating him.

I am a Jew because Israel places Man and his Unity above nations and above Israel itself.

I am a Jew because above Man, image of the Divine Unity, Israel place the unity which is divine."

"Will you accept it, my child? Will you transmit it? Perhaps you will want to desert it. Then may it be for a greater truth if there be one. I could not then reproach you. It would be my fault; for I could not have handed it on to you if I received it. But whether you abandon it, or whether you treasure it, Israel will march on unto the end of day."

THE MACCABEAN SPIRIT

When we bear in mind the age of the modern Zionist Movement and compare it with the enforced exile of our people from our homeland, we must not wonder if some of our *Ma Yomru Hagoyim* Jews tremble and shiver because our national movement has assumed international importance and faces stern realities. What of it if a hundred odd souls fell martyrs against Arabian atrocities and died in the defence of their Fatherland? It is generally forgotten that pogroms in the past (and even in the present) had taken heavy tolls of lives, and that it is infinitely better to die for one's own country than to die for an ungrateful one. At the same time, we must not forget that no nation, ancient or modern, has built her country without meeting with reverses on land and on sea and creating martyrs. Nineteen centuries of homelessness should not keep us in bondage to customs and fears. We should not forswear our heritage or give up the fight for the truth which is the mission of Israel to propagate to-day in a world ruined by strife and dissension. Before the forces of aggression the Jews should stand resist the invasion of others to subjugate them any longer. Everything depends upon us; we should avoid any setback to our movement which has affected us since our exile from our Fatherland. Some may falter and some may even betray us, but collectively we must unite our forces and show that we are brave enough to emulate the examples of JUDAH MACCABEES and his four heroic brothers. We are pleased to observe that that spirit is still alive in our midst. Our pioneers in New Judea are undaunted by the fury and fanaticism of the storm which has swept over the country in recent months. They have been tried in the furnace and found not wanting. We are publishing some extracts from the Hebrew dailies published in New Judea, which indicate the spirit in which they are weathering the storm. *Doar*, a Haifa organ, says:—

[illegible] decided, having met not only defense- [illegible], killing the assailters, now that our [illegible] and horrified the world, compelling [illegible] deed the right to speak. High Com- [illegible] "The outrages have brought upon their [illegible] chosen people." If this refers to the [illegible] even could be execrated the authors, [illegible] either Moslem priests or British officials. [illegible] Hebron and Safed are still in their [illegible] unabated. Not they will give us [illegible] aimed not only at the destruction [illegible], but aimed at killing the hope of [illegible], 'Give up your Zion! Your toil [illegible] our losses, the infernal plot [illegible] work must continue. In our [illegible] shall not bow. We will not [illegible] national liberation movement or the [illegible] each all locked doors we shall [illegible] and our tortures. Let it be known [illegible] will not be uprooted from our native

divest himself of his official status. Moreover, he certainly has no right to use the lecture-hall of the University for the purpose of expounding his political views." Mr. LIPSKY expresses the views of all right-minded Zionists. A man of learning should not usurp the powers that are exercised by a political body. As an individual he had no right whatsoever to speak in the name of the Jewish people when there are well-known organizations such as the World Zionist Organization and the Jewish National Council sitting in Eres Yisrael who are quite capable to deal with political situations. We are loth to pursue the subject any further. We are sorry that this un-called for controversy has been started at a time when unity in our rank is most essential. But we must face our enemies, both within and without, and dare not shirk our duties at the present critical moment through which we are passing. It behoves all Zionists to keep a sharp look out upon matters of public importance and not adopt a *laissez-faire* policy when our enemies are mobilising their forces. It may be necessary for us to re-enlist the old combatants and draft them for service in the Eastern front. We hope there will be a great rally to uphold our flag from all those who have served in the past and will serve again when the call summons them.

[*We regret that the foregoing was crowded out from our last issue.*]

"WHEN I HEARD MY BELLY TREMBLED"

REV. HARRY J. STERN is supposed to be a "Rabbi" and a graduate from the Cincinnati College. He fills a page in the *Canadian Jewish Review* of Toronto, under the caption "Commentaries" wherein he regalls his readers with his blunt pen on some current topics. As a contributing editor, he adds charm to the pages of our contemporary, week in and week out, and in this way makes it very clear that he has much spare time during the week for journalism. It would appear that if any publication is hard up for a journalist, the easiest thing to do is to approach a graduate of the Cincinnati College to fill up the vacancy. Having emancipated himself from all the *mitzvath d'oraytha* and *d'rabanon*, the latter finds it a problem how to kill time during the week, except to read the morning papers, or perhaps accept an invitation to a tea-dance or play golf or watch a foot-ball game. But this by the way. Our attention has been drawn to a little review by Mr. STERN of Dr. MAGNES' booklet entitled "Like all the Nations?" in the course of which the clever reviewer tells us:—

> We Jews are unlike any other nation. Ages past we have been commission to be a 'Mamlechet Kohanim v'goy Kadosh"—a Kingdom of priests and a holy nation. Our mission is that of "holiness" which makes for love between man and man be he Arab of Jew. This "holiness" stretches beyond national confines and is to help consecrate mankind. Israel guard thy holiness! Be not like all other nations!
>
> And now gentle reader after having proved to us that Jews are super-beings, we must no longer inhabit this planet but go to Mars and other celestial haunts, seek the company of angels and converse with them and desert this earth of ours for good. And why not? To be honoured as a "kingdom of priests and a holy nation," we must shun all politics, recall at once ABRAHAM C. RATSHEVSKY of Boston, U. S. A. Minister to Czecho-Slovakia, as well as Mr. GUGGENHEIM from Cuba and entreat them to abandon all claims for honour and distinction, and advertise for flats or apartments in Mars and Jupiter. Mark you, we are a "kingdom of priests and a holy nation." Installing a Jewish government in New Judea, owning a piece of territory on earth renders us liable to all the sins and iniquities to which other nations are addicted. "Like all the Nations?" exclaims Dr. MAGNES: *Has w'shalom!* Israel is holy; his mission is peaceful although he must continually seek the "protection" of others while inhabiting this earth. Cringing and fawning at the feet of ISHMAEL must be our badge for this if only to earn the title of being a "kingdom of priests and a holy nation!" Stand firm O Both Yisrael, exclaims the youthful journalist from Cincinnati College. "Be not like other nations," for Israel's kingdom is spiritual, drawing his sustenance presumably from "spirits of wine!" Unlike other nations, we must not become citizens of America, England, France etc., but join the galaxy of angels, live somewhere between heaven and earth, and only occasionally take advantage of fast dirigibles and visit this planet in order to "Boolsee!" For the mouth of HARRY STERN has spoken thus to Bet'i Ya'Akob! Wake up *tola'ath Ya'akob!* and let us greet and honour the modern Nazi Dino hailing from Canada. There is something which we can learn from him after reading his review of Dr. MAGNES' booklet which in its Hebrew title is called "K'Mo Kol Hagoyim?" *Has w'shalo'm bar minnay!* Who cannot stand awe-struck in the presence of such mighty revelations that have come to us through MAGNES and STERN? With the ancient prophet HABAKUK we may truly say, "When I heard my belly trembled." It would indeed be a woeful day for us, if Israel were to rely in future upon broken reeds. *Hasdehaman yesallaiwe Aheim!*

PALESTINE—A PAUSE

The above is the caption of a temperate leader which was published in *The Jewish Guardian* of 24th January last. Admirable though we find some of the views to be, our contemporary concludes with the assurance that its 'own support of Zionism is based, very largely on the power which it will bring to the spiritual progress of Zionism'. This reminds us of the story of the man who when hungry and forlorn went to seek for suitable sustenance to satisfy his cravings and having accosted the first passer-by in the streets related to him his sufferings. The passerby in question was none other than a priest who began to preach to the hungry man about the splendours of a paradise with its symbolical fruit trees, its shady nooks, of the soul's effulgence and kindred subjects, so much so, that it infuriated the despairing man at his side and made him say words which we would rather forego printing in this column. We believe the Editor of *The Shomer* is precisely following the example of the chivalrous priest in preaching about 'the establishment of a Jewish national (spiritual?) home in Palestine' as the opportunity of founding an intensive centre of religious culture, which will resist any disintegrating influences in our national home elsewhere, and will stimulate the religious sense'. Such tantalising words will assuredly provoke the ire of the suffering communities of Jewry who drag an existence in the woe benighted dark lands of Eastern Europe. It is not chivalrous to speak of a 'nation' and then deny it its elementary rights of political freedom and sovereign rights in the land where its national genius has flourished for well-nigh three thousand years. Judaism is the product of Jewish genius which Saw its birth in Ancient Judea. The Jew and Eres Yisrael are indissolubly tied together in a spiritual knot which cannot be severed. This fact is acknowledged by our majestic prophets who have foreshadowed the day when Jewry will return to the land which has fostered its spiritual soul. We do not want a cultural homeland in lieu of a NATIONAL homeland which was conceded to us by the nations of the world. Some pacifists argue that since the Arabs have lived in Palestine after the exile of the Jews from their ancient country, Palestine has become part and parcel of the Arab kingdom. This is an absurd and fallacious view to adopt. Let us suppose that a nation is exiled from its homeland by an aggressive and victorious enemy, surely that would not sever its association or claim to it, no sooner had the last man left its shores? We live in civilised times and we rely on international justice. The Jew has never, never relinquished his rights to his historic homeland at any time, (alas, that we should have to preach this to men of our own kith and kin) since his exile, and is therefore entitled to return and once more take posses-



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Doar Hayom, a leading daily published in Jerusalem, says:—

"The youth of Israel, persecuted by a malicious administration for daring to stand up against the assaulters, succeeded not only in defending themselves, their mothers and sisters, but also the British government, Palestine, and Britain prestige in the East."

Ha'Aretz, another big daily publication strikes the following note of warning:

"Chancellor's proclamation is appeasing, but the Yish'ub expects deeds, the first of which is the administration of justice."

We are pleased to observe the tone of independence voiced by the leading Hebrew Press in New Judea. The new spirit of bravery should continue to inspire us in our efforts to secure for our people and country a new era of freedom and independence.

[*Owing to pressure on our space, the above was unavoidably held over from our January issue.*]

PALESTINE TO-MORROW

"Sympathia Magica hath wonders done"—SCOTT.

Sympathy is a worthy attribute and has been spoken of as 'that one poor word which includes all our best insight and our best love.' Of course there are times to lavish it upon people, whilst at other times it is much wiser to withhold it rather than flagrantly bestow it. *The Jewish Guardian* in a leader under the above caption, precisely abuses the use of this attribute, and through its official spokesman extends its sympathy to Dr. J. L. MAGNES of the Jewish National University for having recently made such 'exploding' statements to the Arab world. Dr. MAGNES advocated a repudiation of political aspirations regarding the upbuilding of the Jewish national homeland by the Jewish people. Such a deplorable show of lack of feeling and regard for our national aims and sentiments has gone a long way to shock and horrify the entire Jewish world from one end to the other. Choosing an inauspicious hour, namely, when the Commission of Enquiry had not yet concluded its deliberations in New Judea, Dr. MAGNES who is known as a Zionist worker should not have advanced his 'defeatist' theories and 'lukewarm' opinions, so that the resentment shown in Jewish circles in consequence thereof, is most justifyable and should evoke from this 'stirrer of dangerous waters' a sincere expression of regret and remorse. *The Jewish Shomer* has nothing to lose by bestowing its fulsome praise on Dr. MAGNES. On the contrary, it gets a just meed of support from a Zionist worker long known for his vacillating mind, for its tiresome and loathsome policy which it has so openly and disgustingly expressed in its columns for well-nigh ten years of its existence. It is for this reason that our contemporary describes Dr. MAGNES's extreme statements as not having been made without careful thought and preparation. Continuing the subject we are assured that the views so blatantly expressed by Dr. MAGNES are those that he had held at least since 1917. Furthermore that he had not offered them as 'final or infallible,' otherwise 'he would not be fit for his high position if he did.' It will be remembered that the Chancellor of the Jewish National University had intended his statement as a reply to Mr. JOHN PHILBY, a pro-Arab Englishman, who stated the Arab case. There was only one bright spot in the otherwise impondent statement made by Dr. MAGNES, wherein he said:—

"Even those who felt like myself, that the form of the Balfour Declaration was a handicap rather than a help, because of its lack of clarity, and more especially because it emphasized unduly the Jewish relationship to Palestine rather than emphasizing the nature of Palestine itself as an international Holy Land, cannot wish to see international good faith discredited, as it would be, should this declaration be nullified."

There can be no question of Great Britain relinquishing her mandatory position in New Judea, and the various official assurances that have been made to that effect should go a long way to ridicule the suggestion of Mr. PHILBY, that the League of Nations should relieve Great Britain of the mandate and impose it upon another power. Dr. MAGNES on the other hand, is much taken up with the suggestion that a Parliament (an Arab-controlled Parliament, we should say) with the High Commissioner as a check would be advantageous to the Land of Israel. In other words all that the Arabs are aiming at is to put every impediment they can in the way of a Jewish majority ever taking shape in New Judea, so that the only way to further their aims is the very schem which Dr. MAGNES has seen fit to countenance! Turning once more to the *Guardian*, we read the query:—

"For what is actually in the course of happening? Surely it is less than this: Palestine is becoming to the South East what Belgium used to be in the North West, a cock-pit of warring interests."

All this time we had failed to mention the name of the *Shomer's* spokesman, lest it be confused with that of Dr. MAGNES of Jerusalem. Behold now, we have the threads of the conspiracy! Mr. LAURIE MAGNUS of London, consoles Dr. JUDAH L. MAGNES of Jerusalem! Our ancient Sages have told us that 'Birds of a feather flock together, and so with men like to like." We must put up with youthful LAURIE'S prognostications and learned JUDAH'S untimely dissertations! We are allowed to taste some of that "feast of reason and that flow of soul" so often talked of and so seldom enjoyed. The defeatist always gives in when faced with terrorism and the forces of disorder. 'Beware' cries the fainthearted and faithhless English editor of *The Shomer*, 'lest New Judea also be turned into a warring cockpit.' After unburdening his heart Mr. MAGNUS writes:—

"Of course they will say we are defeatists. In a sense we ARE defeatists and we have no doubt that Dr. Magnes, like ourselves, would glory in the name, if it may be accepted, as we accept it. . . ."

And defeatist they are in the fullest acceptance of that word. We assume that Mr. MAGNUS has voiced the sentiments of Dr. JUDAH MAGNES for the simple reason that blood is thicker than water. The latter has expressed his wish to see New Judea an international state, representative of the three great religions—namely, Jewish, Christian and Moslem. To this the Englishman of the Jewish persuasion residing in London writes in his 'Weekly Sheet,' "But if a National Government in Palestine means a by-national government, then, with Dr. MAGNES we are for it. We agree with him in the hope that Palestine may become a Home for Jews, Christians and Moslems alike, with the immense cultural possibilities which would travel to and fro on such a bridge between Eastern and Western learning." It is surprising that two men of leading light with university training should utter such balderdash as the foregoing. LOUIS LIPSKY the foremost Zionist leader in the United States, very aptly replied to the foregoing in his criticism which appeared in the *New Palestine* of November 29. Says he:—

"It may be questioned whether Dr. Magnes understands what he means when he says that he would like to see Palestine an international state, representative of the three great religions. . . . As the representative of the Christian Church, what sect of the Christian Church does he refer to? Is it the Catholic Church, or what Protestant Church? He may mean that the international state is to be composed of representatives of the inhabitants of Palestine, divided in accordance with religious affiliation which would produce a state in which there would be three parties, Moslem Arabs, Christian Arabs and Jews."

Mr. LIPSKY'S explanation has cleared away the least doubt that may still linger in the mind. The whole sad deplorable incident which was initiated by Dr. MAGNES will not serve any good purpose except by giving aid and comfort to our enemies. This is all that they want after their recent onslaught on defenceless men and women and children: For the *Jewish Guardian* everything is fish that comes to its net. The Editor of ISRAEL'S MESSENGER has written a solemn letter of protest to the author of 'a harvest of mischief' and we believe that every thinking Jew and Jewess should register his and her disapproval of such high-handed methods as adopted in Jerusalem. Politics should never be in the province of the Chancellor of a University. For, as Mr. LIPSKY reminds us, "Dr. MAGNES may re-iterate that he speaks for himself only. But it is the Chancellor of the University who speaks when Dr. MAGNES opens his mouth, and he cannot so easily



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sion of his heritage. This much is recognised by international law. The re-establishment of a Jewish national Home would not mean dispossessing the Arabs and other peoples living in Palestine, for we know that even in the days of KING SOLOMON, Eres Yisrael had peoples of diverse races and creeds. To come back to the *Guardian*. We are told that "towards the fulfilment of these hopes, we recognize that material resources are necessarily required, and that economic prosperity is an indispensable condition in the Palestine home." "Accordingly," craftily writes its Editor, "we are doing our best, and shall continue to do it. [*we suppose b'ezrath ha'El v'shu atho!—Ed.*] to find a satisfactory means of reconciliation between the Arab on the spot and the immigrant Jew." How kind of Mr. MAGNUS to do so much for us! How easy it is for him to relinquish his rights rather than face savage hoards who threaten his home and possessions! When judged in this light, the pacifist becomes an unreliable coward who does not even deserve the commiseration of his fellow-Jews. We find him preaching pacifism at the expense of aspirations which are dear to the heart of Kol Yisrael, and this will not assuredly enhance his reputation. Moreover, Mr. MAGNUS is in full concurrence with Mr. DARK who wrote in the *Quarterly* that "Zionism is something more than a dream. It is very practical politics." We are told by an eminent divine that sometimes God does not make definite promises, but He sets our fondest dreams before us in a sweet subtle light, that means promise and sure fulfilment. If we are to believe that we are made of the stuff that dreams are made of, can we not say the same of the puny actions of our enemies and detractors? How much more reliance must we place on God's promise of the return of Jewry to Jerusalem than on the explosive empty phrases of the pacifists? 'Zionism is something more than a dream'. It is the realization of the continual dream of the Jewish people—the realization of the aspirations of a long-suffering race.

THE PALESTINE (Eres Yisrael) MANDATE

It is with considerable satisfaction that we take note of the letter which has appeared in the London *Times* on the 20th December last, signed conjointly by LORD BALFOUR, Mr. LLOYD GEORGE and GENERAL SMUTS. All three signatories belong to the War Cabinet which was responsible for the BALFOUR Declaration, so that the collaboration of three eminent statesmen has lent added weight and charm to the communication referred to above. "The Balfour Declaration," we are told, "has pledged Britain to a policy, the Palestine Mandate entrusted her with vital administrative duties, but causes," continues the letter, "which are still obscure have impeded the task of administration, and consequently the full carrying out of the policy." Our readers are no doubt aware that the BALFOUR pledge in the form in which it was actually issued in November, 1917, pledged the government in general terms to facilitate the establishment in Palestine of the Jewish National Home, but nothing was said as to the *modus operandi*, and this precipitated matters and brought about the *impasse* in Paletine. In view of this the signatories of the letter under discussion have urged on the government "the appointment of an authoritative commission to investigate the whole working of the mandate." It is a matter of regret that the commission of Enquiry which has just completed its sessions in Eres-Yisrael, was not also empowered to make "a searching inquiry into the major questions of policy and administration," for after all is said and done the root of the whole trouble may be traced to the fact that the Mandatory Power has promised one thing and has acted quite differently during ten years of administration. We are assured further on in the letter that Great Britain's pledge is "unequivocal, but in order to fulfil it in the letter and the spirit, a considerable readjustment of the administrative machine may be desirable," In our opinion one of the stumbling blocks in the way of the consummation of this is the CHURCHILL-SAMUEL memorandum which provides "the further development of the existing Jewish community, with the assistance of the Jews in other parts of the world, in order that it may become a centre in which the Jewish people as a whole may take, on grounds of religion and race, an interest and pride." This flagrant whittling down of the BALFOUR Declaration in order to pacify the Arab element in Palestine, has created lack of faith on the part of the Jews the world over, although we know a certain element of pseudo-Jews who are entirely devoid of national sentiment and who uphold this White Paper—and unless Great Britain abrogates and supplements it with a document compatible with the national aspirations of the Jews, we do not see much good emanating from the proposal made by LORD BALFOUR and his colleagues in *The Times*. Another impediment lies in the hostile attitude between the Jewish and Arab element in Palestine, which was no doubt stimulated and encouraged by Arab propagandists under the cloak of religious fanaticism. Probably a year ago, both communities lived in amity and mutual trust which was contrary to the interests of the agitators, so that in order to offset the prospects of economic prosperity of both groups, a resort was made to anarchy and violence. The government must strive to re-establish the equilibrium which is so essential to public security and public goodwill, and having done so it will then have paved the way for the adjustment of major questions of policy and administration.

[*Our last and final article on our review of "The Mandate for Palestine" will be published in our next issue.*]

DR. LANDMAN, GEN. SMUTS & NEW JUDEA

The American Hebrew is worried about the future of "Liberal" Judaism. It is aware that its prospects depends a great deal upon the success or failure of Zionism. The "die-hards" in the liberal wing are mustering their forces once again and preparing for a long winter campaign. Let us be prepared for it. Forewarned is forearmed. In its issue of 10th January last, *The American Hebrew* shows much anxiety about the arrival of GENERAL SMUTS in America and his activity towards Zionism. It says:—

"We hope that although he (Gen. Smuts) does not speak for the British Government, he will attempt to clear up the misunderstandings that have arisen, both among Jews and Arabs, regarding the Balfour Declaration, the alleged political promises made to the Arabs preceding the Declaration, and the tension which exists between Great British Zionist and Arab to-day".

It is by no means difficult to study the viewpoint of Dr. LANDMAN in his frantic efforts to create excitement and confusion for its readers *vis-a-vis* Zionism. There is, we may say, no actual misunderstanding "among Jews and Arabs regarding the BALFOUR Declaration." Each side knows exactly where the other stands. But for the agitation of irresponsible leaders in the camp of he anti-Zionists there would have been tolerance and brotherliness on both sides. In a letter under date of January 13, 1930, Mr. LOUIS LIPSKY, President of the Zionist Organization of America, writes us, *inter alia*, thus:—

"I am very glad to hear that you share the views of most Zionists with regard to Dr. Magnes' activities. He has done us a great deal of harm. Words cannot describe the confusion he has introduced into the ranks of the non-Zionists, who have just entered into the extended Jewish Agency".

It is obvious from the foregoing that much of the misunderstandings are due to "outsiders" who are unwarrantedly meddling between the Jews and the Arabs in order to excite the latter against the former. We detest the policy of *The American Hebrew* and denounce the sinister designs of its editor, DR. LANDMAN. He is an "interloper" seeing anxious to save the much discredited theology of "Liberal" Judaism from total annihilation. The anxiety shown by him regarding "the alleged political promises made to the Arabs preceding the BALFOUR Declaration" is another attempt to create division and ill-will. It is, however, patent to all that the matter was cleared after the query of Mr. JAMES DE ROTHSCHILD in the House of Commons in December last, when the Under-Foreign Secretary categorically denied that Palestine was ever included in the promise given to the Arabs as a reward for their revolt against Turkey. This official statement should be enough to silence all doubts in the matter, but the foe of Traditional Judaism and Jewish Nationalism is deaf to all facts concerning the latter and knows not how to perpetuate chaos and disorder in Jewry. Continuing, DR. LANDMAN says:—

"We are bold to make these suggestions not as a challenge but because American Jews are in a maze as regards the Palestine experiment, Clear thinking and straight talking are the only means that can help them to a normal attitude which may assure a solution of the present difficulties".

We have seldom come across such sheer obstinacy. After creating deliberately disharmony and disunion in the rans, DR. LANDMAN is bold enough to state that "American Jews are in a maze as regards the Palestine experiment." As a matter of fact, no one is in a "maze" as regards the Palestine experiment if we bear in mind how the BALFOUR Declaration had been issued, who had a hand in drafting it, what was the aim and purpose of the Zionist Movement when the Declaration was given out to the world through LORD ROTHSCHILD, vice President of the English Zionist Federation. All the "maze" to which DR. LANDMAN refers is of his own creation brought about by persistent antagonism to the Zionist ideal and unwarranted activities of DR. MAGNES to which Mr. LIPSKY refers above. We agree with DR. LANDMAN that "clear thinking and straight talking are the only means that can help ..." It is obvious that GEN. SMUTS did take advantage of "clear thinking and straight talking" on his arrival in New York, three or four days before the *American Hebrew* had indited its editorials, for we have him saying:—

New York, Jan. 7.

That the Jewish National Home would be built in Palestine with the help of England and the League of Nations, both of whom are responsible for the realization of the Palestine Mandate, was the statement by General Jan Christian Smuts, noted South African statesman, on his arrival in New York this week. "I am glad," General Smuts told a representative of the Jewish Telegraphic Agency, "to have an opportunity of addressing American Jews and of assuring them that Great Britain will live up to her promises and fulfill the Balfour Declaration. I see no reason why the Arabs and Jews who have lived together peacefully for thousands of years, should not co-operate amicably and build up Palestine. I am sure that sooner or later the Arabs will realize the benefit of Jewish immigration to Palestine." General Smuts, who with Lord Balfour and Lloyd George, members of the British war-time cabinet responsible for the Balfour Declaration, recently issued a joint letter asking the British Government to create a commission to investigate Palestine conditions with a view to carrying out the basic conditions of the Mandate. He assured the representative of his friendship toward the Jews and of his desire to help as much as possible to create a Jewish National Home in Palestine.

The foregoing forceful statement by a forceful leader should silence Dr. ISAAC LANDMAN and leave the rest of Jewry to work out their own plan and their own salvation.

JEWRY'S GRAND OLD MAN OF THE FAR EAST: By IDA BENSION

A tour of the Jewish communities of the East is, on the whole, bound to prove disappointing. There are no important spiritual leaders; there is, practically no spiritual life. The synagogues are mortuaries for the dead, with their innumerable Memorial Lamps and their voluminous number of *Torah* Scrolls, dedicated in memory of departed members—costly memorials encased in silver and gold, to be taken out on anniversaries of death. The living, one sees only on the High Holy Days or on rare occasions marked by births, *Bar-Mitzvahs*, marriages and deaths. The Synagogue is not the fount of spiritual inspiration. It is the place to which one repairs to perform obligatory duties, more or less irksome, depending upon the character of the individual Nor is that hospitality, for which the East has so long been famed, to be found there now. There is much entertaining, it is true. Rich families treat each other to long and costly dinners, with business-like regularity, that leaves the books neatly balanced at the end of the year. But there is none of that welcome for the poor and the stranger, here is none of that unquestioning hospitality that expects no rewards, either here or hereafter, that made oriental hospitality of the past almost a legend,—a legend in which Jews played a foremost part. But when you come to Singapore, when you come to the house of Manasseh Meyer—on whom a Knighthood was recently conferred by His Majesty King George V. for services to the Empire—you find that the legend of hospitality, the spiritual atmosphere, the conscious Jewishness that distinguishes Eastern Jewry of old, is till preserved.



SIR MANASSEH MEYER, K.B.E.

Here the stranger, whether he be Jew or non-Jew, feels the spiritual atmosphere of the Jewish home. He will hear Jewish topics discussed frankly and intelligently, with pride in a Jewish accomplishment; in sorrow at Jewish suffering. Here he will see prayer and ritual, rite and ceremonial carried out with a conscious dignity, a vital part of a beautiful home and family life. And if the chance visitor be a Jew, he will see that his own manner or religious observance is not pried into. Should he be a religiously observant Jew, he will find in his host a brotherly contact, a warm fellow-feeling that will immediately put him at his ease and make him feel at home. But while the guest is never made to feel that religious observance is thrust upon him, he cannot but be conscious of the fact that he is in a truly religious, Jewish home.

For many years, Manasseh Meyer has been the acknowledged head of the Jewish community, and one of the most prominent men in the civic and business life of Singapore. During his more than sixty years of residence in the city, he has contributed more to its growth and architectural beauty than any other single private citizen. Meyer Road, a street of charming villas set amongst the tropical foliage of exotic gardens, owes its existence to his initiative and his faith in the future of the city—a faith which has proved to be fully justified. And most of the beautiful homes of Singapore have been built by Manasseh Meyer. Born in Baghdad in 1846, and descended from the famous Haham Sasson ibn Hajmili, mystic and miracle-worker, whose name is revered to the present-day, Manasseh Meyer received an excellent Jewish education. He learned to read and write Hebrew, a rare accomplishment in those days. He talks Hebrew fluently and his Hebrew reading covers a wide range of scholarly subjects. Coming to India, at an early age, he began his business education with a maternal uncle in Calcutta, but desiring an English education, he came to Singapore in 1861 and attended an English school. In 1867, he started in business in Rangoon, but soon returned to Singapore, where he became one of the biggest traders with India, and one of the merchant princes of the East. But his real success—a success in which is mingled a pardonable civic pride—came with the buying of land and the building of business quarters, residential districts, the setting up of fine modern hotel buildings, helping to turn Singapore into one of the beauty-spots of the East. For a number of years, he served as Municipal Commissioner, his knowledge of local conditions making him, as an historical sketch of Singapore records, "Exceptionally useful as a City Father." At all times, his services were available for the local administration and he did yeoman service on the Straits Committee on Currency. During the War, Sir Manasseh helped the Allies by giving two aeroplanes to the Air Force. Later, he founded the Science Department at Raffles' College. He has donated a fund for the purchase of an organ for the concert hall that is to be built in Singapore, and he has given generously to every public subscription raised in Singapore during the last half century. The *Hundred Years of Singapore History*, in which his is the only Jewish name mentioned, states, amongst other things, "Of his public beneficence to his own people and to every worthy cause in Singapore, of his private charities and kindliness, this is no place to speak, but as to his character as a true citizen of Singapore, it is difficult to write in adequate terms." And he has received the honour of Knighthood, "for public service and beneyolence."

But it is Sir Manasseh Meyer's life as a Jew—a life as beautiful as it is rare in the communities of the East—that is most interesting for our present purpose. In his splendid house on Oxley Rise—a house that is cheerful and homely with old things, and suggests none of that forbidding magnificence the wealthy Easterner strives for,—Sir Manasseh is ready to welcome the old friend, the passing stranger or the poor man who seeks shelter, with the same warm friendliness, the same lavish hospitality. Now that he has practically retired from active business life (although all matters of moment still wait for his decision), you will find him, like the Patriarch of old, sitting midst the flowers that lead into his house, ready to give

"THE TEST OF A TRULY GREAT MAN IS HIS HUMANITY"

THE JEWISH TRIBUNE *of New York, publishes a striking contribution from the facile pen of Mrs.* IDA BENSION *(a noted Zionist leader and active worker) on the life and career of* SIR MANASSEH MEYER, *the Grand Old Man of Singapore Jewry. We have* MRS. BENSION'S *permission to reproduce her article in* ISRAEL'S MESSENGER, *which we are sure will be read with vivid interest by our readers everywhere.* MRS. BENSION *gives us a pen-picture of a great man who played a great role in the development of a British Colony and rose to honour and fame by dint of persistent loyalty to principles, religious and otherwise, which are worthy of emulation by the present generation.* SIR MANASSEH *has carved out for himself a niche in the Temple of Fame. He belongs to the old, but ever fresh and vigorous, school of thought. Wealth did not alienate him from his faith and people. He clung and clings to this day to both with a loyalty and zeal second to none. It is this that makes him great and loom large before the eyes of his community and admirers. A great Talmid Hacham, a great benefactor and humanitarian,* SIR MANASSEH *is entitled to the homage of all those who respect idealism and human worth. We are proud of him for the unique role he has played and is still playing in the Straits Settlement. With much that* MRS. BENSION *says about the religious conditions of Eastern Jewry, we are in full agreement. She but echoes our own sentiments propounded in the last issue of* ISRAEL'S MESSENGER *in our leader (the caption of which we would slightly alter) "What is Wrong with Ourselves?"* MRS. BENSION *tells us that the synagogues in the East "are mortuaries for the dead. . . . not the fount of spiritual inspiration." What a telling commentary on the lack of vision which sways our leaders who see nothing further than bricks and mortars to support our faith in an age which is drifting and shifting from its moorings and falling an easy prey to the fads and whims of the so-called "Liberal" Judaism! We shall not dwell unduly on this sad chapter of our life in the East, when we see the Sephardim communities everywhere decaying and succumbing to the voice of the material world without paying due attention to their spiritual resurgence which is their inalienable birthright. We cannot expect any change for good on our present unhappy plight, until we see men and women rising among us with far-seeing visions to destroy and shatter the idols of our own fashion which we have introduced in our midst. We are sorry to have to strike a jarring note when dwelling upon the life and career of a great and pious leader in Israel who, we must admit, has done his own share according to his own inner light to perpetuate Judaism and support Jewish ideals. The fact that we deplore present conditions is simply due to our own shortcomings from which none is exempt. Ours may be a cry in the wilderness, but a loyal friend of our cause warns us not to lose faith and hope in the future, nor desert in the fight for an ideal. That is perfectly true. The seed has been planted and the time of harvest, no matter how long and tiresome it may be, will yet one day blossom and produce abundant sheafs to make the Jewish heart glad.*

you hearty welcome, to discuss with you the questions of the day and the progress of world events, in all of which he is keenly interested. He will talk to you in English, in Hebrew, in Arabic, in Hindustani, Malay or Chinese, with a bit of French thrown in for good measure. But best of all, he would like to discuss with you on Torah or Talmud subjects, or the news of the Jewish world, and particularly the rebuilding of *Eres Israel*, in which he is keenly interested. He is deeply religious and the whole atmosphere of his home bears this spiritual impress of deep-rooted faith. In his family—four daughters and three sons—he is so fortunate as to have instilled this same respect for things religious, this same interest in things Jewish. To the Jewish community of Singapore, he has been not only a friend in need, but a paternal guide and spiritual leader. He built a Jewish School for boys, with living quarters for the teachers, and not only provides all the books and the upkeep, but provides also hot substantial meals for the pupils. Needless to say, the school is always full. He has built a beautiful Synagogue, *Chesed-El*, as a gift to the Jewish Community. On holidays and Holy Days, most of the congregation will repair to his rouse after service to partake of lunch or dinner, as the case may be. On Sabbath afternoons, he is "at home" to the Jewish community, but earlier in the afternoon an unique ceremony takes place. A Seudah (feast) is given to the poor, who fill the vast dining-room where Sir Manasseh sits at the head of the long table, holding Sabbath discourse with his guests and leading in the chanting of prayers and psalms. And although the poor have easy access to him at all times, when they need help or advice, the Sabbath afternoon meeting is a very special occasion. Nor must it be forgotten to mention, that, as walking in the hot tropical climate is practically impossible, Sir Manasseh has provided his own bus service, which calls for and brings to the Synagogue, on all days of the week and free of charge, all those who wish to avail themselves of its use. On the Sabbath day the bus service is suspended and ginrickshas are provided. (This mode of travel, for some as yet unexplained reason, is considered by Jews of tropical countries to be permissible on the Sabbath.) This philanthropist has also bought and presented to the Jewish community a cemetery plot for the upkeep of which he pays, and which is free to those unable to pay. One need only see the bickering and the bargaining that goes on in some Eastern communities, before a family in poor circumstances is allowed to bury its dead, to know what a boon this free cemetery is for the Jews of Singapore.

Jewish holidays are all observed in the traditional Jewish manner. On *Purim*, we witnessed an unique ceremony. Very early in the morning everybody was stirring. Dozens of baskets and boxes were being filled with gifts and with good things to eat, special Purim dainties. The many servants who, with their numerous families squatting on the Master's *compound* (as is customary in the East) form a small village around the house, were sent all over town delivering these *Purim* messengers of good will, More than fifty people sat down to the *Purim* dinner, while scores of poor people besieged the house all day long, receiving gifts in money and in kind. No one was allowed to go away empty-handed. Sir Manasseh, who believes in large families, offers a prize of five dollars per child to the father who, each year, brings the largest number of offspring to pay the *Purim* visit. This year's prize was carried off by the Shochut, who arrived with nine children and four grandchildren. When Sir Manasseh travels, it is *en suite*. He takes with him enough people to make a *Minyan*, including the cook, the *Shochet* and all the kitchen paraphernalia, that will ensure the party *Kasher* meals.

Sir Manasseh is a keen Zionist and a firm believer in the upbuilding of the Jewish Homeland. He has made a number of trips to Palestine. Many years ago, he established a *Yeshiba* in Jerusalem, which he keeps in flourish condition. Immediately upon hearing of the conquest of Palestine by the British, he established the Zionist Society of Singapore, the first Zionist Society in the East. Since then, he has received all the Zionist emissaries, in his capacity as President of the local Zionist Organization, and helped them, not only with his own substantial subscriptions to all Zionist funds, but with his influence on those of his rather indifferent fellow-citizens. All Zionist meetings are always held in his house, where the community is wont to congregate. Singapore has the disinction of being the first Jewish community in the East to establish an annual subscription to *Keren Hayesod*, which is paid regularly, under the stimulus of Sir Manasseh's interest. He has also invested money in Palestine, believing that every Jew, while helping the national funds, must also help through the economic reconstruction due to private initiative. In his daughter, Mrs. Nissim, Sir Manasseh, the philanthropist, finds an ardent co-worker and a great enthusiast for all his Zionist undertakings. The community, it must be admitted, allows most of the burden of communal work to be shouldered by these two, father and daughter, although they do not regard it as a burden, but rather as a labour of love. They not only distribute alms, but they do that constructive charity that is based on humaneness and the desire to understand one's fellow-creatures. A venerable figure, with a smile of paternal benevolence for all who come to seek him out, Sir Manasseh Meyer carries his years with youthful ease, and with a buoyancy of mind that is truly refreshing. Recently, Singapore turned out to congratulate him on the honour that has been conferred on him (somewhat belatedly, it is whispered here) by the King. And from all parts of the world have come messages of congratulation and good wishes to Jewry's Grand Old Man of the East.

OBITUARY

THE LATE Mr. J. M. JOSEPH

Death has robbed a popular member of our community in the person of Mr. J. M. JOSEPH, who died at his residence 10 Route Pottier on the 6th ultimo, from bronchial pneumonia. Although confined to his bed for some weeks, the end came as a great shock to all his relatives and friends who were present at his funeral in the Jewish cemetery where he was buried in accordance with the usual Jewish rites. The late Mr. JOSEPH was born in Bagdad on the 15th March, 1873 and educated in Bombay. He came to Shanghai 25 years ago to join the firm of Messrs. E. D. SASSOON & Co. A few years later he decided to enter the sharebroking business and commenced individual operations on the local market. A short time afterwards he, with a number of other sharebrokers operating outside the former Shanghai Stock Exchange, formed the Shanghai Sharebrokers' Association. With the amalgamation of the latter body with the Shanghai Stock Exchange he became a member of the new Exchange and remained so until his death. He was the founder and head of Messrs JOSEPH BROTHERS, a firm which enjoys a very high reputation local and abroad. In recent years he travelled to Europe and America with his wife and daughter extensively, his last trip was accomplished last October. As a mark of respect to the deceased the Exchange was closed at 11 a.m. on the day of his funeral. Mr. JOSEPH is survived by his wife, a five-year old daughter, four brothers and one sister, Mrs. A. M. SOPHER, all of whom are residing in Shanghai. The deepest sympathy of the community goes out to them in their irreparable loss.

CONTRIBUTIONS IN MEMORY of The Late Mr. JOSEPH

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

Sir Elly Kadoorie and Sons	$25
Mr. and Mrs. D.E.J. Abraham	10
Mr. and Mrs. Edward Nissim	25
Mr. and Mrs. S. E. Toeg	25
Mr. and Mrs. J. J. Judah	25
Mr. and Mrs. Ellia Hayim	25
Mr. and Mrs. E. Kann	20
Mr. and Mrs. E. M. Ezra	20
Mr. and Mrs. Chester Fritz	20
Mr. and Mrs. R. D. Abraham	10
Mr. and Mrs. S. E. Levy	20
Mr. and Mrs. D. H. Benjamin	10
Mr. and Mrs. A. Michael	10
Mrs. H. Hayim and A. J. Hayim	25
Mr. R. H. Elias	25
Mr. Ezra Shahmoon	25
Mr. R. E. Kadoorie	20
Mr. M. Myers	5
Mr. S.M.S. Gubbay	10
Mr. E. E. Shahmoon	10
Mr. D. M. Gubbay	10
Mr. and Mrs. A., E. Moses	25
Mr. and Mrs. F. R. Vida	10
Mr. and Mrs. D. J. David	10
Mr. and Mrs. A. Hillaly	10
Mr. and Mrs. S. A. Hardoon	25
Mrs. Edward Ezra, Cecil and Denzil Ezra	30
Miss R. Sopher Messrs. Arthur and Theodore Sopher	30
The Misses Flora, Rachel and Juliet Solomon	15
Mr. and Mrs. V. D. Gensburger	25
Mr. and Mrs. M. E. Dangoor	10
Mr. H. J. Clark	10
Mr. and Mrs. R. E. Toeg	25
Mr. E. Toeg	15
Mr. D. Toeg	15
Mr. K. Tsuchiya	15
Mrs. H. Nissim	15
Miss. R. Judah	5
Mr. and Mrs. N.E.B. Ezra	5
Mr. B. D. Tata	15
Mr. C. S. Gubbay	10
Mr. J. S. Gubbay	10
Mr. S. Sudka	10
Mr. I. A. Toeg	5
Mr. H. A. Meyer	10
Mr. and Mrs. J. A. Sudka	10
Mr. and Mrs. J. Rosenfeld	10
Mr. and Mrs. S. J. Levy	10
Miss Kathleen Sudka	5
Miss M. Perry and Mr. S. Perry	10
E. A. H.	5

WELCOME THE NEW DAY

You welcome each new day with a feeling of freshness, cheerfulness and efficiency when the eliminative and digestive processes of your body are in sound working order.

To prevent constipation, to ensure daily regularity and to accelerate digestion, there is nothing better than an occasional dose of Pinkettes. As gently as nature these dainty little laxatives and liver regulators banish bilious attacks, sick headaches, vertigo, gloom, in a single night.

Of chemists everywhere, Pinkettes can also be had post free at 60 cents per vial, from the Dr. Williams Medicine Co., 70 Kiangse Road, Shanghai.

DR. W. M. HAFFKINE ON THE WAILING WALL.

The Wailing Wall controversy which was the cause of a serious uprising in New Judea last year, has served to place in the hands of certain Arab propagandists enough ammunition to attack questions of major policy in Palestine. In other words, an entirely new interpretation has been placed on an innocent religious question, and the world is made to swallow the falsehood that the controversy is in the main a political problem which is the outcome of Zionism. Needless to say, to Jews the Wailing Wall is a sacred landmark, the last remnant of the Temple of KING Solomon, so that all attempts that are made to restrict Jewish worship at the Wall will be resisted to the utmost capacity. We have called upon Dr. W. M. HAFFKINE, an eminent scientist, and an orthodox co-religionist to give us his views on the subject, and the result is that we present above the message which is so distinguished by its clarity and fairplay. The question of the Wailing Wall is agitating the attention of he entire world, and before long the problem of the freedom of Jewish right to worship there unmolested will be taken up by an expert committee that will be appointed by the League of Nations. Dr. HAFFKINE draws our attention to the fact that 'to a relic of that nature the rules of private property, as applied to common objects, are not applicable', so that the ruling of the special Commission of Inquiry that will be appointed by the League of Nations will have to bear in mind the right of age-long custom that has been the prerogative of the Jewish people. The subject of the message is a timely one, and we would urge our readers to study Dr. HAFFKINE'S contribution with all the seriousness that it deserves.

ISRAEL'S SACRED LANDMARK

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—*The printed text of your letter to* MAHATMA GHANDI *on the events in Palestine, together with your card inviting a message from me in connection therewith, have reached me a few days ago.*



DR. W. M. HAFFKINE

I am personally not in a position to contribute practical suggestions on the matter; but there can be no doubt that Jewish immigration, properly organized, is greatly to the interest of all parties concerned in Palestine. The Wall of Lamentations, as part of the Temple of Holiness, has, throughout the ages, been regarded by the Jews as the most sacred landmark of their past. To a relic of that nature the rules of private property, as applied to common objects, are not applicable; even an ordinary plot of ground, merely desired for a road or railway or other such object, is legally exempted from the operation of such rules. Moslems share with their Jewish brethren and with a vast part of the rest of mankind sentiments of reverence with regard to the great facts of the history of the Jews; and it is reasonable to expect that they will recognize in the Wall of Lamentations—as all persons of religious or historical consciousness must recognize—an inalienable possession of the people who built it for their devotional purposes, and who, from the first up to this day, never ceased to be represented at its side by worshipful devotees.—Yours faithfully,

W. M. HAFFKINE.

BOULOGNE-SEINE (France), 5th January, 1930.
17, Avenue Victor-Hugo.

JEWS, ARABS AND MAHATHMA GANDHI

A DENIAL FROM INDIA

Mr. JAWARHARLAL NEHRU, President of the All-India Congress Committee with offices at 52 Hewett Road, Allahabad, India, has addressed a letter to us (which we publish below) wherein he ridicules the idea of MAHATMA GANDHI ever having made the statement attributed to him by the Arab Press, namely, that in accordance with his cable to the Viceroy of India, he is prepared to mobilise an army of 20,000 Hindus to proceed to Jerusalem to protect Muslim holy shrines for such an idea, Mr. NEHRU concludes 'is patently absurd.' In fact, our esteemed correspondent assures us that the statement which Mr. GANDHI is alleged to have made is not true.



MR. JAWAHARLAL NEHRU

We are still awaiting Mr. GANDHI'S official denial of the allegations which were so surreptitiously broadcast by some unscrupulous Arab propagandists in the Near East. In the meanwhile, Mr. JAWAHARLAL NEHRU writes that most of the Indians know nothing at all about the facts regarding the true state of affairs in the Land of Israel. As such, public opinion in India is not sufficiently educated in Palestinian affairs to warrant the expression of any opinion at all, although such facts as have appeared, he writes, have "certainly created some sympathy for the Arabs." We would draw the attention of Mr. NEHRU to a letter which appeared in the London *Times* signed by Mr. ALI MOHAMMED HUSSEIN, a Tunisian Muslim, and which we publish in ISRAEL'S MESSENGER. Mr. HUSSEIN expressed the opinion that since the advent of Zionism, the Arabs have greatly benefited by coming into contact with the Jews and that material prosperity has come to stay in Palestine. If such is the case (there should be no doubt about it) there was no earthly reason for the Arabs resorting to murder, rapine and plunder in order to intimidate and annihilate the peaceful and defenceless Jewish minority. The evidence tendered before the SHAW Commission has abundantly shown to the world that the Arabs were the sole aggressors, so much so that HIGH COMMISSIONER CHANCELLOR upon his return to Jerusalem from his vacation in September last, condemned the uprising as the most brutal and atrocious on record. We are anxiously awaiting the result of the findings of the Commission of Enquiry which will be announced this month. In the meanwhile, we must thank Mr. NEHRU for expressing his candid opinion in a matter in which he apparently sees no reason why he should show ary partiality. His letter referred to above follows:—

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have already acknowledged your letter of the 14th November. I have now read the open letter that you have addressed to MAHATMA GANDHI. I presume Mr. GANDHI must himself have replied to you. It is obvious, however, that the statement about his going with 20,000 Hindus to prtoect the Muslim holy places in Jerusalem is patently absurd. Mr. GANDHI and all of us have more than enough to do to fight for our own freedom in India and it would be absurd for us to offer to protect others when we cannot sufficiently protect ourselves. Most of us do not know all the facts about Palestine. Such facts as have appeared have certainly created some sympathy for the Arabs. But we certainly do not know enough to base any opinion. I can say however with assurance that the statement which Mr. GANDHI is alleged to have made is not true.—Yours sincerely,

JAWAHARLAL NEHRU.

ALLAHABAD, 8th January, 1930, 52 Newett Road.
All-India Congress Committee.

ANTI-JEWISH AGITATION IN EGYPT

Large quantities of anti-Jewish and anti-Zionist pamphlets have found their way into circulation in Egypt, and it is felt that an organized body is responsible. Rabbi Nahum Effendi, Chief Rabbi of Egypt, has interviewed the Under-Secretary of the Interior, and has drawn his attention to the grave situation which may be a consequence of this incitement. The Minister has promised to suppress the agitation. As a first step, he has ordered one of the offending newspapers, Al Fatach to stop its publication of the notorious Protocols of the Learned Elders of Zion, and Mr. Henry Ford's *International Jew*.

DR. HERBERT ADAMS GIBBONS, NOTED HISTORIAN AND AUTHOR ARRIVES HERE

IN AN INTERVIEW WITH THE EDITOR OF "ISRAEL'S MESSENGER" EXPRESSES CANDID OPINIONS ON POLITICAL ZIONISM AND SPIRITUAL ZIONISM.—DISCLOSES GREAT INTEREST IN THE PROBLEMS OF MODERN JEWRY.

Shanghai is fast becoming the hub of Asia. It is the gateway of trade and commerce into which the products of the West are poured for distribution and consumption and from which the products of the East outflow. Into it men of all nationalities and walks of life, diplomats, scientists, divines, publicists, essayists, playwright *et al.* come and go leaving their impress behind. Shanghai may well be said to be a league of nations exhibiting a spectacle which is rare in the history of any country in the world. Here the foundation of an *entente cordiale* between all the nations are laid and fostered; here we find a meeting place between the East and the West and *vice versa*. In the past several noted visitors have passed through Shanghai and cultivated cordial relationships with China. Men come and go not only for their pleasure but for seeking those rare treasures which help to weld the human race. It was Shanghai's unique privilege to welcome a distinguished visitor from the West last month, in the person of DR. HERBERT ADAMS GIBBONS, PH. D., F. R. HIST. S., of Princeton, New Jersey, noted historian, author and authority on international relations, who is here in the course of his travels around the world for a year under the auspices of the Albert Kahn foundation. Of his many works including a monograph on "The Foundation of the Ottoman Empire" written for the Oxford University financed by a grant from the Clarendon Fund, Oxford, may be mentioned the new "Map of Asia," the third in a series of four books of similar title on Europe, Africa, Asia, and South America. He has been adviser to the Egyptian Government for a time, and spent two decades in Turkey, and is undoubtedly the foremost living authority on the Near East and the Balkans. Our interest in Dr. GIBBONS was aroused when he arrived here, and out went our invitation to him to accord us an interview in order that we should discuss with him the prospects of the upbuilding of the Jewish National Homeland in Palestine and the future possibilities of Jewish relationship with the Muslim World. On receipt of our communication and copies of ISRAEL'S MESSENGER, Dr. GIBBONS wrote us a fine letter disclosing his interest in the welfare of Jewry, and informing us that he was a close student of Jewish politics, that he knew a number of leading Jews in France, Palestine and America, and that he was quite open to receive us and grant us an interview. At the same time, Dr. GIBBONS warned us not to expect too partisan a view on the Jewish national question, *vis-a-vis* a Jewish Palestine. Perhaps we would do well to give some extracts from his letter to us, which will give an inkling to our readers of the kind of "entertainment" we were expected to receive from the distinguished visitor. Says Dr. GIBBONS:—



DR. HERBERT A. GIBBONS.

"It is evident, from the pages of ISRAEL MESSENGER if one did not know it from other sources, that there is a serious divergence of opinion among Jewish leaders as to the wisdom or practicability of the Zionist experiment. I happen to know personally most of the people to whom you refer in the debate you are carrying on as to Zionism. I have talked this question over personally with them.

"I first visited Palestine in 1909, and saw the Montefiore and other Jewish colonies. Zionism had already awakened my interest as a possible factor in international and interracial and nationalist interests in the Near East. Later Henry Morgenthau brought the whole question to me in Paris. He had been our ambassador in Turkey and had visited the Holy Land. The Balfour Declaration had upset him. Since then I have had the viewpoint of most prominent Jews in my own country and France. I have kept in close touch with the problem all along during this last decade.

"Of course I should be delighted to have you call, and I am ready to talk frankly with you. But I fear that my point of view will disappoint you. In the United States today our greatest problem is that of genuine amalgamation into one nationality with one undivided and whole-hearted allegiance of the various elements of our population. The salvation of the United States is in accomplishing this, and the Jewish element in our national life plays a powerful part. We distinguish between political Zionism and intellectual or spiritual Zionism. I think most Jews are in agreement with Gentiles that the former does not conform to the interests and well-being of the United States. With the latter Jew and Gentile alike are in full sympathy."

THE INTERVIEW

In accordance with a pre-arranged plan, the Editor of ISRAEL'S MESSENGER visited Dr. GIBBONS at the Cathay Mansions on the 19th ultimo, where tea was served and a pleasant two hours were spent. Just as the conversation was developing between us, there entered into the room Mrs. and Miss GIBBONS, two charming ladies who found themselves quite "at home" in our discussion, which included subjects other than Jewish politics. Dr. GIBBONS, we may add here, is a man of strong principles, a man of pleasant and pleasing disposition and charm, free from racial prejudice and a personality of rare courage and ability. He spoke to us freely on the subject in which we were interested and left a happy sense of feeling which will endure long in our memory. The two hours spent together will always remind us of the fine and lofty sentiments with which we were regaled and we hardly noticed how quickly the time flew. Dr. GIBBONS chatted on Chinese politics, Jewish politics, Home politics, Indian politics and Soviet politics, with all of which he had shown himself a thorough student and ready to express his first hand knowledge based upon experience and study. He told us how he first came to take interest in the Zionist movement, his meeting with the late Dr. HERZL and other leading Jews at the Paris Peace Conference in 1919. He saw there such great men as the late Mr. LOUIS MARSHALL, Dr. CHAIM WEIZMANN, Prof. SYLVAIN LEVI, Mr. HENRY MORGENTHAU and others. In America and France he had cultivated friendship with Jewish men of thought and he knew well Mr. ABRAM I. ELKUS, Drs. ABBA HILLEL SILVER, DAVID PHILIPSON, MORRIS S. LAZARON, and JOSEPH REINACH with all of whom he had often discussed and studied the problems of Jewry from many angles. He felt that the Jews in America were wealthy and prosperous due to their diligence and rare possession of business acumen which marked them for success. Religious problems were a phase in Jewish life from which one could not escape. The most important element in American Jewry, added Dr. GIBBONS, was the reform section which had wealth and influence behind it. The orthodox element, on the other hand, while in the majority, did not advance to the forefront and as a result created a very poor impression upon the outside world. While admitting that the reform movement in America was not of a lasting order and was hardly able to maintain two or three generations in its fold, still it was no gainsaying that it was a palliative movement doing some kind of service to the present generation which is so ready to mingle with their non-Jewish environment and thereby take their chances. Dr. GIBBONS explained to us that in such big centres as New York and East of New York, Harlem and Long Island, the Jews are not in a minority, and are, therefore able to maintain their old traditions, customs and rites. Kasher cafes and retaurants abound everywhere and the Jew has no need to become lax in the observance of his religion.

ZIONISM MUST BE SPIRITUAL

Coming to the question of Zionism, Dr. GIBBONS emphatically stated that the movement stands or falls by its appeal as a political or spiritual centre for Jewry. He felt strongly over the tendency to inject dual nationalism in America, instancing the Italians, Germans and others who seek to perpetuate an *imperium in imperio*. He felt in duty bound to resist this tendency and thus unify the American nation into one solid nationality. We drew Dr. GIBBON'S attention to the striking sympathy shown to Zionism by the leading American statesmen, six or seven of whom were its Chief Executives. We mentioned the names of Presidents Adams, HARRISON, ROOSEVELT, WILSON, HARDING, COOLIDGE and HOOVER. We quoted extracts from their messages to Zionist Jewry and referred to one single sentence of President HOOVER written last year on the occasion of the Jewish massacres in their own country by the Arabs, which stated, "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." We stressed the word "as a true homeland" and felt that in view of this

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"COVERING DELICATE GROUND"

Having submitted a carbon copy of our report of the interview with Dr. GIBBONS, as is usual with us, we were asked by the latter to take note of some corrections which were made by him. Dr. GIBBONS wrote us, *inter alia*, thus:—"We were covering delicate ground, and your reasonableness and restraint were all that could be expected of one whose heart is so fully in the Zionist movement." Dr. and Mrs. GIBBONS expect to leave Shanghai in the early part of next month.

recognition given by the Chief Executive of the United States, Dr. GIBBONS was not wholly justified in looking askance upon Jewish struggles for their national liberty and independence.

UNMOVED BY THE DECLARATION OF RECOGNITION

Dr. GIBBONS after listening to us patiently found himself unmoved with this declaration of sympathy by the head of the American nation, since, according to his opinion, it was given away for some reason or other. Here we had to interrupt the speaker and instanced the move on the part of the late Senator LODGE and others who strove to secure Amercia's support and adhesion to the BALFOUR Declaration at the Congress in 1922. And what about Justice LOUIS BRANDEIS, a great leader in the Zionist movement? Surely his loyalty to the American Constitution is above all questioning?

"Certainly," added Dr. GIBBONS, "but I believe Justice BRANDEIS is mistaken in giving his support to Zionism, in the way that is being presented to the less assimilated section of American Jewry. As a full-fledged American, he must not divide his allegiance to the American flag and hoist the Zionist flag as well."

Here there was a pause and after a little reflection the silence was suddenly broken by our reminding Dr. GIBBONS that Zionism is not a retrograde movement; it does not oppose the idea of a closer communicatin or a freer intermingling with other races and nationalities. Zionism stands for the brotherhood of all nations: not the effacement of any nation. Its Nationalism is neither narrow nor clannish. There can be no question of dividing allegiance from one flag to another. Jews in America will remain hundred per cent. Americans but that does not prevent them from helping their own people to revive their own nationhood which had never been abandoned or forsaken by them since their long exile from their Fatherland. Jews are not seeking to foist a new nationality in Palestine: their quondam nationality is not ignored but is conceded by all the Powers, although it may not be in an active state. We drew the attention of Dr. GIBBONS to a statement made by Prof. SOVONOVSKY in his recent work entitled "The Palestine Mandate," wherein he tells us on page 60, "..... For the Jews all over the world as long as they remain Jews and keep their national characteristics, there is but one nationality, namely, the Jewish nationality, because they belong 'qua race' as OPPENHAIM would say, to one country, which has been recognized as a nation. From the point of view of international law, they are subjects of the various States in which they permanently reside and to which they owe allegiance."

ADMITS THE FORCE OF ARGUMENT

Dr. GIBBONS having admitted the force of our argument insofar as it was a question of Jews in European countries and elsewhere who were denied political and social equality and who were shamefully persecuted and discriminated against. These Jews would naturally feel differently about the country in which they lived from American Jews. The United States makes no distinction between people of different religious beliefs, and draws no racial line in regard to the Jews. Being admitted to citizenship with all the rights of every other Americans we expect the Jew to be wholly and solely an American as far as nationality went. He could profess whatever religion he wanted to. The situation of Americans is different from Chinese. We are a new country, made up of all races and religions, and we could not possibly afford to tolerate divided allegiance. I pointed out to you the difficulties we had with Germans before the war, with Poles immediately after the war, and with Fascists in more recent days.

We assured Dr. GIBBONS that there was no suggestion to divide loyalty from one flag to another. As an example one may illustrate the position of the late Dr. WU TING FANG who was a British subject, and yet was able without disavowing his allegiance to the British Crown, to work for the overthrow of the Manchu *regime*, and inaugurate the Republican Government in China. Only recently SIR ROBERT HO TUNG, a British subject, was able to invite China's statesmen to a round table conference in order to stop civil wars in China and thereby form a stable government. No one had any right to impute the loyalty of the late Dr. WU TING FANG, or question the wisdom of SIR ROBERT HO TUNG in interesting himself in Chinese politics.

Dr. GIBBONS repeated again that he had sympathy for spiritual Zionism in America, but would not tolerate any movement which sought to divide the allegiance of the Jews in America.

We pointed out that such a programme of disloyalty was never advocated by the Zionist leaders, but it was a fallacy to imagine that the Jewish Question could be solved by forming a spiritual centre without a political background. Jews had spiritual centres in Spain, in Russia, in Poland and in America. Those who had lived in Spain had witnessed a great era of renaissance there, which at one time had reached the pinnacle of spiritual greatness. But they were suddenly disillusioned. They found themselves politically impotent to stem the tide of discrimination, persecution and oppression brought about by the Ecclesisatical authorities, and ultimately they were forced to take the wanderers' staff and leave all their treasures and properties behind and seek a new home. If the Jews in Spain had political rights guaranteed by the Powers, there would have been no expulsion, no degradation and no humiliation of Jewish life and no massacres for them. To this day, there would have been a flourishing Jewish centre from which there would radiate treasures of spiritual values to the world. No, the idea of a spiritual centre in Palestine will not solve the Jewish Question; it is fallacious, detrimental and injurious to Jewry. Palestine must not be called upon to duplicate the tragedy of Spain. Jews have never at any time in their history abandoned the right to re-establish their nationhood in Palestine. We once more quoted Dr. SYOVONOVSKY from his work referred to above, who tells us on page 61:—

"Had the Jewish people accepted such an offer as that of Uganda made by the British Government in 1903 unless under special reservation of its claim of Palestine; stating, for instance, that the new territory is to be considered merely as a temporary refuge for the persecuted Jews and established there a national life of its own, it would have forfeited the 'historical connection' with its ancient home. Palestine would have become for the Jewish people also no more than the Holy Land, in which it could claim only historic interests of a religious character, similar to those recognised as belonging to Christendom and Islam. The fact, however, that the Jews have established themselves individually or in groups in various countries after having been forced to leave Palestine can hardly be construed as implying renunciation. Communal autonomy in certain countries, 'emancipation' in others, and minority rights in more recent times seem equally irrelevant for the purpose, as ever since they left Palestine the Jews as such had no national territory of their own although they retained their distinct national characteristics."

REALISES OUR VIEWPOINT

Dr. GIBBONS assured us that he had realised our viewpoint and would not offer any resistance to those who had no nationalism of which they could be proud. If any had found in political Zionism a wheel by which they could solve their problem they were welcome to create and foster the movement. But he still felt that an American Jew should not divide his allegiance from the flag of his own country to another.

"That is very clear to us," we assured Dr. GIBBONS. "We agree to it in principle, but we feel that our American co-religionists could be made to interest themselves in the efforts of their own people to realise an age-long ideal and upbuild their ancient country. Why, only last year, the American Legion had offered to Great Britain a corps of 10,000 Jews to proceed to Palestine to protect the country from the Arab invaders."

"That may be so," added Dr. GIBBONS, "but we have several times been put to similar tests to that of the Jewish Volunteer Force. Before the United States entered the World War passports were taken up in France of Americans who had volunteered in the Foreign Legion and other combatant organizations of the Allied Armies. Even though we sympathized with the cause, it was inadmissable for citizens of a neutral power to fight in any war in which the United States was not participating. This same question arose in regard to the American volunteers and in the Riff campaign in Morocco. Several years ago the American Government warned adventurous aviators who had enlisted in the French air service that they were committing an action contrary to the policy of the United States and it was detrimental to their country. According to our law, a citizen naturalized must return to the United States from any trip abroad within two years, and in applying for a renewal of passport to leave the country he must swear solemnly that he intends to return within two years "to take up the duties of citizenship as a resident of the United States." 'By the way,' Dr. GIBBONS said, "I have read with much interest the pamphlet on the 'Palestine and the British Taxpayer,' issued recently by the Jewish Agency, which you sent me and was greatly impressed to learn that Britons are not called upon to pay a single penny for the upkeep of Palestine. That is something of which every one must take note."

We assured Dr. GIBBONS that instances of men changing their nationality were quite frequent and of common daily occurrence. America which is known as a melting pot had swallowed countless men and women and made of them great assets to her country. There was nothing derogatory in one changing his nationality so long as there was a need for it. The experiment in Palestine will reveal the capacity of the Jew to create something original and not a carbon copy borrowed from others. There was a great desire to relieve the Mandatory Power from carrying any burden for it and there should be no misgivings about it.

[*Continued on page 12*]

DEPUTATION OF THE ALL-INDIA MUSLIM FEDERATION WAS RECEIVED BY HIS EXCELLENCY THE VICEROY OF INDIA

The Times of India, Bombay, has published on 18th January last, the full text of an address presented to LORD IRWIN, the Viceroy of India, by a deputation of the all-India Muslim Federation at Government House, Bombay. The deputation urged among other things that 'no constitution would be acceptable to the Mussulmans which would not provide adequate safeguards for their rights and interests and that 'separate electorates in all elective bodies are essential for their adequate representation.' We would draw the attention of our readers to this item of news inasmuch as we find a parallel similarity between this and the Jewish cause in Palestine. The Mussulmans in India are in the minority; the Jews in Palestine are also in the minority. A minority people have it within their rights to safeguard their interests, and bearing this in mind, we believe that Jews who form twenty per-cent of the population in Palestine are equally entitled to do so.

The deputation we are told was headed by Mr. KAZI KABIRUDDIN, president of the Federation and was composed of many influential leaders of the Muslim Community. In the course of the address, the Palestine question was referred to in no unmistakable manner, where stress was laid on the supposed injustice that has been meted out to the ARABS. The Deputation voiced their feelings thus:—

"We feel very strongly on the aggressive Zionist movement in Palestine, which the Mussalmans consider to be the outcome of BALFOUR Declaration. The whole Muslim world has condemned it in no uncertain terms and we submit that your Excellency will be pleased to bring to the notice of the British Government the Muslim views on this very important question."

We shall not ridicule the foregoing statement nor treat it flippantly. We find therein much that is based upon imaginary fears and misunderstandings regarding the real aims of the Jewish national aspirations. We call upon the World Zionist Organization to reply to the points raised in the address referred to above, and present the real attitude of the Jewish world in their present struggle to win their national freedom and independence. Our Indian Muslim co-religionists are among the most enlightened Mohammedan communities in the world; they live in a country where they understand the value of majority and minority rights. Under the circumstances, it would be most unfair to ignore their alleged 'grievances' *vis-a-vis* the Zionist movement, and steps must immediately be taken to assure them that the latter is not hostile to the ideals of Islam.

LORD IRWIN'S REPLY

The reply of HIS EXCELLENCY the Viceroy to the deputation referred to above, is conciliatory and should go a long way to convince the leaders of the Indian Muslims that Great Britain will not tolerate (and much less the Jews will be a party to it) any injustice upon the Arab inhabitants of Palestine. Jews have established very cordial relations with the latter, and both have gained much by their courtship. But for the political agitators with axes to grind, there would have been no riots in Palestine last August, no murder, no plunder, no rapine and no pillage of the Jews by the Arab hooligans. The world must indeed be saved for humanity. Humanity must not linger long under the heel of the strong and wicked beings. All, great and small, must live side by side together with amity and friendliness. The reply of LORD IRWIN which we publish below, should convince all our friends and critics alike, that the Jews are going to live in their ancient country not as strangers but as they were sojourners there from time immemorial. The reply of LORD IRWIN follows:—

"It is not, as you will realise, within my province to express any opinion on the situation in Palestine, but I can assure you that I have kept His Majesty's Government fully apprised at every stage of the sentiment of Indian Muslims on the situation in that country. His Majesty's Government have laid it down that they will do all in their power to secure that the interests, religious and material, of each section of the population in Palestine are duly respected, and you may rest convinced that His Majesty's Government are determined to hold the scales even in that country as elsewhere between the different communities and interests. I shall of course be glad to communicate to the Secretary of State the views, which you have expressed this morning.

[*Continued from page 11.*]

THE COST OF PALESTINE

"That is a wise policy for your people to do," said Dr. GIBBONS. "The agitation conducted against you in the Rothermere Press in England can be silenced when you are able to disprove all the allegations of the latter, especially when it persists in repeating the charge that Britons are carrying on the burden of financing the Palestine experiment. After all your people are peacefully inclined and your success or failure in your homeland will go a long way to seal your future destiny, for weal or for woe. The Holy Land is a Holy Land to Christians as well as to Jews. We read the Psalms in the Old Testament, and many of the most beautiful Christian hymns had as their theme the spiritual return of Zion. Among Christian favorites are, "Jerusalem the Golden," and "Mother, Dear Jerusalem." So we could understand and sympathize with the spiritual phases of Zionism. Certainly as long as there were Jews in the world who wanted to give tangible expression to the return to Zion by going back there or by assisting others to go by their financial contributions, Christendom would be sympathetic rather than hostile. But in the final analysis the Jews would have to depend upon their own resources and upon making an adjustment with the people already living in the country. They could not indefinitely expect to be protected by an outside Power such as Great Britain."

"If I am not for myself who will?" is a dictum of HILLEL and we have long held it as a useful slogun in life. Zionism gave us a chance to strike a bow for our freedom, to emancipate our people from their Galuth life. Conditions in the Diaspora are assuming alarming proportions, both from a spiritual and economic point of view. Our failure to reach our national goal will cause us irretrievable barm. It will create a great panic and upheaval in Jewish life. It will bring about our total eclipse and collapse, which I know is the aim of not a few who wish to solve the eternal Jewish problem and get rid of it in the easiest way possible. But that way of commiting national suicide will not appeal to the majority of the Jewish people who stand solidly behind Zionism. In the last analysis, it is a question of omission or submision, as ZANGWILL said.

ISRAEL'S FINAL APPEAL

At this stage we discovered that the time was up and that we had to take our leave from our genial host and hostess, both having shown great interest in our visit and in the discussion which followed. We parted with a hearty hand-shake grateful for the opportunity that came in our way to discuss the Zionist question with one who is a leading authority to-day on the Near East. Dr. GIBBONS gave us much food for thought. He impressed us as one who is eager to bring about a genuine amalgamation of the various elements of the American population into one nationality. There is much in it which should appeal to us, we who seek to *restore* our own nationhood in our own homeland. Zionism is not pressing Jews of other nationalities to forswaer their fealty to their respective flags and add the Jewish flag in addition to the one to which they owe allegiance. Zionism pleads for the restoration of a people without a country to a country without a people. Palestine is not thickly populated to-day. It has room for several million Jews to enter and develop its untapped sources. A people which has a unique record behind it, a people which has given some precious spiritual values to the world, a people which had its cradle in the land now crying for her exiled sons to return, should not be driven to sheer desperation and extinction. We echo the flaming words of our Chief Executive spoken at the Convention of German Zionists held at Jena in December last. "Civilization cannot calmly sit by and watch a great nation, a people which has made its contribution to human culture, being condemned to annihilation at a time when a section of this people is striving to divert its forces into new, productive channels and to build up a community of its own in the country where it created its culture and produce its great contribution to humanity." We may well press this soulful appeal to the world at large. We may well invite men like Dr. GIBBONS to take note of the great yearning of the Jewish people to re-enter the family of nations and contribute of their share for the advancement of our civilization. Dr Gibbons as a great American patriot, is eager to strengthen American nationalism and to unite the various elements of its population to uphold the country's ideals. Jews who form three petcent. of the population of the United States will certainly not lag behind others in answering the national call; as a matter of fact, Jews are often known to be more loyal than the King or more religious than the Pope. We find nothing conflicting with Zionism in the ideals for which America stands. Dr. GIBBONS would not certainly plead for Americans to stand for spiritual Americanism and frown upon its political background. It is only we who are landless and homeless, are called upon to be satisfied with a spiritual centre, "a museum or a hospital" without a political background. This plea has caught the imagination of even the Arabs who preach it to us, both in season and out of season. No one asks the Arabs to preserve Iraq, or Hedjaz, or Transjordania as a spiritual centre, and abandon all political ambition. Be that as it may, Dr. GIBBONS has made it very clear that he is not opposed to political Zionism, as long as it does not conflict with Americanism. Here we can join hand-in-hand with this great American patriot to further humanity's cause. New Judea, not unlike America, is equally struggling for the unification of the Jewish people to help in the establishment of the third Jewish Commonwealth. Zionism stands for the realization of an elevating ideal. It has appealed to the imagination of great minds. The late President HARDING was not less outspoken when he supported the movement and gave it his sympathy and approbation. His words bear repetition, "It is impossible" he said, "for one who has studied at all the services of the Hebrew people to avoid the faith that they will one day be restored to their historic national home and there enter on a new and yet greater phase of the contribution to the advance of humanity." We advance this plea to-day because it is the voice of a great nation and a great democratic country which pleads forcefully for the right of New Judea to win her rightful place in the sun!

CORRESPONDENCE

GREETINGS FROM DR. STEPHEN WISE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have your letter which seems to have reached me in remarkably good time, and it is really a joy, as always, to hear from you. . . . I have long considered you one of my good friends and comrades in the Jewish cause and the Zionist cause, and I read ISRAEL'S MESSENGER regularly, usually with pleasure and not seldom with profit. . . . With warmest greetings, and still hoping that in this pre-"celestial" incarnation I may have the privilege of visiting your celestial country. —Faithfully yours,

STEPHEN S. WISE.

NEW YORK, Dec. 27, 1929. 40 *West* 68 *street.*

FROM MR. ALFRED M. COHEN

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I acknowledge receipt with a great deal of pleasure of your kind letter of December 5th in which you convey to me your congratulations upon my seventieth birthday. I assure you I value your good wishes and may I give added thanks for the complimentary note you were good enough to make of my anniversary in ISRAEL'S MESSENGER, which I read regularly with pleasure and profit. With sincere regards, believe me, Very truly yours.

ALFRED M. COHEN.

CINCINNATI, O., January, 14, 1930.
Independent Order of B'nai B'rith.

A JUST GRIEVANCE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Here are at present 1,300 native policemen, of which number 1100 are Arabs and the remaining 200 are Jews. The Arab element is therefore in the majority. The greater part of the population of Jerusalem are Jews numbering about 70,000. Why, then, should the Arabs be in the majority in the Police Force? We are daily hearing of regrettable attacks on Jews in and about Jerusalem and especially in the old city. In every country in the world, a man is permitted to defend himself, except in Palestine. The reason for this is quite unknown. During the recent disturbances the Jews were not allowed to defend themselves, and if any one was found with any weapon in his possession, he was at once arrested, the weapon confiscated, and many times punished by fines or imprisonment. The result being that many Jews have been killed without the least possible effort at self defence. The small villages were mostly affected by attacks, and murders are committed to this day. Prior to the riots, complaints were made against the Palestine Police, that in the capital city Jerusalem, there have been cases of Jews attacked and many cases wounded by Arabs. The Arab Constable pretended not to notice anything and, therefore, did not interefere or arrest the assailants, as his duty calls for. Therefore, many people began to realize that there is very little security in Jerusalem or even in Palestine. Arabs stand about, openly and freely keep up an agitation that no one may enter the Jewish shops. Every little while an Arab Sheik is seen emerging from a gateway, calling out; do not deal with the Jews, do not buy from them; if you will, you will be regarded as a traitor. And if an Arab does enter a Jewish shop he is immediately dragged out by the others, and is beaten up into the bargain. An Arab policeman looks on with sly eyes and pretends to be unaware of what is going on. Should an English policeman arrive, he rebukes them perfunctorily, and walks away, because he, too, feels that the Arab has the upper hand. Soon the same scene is repeated, and the Sheik once more calls out the same warning. There is no sign of authority to disperse the disorderly gathering, let alone to take into custody the instigators of this stupid boycott. In the city itself small parties of Arab youths go about insulting Jews, knowing full well that they will go unpunished, as the policeman on duty is himself an Arab and will not interefere. This, therefore, obviously encourages lawlessness. The aforesaid parties are also active in encouraging the boycott, which causes more trouble and also puts the security of the general public in danger. It has been suggested on several occasions that Jewish constables be put in their place, but nothing has come of it in spite of promises and also in spite of the righteousness of the suggestion. It seems also after the recent bloody disturbances, which cost more than 130 Jewish lives, that there is no security at all. It is suggested that the entire native Police Force, Jews or Arabs should bt abolished, and a strong force of British Police be put in their place. This step would be the only way to make the country safe. This idea would be the best as the Palestinian no longer has faith if the native police, who have shown open partiality and weakness. The inefficiency has been proven, not only in Jerusaltm, but in all Palestine during the recent disturbances. It is also understood that the majority of the Palestinian Constables are uneducated. They also do not show brotherhood and kind-heartedness as a public official should.

E. H. BENNAHUM.

JERUSALEM, 8 January, 1930, P. O. Box 667.

"THE OSAKA MAINICHI", JEWS, ARABS AND THE BALFOUR DECLARATION

Quite an unwarranted attack was levelled on the Zionist Movement by a Japanese contemporary, The Osaka Mainichi, a daily publication in Osaka, Japan. We are indebted to a valued correspondent in Kobe, for drawing our attention to it and sending us a marked copy of the journal. The Osaka Mainichi may be fully expected to show fairness and impartiality in having our reply published in its' columns, especially when it corrects some serious misapprehension regarding a great movement concerning the Jewish people. We are indeed surprised that the Arab propagandists could succeed in influencing such a great daily journal as the Osaka Mainichi in the face of their charges being refuted whenever they are given publicity in the daily press in Europe and America. While it is embarrassing—albeit temporarily —to be under fire, it is necessary for us to possess our souls in patience until the truth is vindicated and the wrong condemned. Our Reply to the Osaka Mainichi's leader follows:—

Editor, THE OSAKA MAINICHI.

DEAR SIR,—My attention has been drawn to a leader in your issue of the 14th instant, under the caption "Our British Friends," in which you attack the Zionist movement and defend the Arabs in their imaginary grievances. I am at a loss to understand how you came into possession of distorted views concerning the Jewish National movement, which has reason to expect from the people of the Rising Sun some measure of sympathy and support in its struggle for the Jewish people's freedom and independence. Happily, it is on record that Japan had endorsed the BALFOUR Declaration in 1918, given much encouragement to the Zionists to win a place in the sun. I would instance such names as COUNT UCHIDA, Dr. Y. SUGIMURA, the late BARON TANAKA, and last but not least, BARON SHIDEHARA, who have come forward with their country's sympathy in the endorsement of Zionist strivings to unbuild their ancient Fatherland in Palestine.

And now let me turn to your list of charges, to which I feel constrained to reply through your esteemed columns. You open your "offensive" by saying:—

"One of the thorns in the flesh of the British nation now is the handling of the Mandate for the Government of Palestine, her's indeed is a most thankless task in that country and there are many insistent demands from influential quarters that she should at once wash her hands of the whole business and get out of it, he launching out into a scheme for making a Home for the Jews in Palestine, without any consideration of the prior rights of the Arab population, was what many British statesmen have called a tragic blunder."

Here we have an assault upon the British sense of impartiality which is to be greatly deplored. The attempt in "influential quarters" to induce Great Britain to renounce her treaty with the Jewish people may appeal to some of her enemies who have axes to grind. But England will think twice before repudiating her obligations. She will certainly not be faithless to her pledge solemnly given before the whole world. Her signature will not be violated on principle, because the BALFOUR pledge was not an act of favouritism, but as one of justice, pure and simple. It is a great mistake to suppose that the "making of a Home for the Jews in Palestine, was without any consideration of the prior rights of the Arab population." The Declaration states emphatically that ".....it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine." In view of this, you will surely admit that your criticism was not based upon reliable facts and is unfair to a people which has brought to Palestine health, wealth and healing to all the inhabitants thereof. Furthermore you say:—

"The Jewish people are by temperament and instinct not a race to take a back seat under a people like the Arabs, and investigations have shown that the Arab people are being slowly but surely pushed off the land with control falling into the hands of 140,000 odd Jewish settler many of whom are said to be tainted with Bolshevism. Britain has been involved in stupendous outlays already and has had to maintain (and to use) a not inconsiderable army to maintain peace between the two warring factions. The Arab people rendered valuable aid to the Allies in their time of trial and Mr. Balfour found it convenient to overlook this in his enthusiastic ardour for the cause of Jewry and the 'Home' they wanted and have secured."

If by the opening sentence in the foregoing you mean that the Jews are more virile, active and productive, are more fired with a zeal and enthusiasm to end their homelessness, are more anxious to rescue their ancient Fatherland from the blight of the ages, then I agree with you that the Jewish people will not "take a back seat under the Arabs." Not a single Arab has been dis possessed of his rights in Palestine, permit me to say. Every inch of soil in our possession to-day was paid for in hard cash four or five times its value, and not a single Arab was unfairly treated or compelled to sell that which he did not wish to part with. As to the charge of Jews being "tainted with Bolshevism," this has become so trite that no sensible person takes it seriously. It is time that this bluff by those living in glass houses should be stopped. The allegation that "Britian has been involved in stupendous outlays and has had to maintain a not inconsiderable army..... " is pure moonshine. I beg to send you herewith a brochure entitled "Palestine and the British Taxpayer" issued recently by the Jewish Agency for Palestine, from which you will see that your allegation is entirely unfounded. The Zionist policy of the British Government does not entail the payment by the taxpayer of even one penny per annum. It is to be regretted that a responsible journal like the *Osaka Mainichi* should circulate unfounded and unreliable charges in its columns. Your statement "that the Arab had rendered valuable aid to the Allies," will not be disputed, but what has this got to do with the Jews and

the Balfour Declaration? Are the Jews not responsible for the winning of the Great War and rendering valuable aid to the Allies? May I draw your kind attention to a work entitled, "With the Judeans in the Palestine Campaign," by Col. J. H. PATTERSON, D.S.O., for proof to that effect? What have the Jews done to merit a rebuke from you? Is your journal voicing the sentiments of the Japanese people in its attack upon the Jewish national aspirations? I trow not. I have great faith in the Japanese nation and their government to understand that the Jews are not an aggressive people who would trample upon the rights of others and render them any injustice. The Arabs have benefitted both spiritually and economicaly from the Jewish settlement in Palestine since the issuance of the Balfour Declaration, and there is no justification for anyone to look with disdain upon Jewish rights to upbuild their ancient country and save it for civilization. In conclusion I would say that the Arab grievances to which you refer, are based upon a feather-weight; they are shadowy and baseless.

N. E. B. EZRA

Founder-Editor, ISRAEL'S MEESENGER

SHANGHAI, 21st February, 1930.

P. S. I have pleasure in mailing you copies of our journal of January and February last, and drawing your kind attention to some of the articles marked for you.

NATHAN STRAUS TENDERS THANKS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am in receipt of your esteemed favour of January 3rd, and am most grateful to you for all the kind wishes and gracious sentiments contained therein. I also take this opportunity to thank you for your edition of January 3rd, which has just reached me, and which I have fund very interesting. I am deeply touched by your beautiful telegram of congratulations on my birthday, and hasten to thank you for the kind expressions to which you have given utterance. I feel with you that out of all this trouble in Eres Yisrael much good will come for the inhabitants thereof and our brethren all over the world. With kindest regards, believe me, as ever, Most cordially your friend.

NATHAN STRAUS.

NEW YORK, 31st January, 1930. 66 *West* 23rd *Street.*

"PRESIDENT FILIMRE MAKES HER MAIDEN VOYAGE TO CHINA

On the 3rd instant, the *President Fillmore* of the Follar steamship company arrived here for the first time on her globe circling trip. An inspection of the steamer to the Press and businessmen by the local Agents was taken advantage of on the day of her arrival here. The *Fillmore* is a luxurious floating palace equipped with up-to-date furnishings resembling the rooms of a private house than cabins on board a steamer. Everything of the most modern has been incorporated in the bed and sitting room. Delicately tinted walls, heavy plush carpets, shaded lamps, inviting sofas and cushions, all go to make these suites of the type rarely encountered on board ship. The other first class cabins are equally as well appointed with comfortbale beds and other cabin essentials of the highest order. The *Fillmore* is the first steamer on the Pacific to be equipped with talking motion pictures. On the voyage from New York to Los Angeles, the showings were held and proved highly successful. This is an unprecendented departure in present day entertainment on board ship, and shows that the Robert Dollar Line is abreast with the times. It is understood that all ships of the some company will be similarly equipped in the near future.

YVONNE JOINS THE CHOIR INVISIBLE

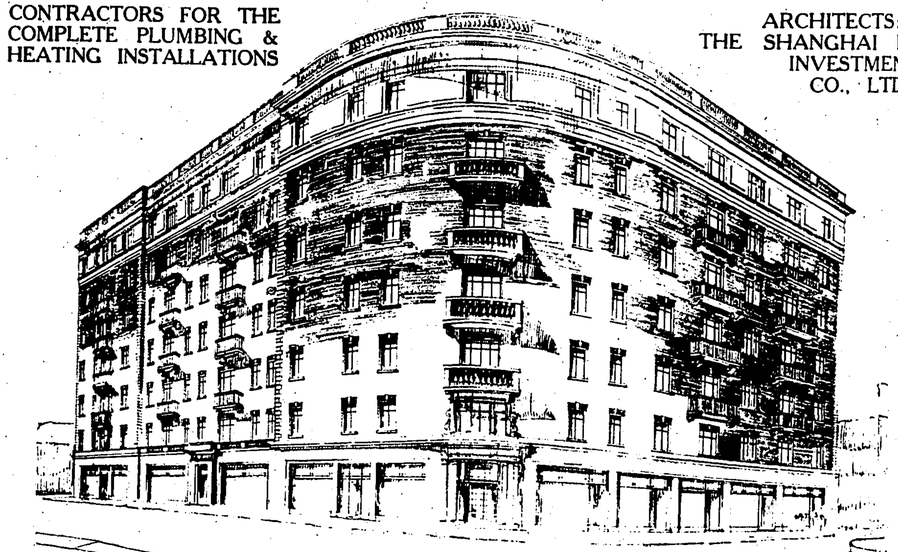
On the 1st instant, a little child of 7½ years passed away at the Isolation Hospital, death having resulted from meningitis. The whole community was shocked at the suddenness of the calamity which had overtaken the home of Mr. and Mrs. N. S. LEVY. YVONNE their daughter was their pet child, the darling of all her relatives and friends. Cut-off in the very springtime of life death becomes too poignant to bear. But the ways of Providence are inscrutable. The saying "Whom the gods love die young" can have some consolation for those who are faced with trials. YVONNE was a rare treasure to her parents and all her relatives and friends who watched her grow and noticed her rare qualities of grace and charm. A young flower was cut-off by a malignant disease which respects no person. The grief-stricken parents are overwhelmed with sorrow, which is shared by the whole community.

In our issue of the 3rd January last, we gave a report of an extraordinary meeting of the seatholders of the Synagogue Ohel-Rachel to confirm the sale of the property to the Trustees of the Shanghai Jewish School Building and Endowment Fund. We have, however, omitted to state that in the course of the proceedings, a proposal was made to offer Tls. 50,000.00 for the site instead of the fixed price of Tls. 60,000.00. In view of this, Mr. EDWARD NISSIM was constrained to express his strong disapproval and said he would not tolerate any reduction in the price. It was only when the offer was increased to Tls. 55,000.00 that Mr. NISSIM (who is one of the Trustees of the Syangogue), agreed to accept a compromise.

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SOCIAL AND PERSONAL



Dr. ISADORE S. FALK, Professor of Bacteriology at the University of Chicago, who recently announced the discovery of "Pleomorphic Streptococcus." The University itself has issued a confirmatory statement relative the significance of Dr. FALK'S researches seeking effectively to isloate the influenza germ.

Mr. R. H. ELIAS, Mr. and Mrs. ELLIS HAYIM have returned from their vacation.

Mr. E. SALMON, Hon. Treasurer of the Synagogue Ohel-Rachel wishes to acknowledge with thanks the receipt of a contribution of $10.00 from Mr. and Mrs. M. J. MOSES in memory of the late Mr. J. M. JOSEPH.

Mr. H. MOUSSAIEFF arrived from India on business and hopes to stay here for awhile. Originally Mr. MOSSAIFF hails from Jerusalem where he has a family and business interests, having been an old resident of Eres Yisrael.

Mr. and Mrs. KELLY DAVID have moved to 22 Yuhang Road.



Mr. A. C. Ratshesky, Boston banker, has been appointed United States Minister to Czecho-Slovakia.

Mrs. E. E. ELLIS returned to Shanghai on the 20th ultimo from her vacation in Switzerland.



A RECENT BRIDE.—Mrs. WILLIAM GOLDING, nee Miss MINNIE HARRIS, who recently became the bride of WILLIE, of CLAUDE NEON LIGHT Co. Shanghai. Her marriage took place in January last in Manila at the home of her parents. [*Photo The China Press.*



Mr. R. E. TOEG.

One of the oldest members of the Shanghai Race Club, who has just celebrated his 78th birthday.

The Shanghai Hebrew Relief Society and Shelter House acknowledges with thanks the receipt of $50.00 from Mrs. E. M. EZRA.

Mrs. HANNAH HAYIM and Mrs. A. J. HAYIM sailed from Bombay for Shanghai on the 15th ultimo and are expected here this week.

Miss MOZELLE LEAN and Miss SEPHA LEVY are returning to Shanghai from Honghong this week.

Mr. and Mrs. JOHN SOLOMON were among the passengers on the *Asama Maru* which left for 'Frisco on the 2nd instant.

Mr. and Mrs. B. ROFFEY have removed to No. 31, Carter Road.

WORD has been received locally of a signal success gained by Mr. ISAAC HAI JACOB, son of Mr. and Mrs. J. I. JACOB, who has long been a resident of Shanghai. Mr. I. H. JACOB gained the Cecil Peace Prize of £100 for the year 1929, taking as his subject "The Relation of the Pact of Paris for the Renunication of War to the Covenant of the League of Nations." This is also a triumph for Shanghai, as he was educated at the Shanghai Public School, and left two years ago to enter at the University of London. He is president of the Law Society of the University of London at the present time, and will take up law as a profession.



Miss NAOMI JOSEPH, daughter of Mr. and Mrs. S. H. JOSEPH who sailled for San Francisco this week on the s.s. Asama Maru.

We regret to announce the death of Haham EZRA SASSOON RUBEN DANGOOR, ex-Chief Rabbi of Bagdad, who passed away peacefully in Bagdad on the 12th January last, at the advanced age of 83. A very impressive memorial service was held in the Synagogue, where tributes were paid to the late Chief Rabbi. All the Jewish schools and other institutions were closed on the day of his funeral as a mark of general mourning and about ten thousand mourners attended the funeral. Rabbi DANGOOR was an author of fame and one of the pioneers of printing presses in Bagdad. Forty years ago, he was the spiritual leader of the Jews of Rangoon. He resigned his post owing to failing health, and returned to his birthplace, Bagdad, where in 1922 he was elected Chief Rabbi. He again resigned two years ago owing to differences which arose between the Spiritual and the Communal Councils of Bagdad Jewry. The deceased is survived by many children, one of whom Mr. M. E. DANGOOR is a resident of Shanghai. Deep sympathy is felt for him in his irreparable loss.

Miss NAOMI JOSEPH, daughter of Mr. and Mrs. S. H. JOSEPH and Miss E. MOOSA sailed for San Francisco this week on the *Asama Maru.*

Mr. MAURICE SIMMONS, of San Francisco, has purchased a seat in the local Stock Exchange, who paid Tls. 11,000.00 for his membership.

Mr. and Mrs. R. M. NOBLSTON and Miss LILY NOBISTON are planning to leave for six months' vacation in England on the 24th instant, travelling on the liner *Rawalpindi* via Suez.

Over 3,000 people, assembled in the Great Synagogue in Berlin on the 30th January, listened to Professor Albert Einstein playing his violin at a concert arranged there on behalf of Jewish charity. Professor Einstein wore a Cantor's skull-cap in the synagogue.

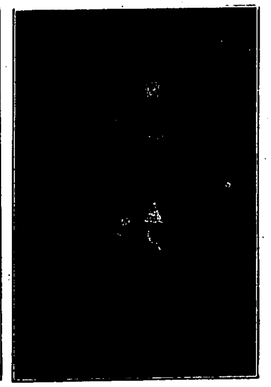
SINGAPORE JEWISH COMMUNITY

A PROUD RECORD—Mr. & Mrs. D. J. ELIAS LEAVE for EUROPE

Our sister community in Singapore is forging ahead and making history rapidly. The MEYERS, the MENASSEHS, the FRANKELS, the



MRS. D. J. ELIAS



MR. D. J. ELIAS

ELIASES, the SASSOONS, the MONTORS are names to be cherished and who have done much to promote the prosperity of the British Colony in the Straits Settlements. Jews have lived there for well-nigh a hundred year, flourished and prospered under the British Raj.

In commercial circles not a little was done by the Jewish settlers in Straits Settlements and Java, to further the prosperity of the countries. One of the foremost Jews who played a leading role in trade and commerce is undoubtedly Mr. D. J. ELIAS, who is leaving Singapore to-day with his wife and children for Europe on a well-earned vacation.

Mr. ELIAS who is a Justice of the Peace, Member of the Board of Licensing Justices, Visiting Justice to the Singapore Prison and a very popular member of the Singapore Jewish Community first came to Singapore in 1903. Mr. ELIAS is responsible for several good buildings for the beautification of Singapore which are the outcome of his personal efforts and ideas. Mr. ELIAS is very fond of children and it was through his voluntary offer to the Singapore Municipality for modern playground equipments to be erected at Katong Park at his expense that the children of Singapore are now able to enjoy the privilege of amusements and exercise in this beautiful seaside recreation ground which was a long felt want in Singapore. Mr. ELIAS is also very fond of animals and is a Committee-member of the Singapore Society for the Prevention of Cruelty to animals. Both Mr. and Mrs. ELIAS are very keen Zionists and ardent charitable workers for the Singapore poor. Mrs. ELIAS is Vice-President of the Singapore Jewish Women's League and Womens' International Zionist Organization. Mr. and Mrs. ELIAS intend to be away for about a year and they will be leaving their children in Europe for school and college training.

A LOOKING-GLASS!

THE ARAB WHO UPHOLDS PSEUDO-ISLAM

"More uprisings of Arabs will occur in Palestine unless the BALFOUR Declaration is revoked," declared AMEEN RIHANI, Syrian poet and friend of IBN SAUD, King of Hedjaz and Nejd, in an address at the luncheon of the Foreign Policy Association, at the Hotel Astor, New York, on the 18th January, 1930.

THE HINDU WHO UPHOLDS REAL ISLAM

AHMEDABAD,
Feb. 20, 1930.

The well-known Nationalist leader, Mr. GANDHI, writing in his paper *Young India* declares that the only danger regarding civil disobedience will be an outbreak of violence ....My love for non-violence is superior to everything, mundane or super-mundane. I embark upon this campaign as much out of love for the Englishman as for the Indian. By self-suffering I seek to convert, never to destroy him.—*Reuter.*



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THE DUTY OF ISRAEL IS TO STAND BY

By Dr. JULIUS J. PRICE, Ph. D.
[Rabbi Sinai Congregation of the Bronx, New York].

The character and experience of men depend on the inmost modes of thought and feeling they cherish, their favourite objects and kinds of contemplation rather than on the sociality or solitariness of their outward habits. Man is a meditating atom, whose true happiness and misery lies in his meditations. The cynic in his isolation of contemptuous hate was bitter and cold, repulsive and wretched. The stoic was capable of enthusiasm; could withdraw into a glowing inner life. The man who separates himself from mankind as has been pointed out by our Sages in the Sayings of the Fathers—to nourish dislike or contempt for them, has in him a morbid element which must make woe. True content, a life of divine delights cannot be attained in the words of our Talmid Hachamim—through a sense of superiority secured by thrusting others down, but only through one secured by lifting ourselves up, by communing with the great and fundamental principles of Judaism—its morality—contemplating the conditions of universal good, laying hold of the Will of Malkuth Shamayim. Whoso would climb over a staircase of subjected men into a lonely happiness, will find it misery when he arrives. To be really happy one must love and wish to elevate men not to despise and wish to rule them. There is nothing in which the blindness and deceit of self love is more deeply revealed than in the supposition with which misanthropic recluses frequently flatter themselves, of their complete detachment from other men, their lofty freedom. Although propounded by Israel's champions of righteousness in the days of old, yet so brimful of truth is the ideal set forth, namely, that spatial separation is not spiritual independence, that that very thought is as pertinent to-day as it was in the days of old. Of all men the man-hater is one who is fastened to his fellow-men by the closest and most degrading bond.



REV. DR. J. J. PRICE

THE ALPHA AND OMEGA OF RELIGION

Those of our readers who have enjoyed Dr. JULIAN J. PRICE'S soulful message which appeared in the last issue of ISRAEL'S MESSENGER, *will welcome this further contribution from the learned* RABBI *wherein he enjoins Jews that it is their incumbent duty to stand by. 'Man is a meditating atom', sagely remarks the* RABBI, *and, as such his whole happiness or misery lies in his meditations'. We are thankful to our contributor for providing such inspiring material for the edification of our readers, which no doubt will cause much enlightenment and intellectual exercise wherever the message is read... Dr.* PRICE *speaks of the DUTY of the Jew, and it would be interesting to define the word and stress its significance. A writer expressed it as the rendering to all that which is their due. For instance, what is due to the weak and defenceless is protection; to the ignorant is due enlightenment; to the misunderstood, there must be the endeavour to enter into their thoughts and feelings; to those who are down in life, there must be touchsafed pity and some effort to uplift them; one must remind the rich and great that the true glory of man is not in having and enjoying, but in serving; to our parents are due reverence, affection, ministry, until our watching love has closed their eyes in the last sleep of death; to our children is due kindness, consideration, prayer and the heritage of our example which will make for nobleness in their lives and not mean-ness; to ourselves is due the effort to rise day by day for good to better until the aspiring soul shakes off the baseness and loves truth alone, and lastly but not least one must obey, love, serve God and walk in His light. This is the alpha and omega of religion. It proclaims the Fatherhood of God and the brotherhood of man. Such a religion, in other words, would consist in obedience to God and benevolence to man. History has nothing finer to show us than the spectacle of moral heroes, who readily sacrificed all that which men prize so highly in order to obey the sacred call of duty. For example, there is MOSES, who refused to be called the son of PHARAOH'S daughter, and turned aside from the luxury of the Egyptian Palace, only to champion the cause of his oppressed brethren. We have GAUTAMA BUDDHA who left his palatial home, forsook his wife and child in order to preach and uplift the trampled masses of India and lead them to Nirvana. Who is not familiar with LUTHER'S heroic saying, when fronting the embattled powers of Europe at Worms, "It is not safe for a Christian man to sin against his conscience. Here I am, I can do no other. God help me. Amen." Who does not recognize MILTON'S sublime utterance when stricken with hopeless blindness, in the service of the Commonwealth, and when asked by a friend what supported him under the loss of his eye-sight, replied:—*

"The conscience, friend, to have lost them overplied
In liberty's defence, my noble task".

To the Jew, his duty lies towards God and man, complete on all four planes of being, namely, on the spiritual, the intellectual, the mental and the physical planes. When faced with the uncertainties of life, with the delusions of the external world we have the Psalmist rhapsodizing in simplicity of spirit thus, "Sacrifice and meat offering, Thou wouldst not, but mine ears hast Thou opened. Burnt offerings and sacrifices for sin, hast Thou not required; then said I, 'Lo I come to fulfil Thy will, O my God, I am content to do it; yea, Thy Law is within my heart." And the voice of the Psalmist represents the voice of Israel. His injunction cited above is the ultimate goal of Duty. It is the acceptance of the Law which represents love, duty and responsibility into one's own heart wherein is the seat of pulsating life. At that stage of evolution the Jew gives praise to God in the words of CHRONICLE I, XXIV: 14, *"All things come of Thee, and of Thine own have we given Thee."*

Misanthropy as a dominant characteristic if thoroughly tracked and analyzed, will be found almost always to be the revenge we take on mankind for fancied wrongs it has inflicted on us, especially for its failure to appreciate us, and admire us according to our fancied deserts. The powerful and savagely alienated ARTHUR SCHOPENHAUER, who said that, in order to despise men as they deserved, it was necessary not to hate them, was embittered, almost infuriated, by disappointment in not obtaining the notice he thought he merited. He came daily from his sullen retreat to dine at a great public table where he could display his extraordinary conventional powers. He eagerly gathered every scrap of praise that fell from the press and fed on it with desperate hunger. He sat in his hotel at Frankfurt in this age of newspapers and telegraphs, a sublimer DIOGENES, the whole world earth his tub. An apathetic carelessness for men shows that we really dispise them, but an angry and restless resentment towards them betrays how great a place they occupy in our hearts.

DIOGENES and ALCIBIDES were equally dependent on public attention; the one to feel the enjoyment of his pride and scorn intensified by the reaction of hate and admiration he called forth; the other to feel the similar fruition of his vanity and sympathy. STYLITES made his column a theatre; AURELIUS made his throne a hermitage. The greatest egotists are the most fond both of retirement and publicity. There they leave their minds with the anodyne of self love; here they display their claims to admiration. The truly great and healthy man is not depended on either, but draws blessings out of both—resolve, inspiration, consecration, sanity. In both he pleases himself by improving, every possibility of indulging in sentiments of respect and affection towards his race. This is Israel's interpretation to greatness, this is Israel's message to those who too often feel that neither Israel nor his land, nor his heritage are compatable with modernism and the so called modern mistaken piety of patriotism. Let then our appeal for the need of Eres Israel be to the sense of living men and not to the catacombs.

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A SERMON FOR THE MONTH

Thus I have looked for Thee in holiness, that I might behold Thy power and glory. For Thy loving kindness is better than life itself: my lips shall praise Thee. As long as I live will I magnify Thee in this manner, and lift up my hands in Thy Name."—PSALMS, *LXIII: 3, 4 and 5.*

When all else has been said and considered, it is still true that the great relation of our life is its relation to God. This relation is the meaning, the life, the essence of human existence. The exuberant words of praise uttered by the Psalmist truly go to show that man is essentially a religious being. That force is ingrained in him. We have read of GOETHE, awed on the top of the Brocken by the magnificent scene that unrolled itself before his eyes, worshipfully bowing his head, and repeating the words of the sweet singer of Israel, "When I see Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man, that Thou takest thought of him? and a son of man that Thou heedest him?" And we have read of LINNAEUS, the great Swedish botanist, falling upon his knees in worship at seeing a certain rare and beautiful plant in bloom. It is no wonder that man seeks and craves for God. We are told that there is at the very core of man's being, something which the whole of nature, of science, of art and even of human affection is inadequate to fill. In the dim twilight of time, HOMER tells us that "as young birds open their mouths for food, so all men crave for the gods" and in the living present we are given the assurance by LECKY that 'the religious instincts are as truly a part of our nature as our appetites and our own nerves.'

HOLINESS

Our readers will observe that the Psalmist stresses the importance of 'holiness,' for indeed the power and glory of God are remarkably displayed in His holiness. Holiness is the alpha and omega of righteous living, and of those who guide their footsteps in the light of holiness and righteousness, it is said, "Blessed are the people, O Lord, that can rejoice in Thee. They shall walk in the light of Thy countenance; their delight shall be daily in Thy Name, and in Thy righteousness shall they make their boast." The Psalmist reveals to us a God who is holy. The Israelites revel in this thought and sing, "Holy, Holy, Holy is the Lord of Hosts" in their daily prayers. They were unlike the heathens who made their gods in their own likeness; in fact the heathen gods shared the vices and infirmaties of their worshippers. In our own Scriptures reference is always made of God as the "Holy One of Israel,' for to Israel alone He was thus known in the dim twilight of time. He is also revealed as pitying and forgiving love, *Rahoom v'chaunoon*, for we read concerning MOSES that "The Lord passed by before him and proclaimed, the Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Here we are shown that the law and love of God are linked together working in harmony for weal or for woe.

GOD IS UNITY

In ancient rcligious lore we know that the Assyrians pictured their deity uniting the rude strength of a bull, with the head and crown of a king and the winged swiftness of an eagle. The Romans had their own conception of their numerous gods, while the Egyptians had their own mythical gods too. In contradiction to the above, Israel pictures God as a Unity, whose attributes are not the result of cause or accident. He is Light and in Him is no darkness at all. How tender are the relations of God with ABRAHAM, whom God calls His friend! With what loving kindness did God direct Hagar and her dying child in the wilderness! How touching is the story of the redemption of Israel by God from under the yoke of PHARAOH! It is with patience that God led his flock Israel by the hand of MOSES and AARON through wilderness and mountainous district to the Promised Land. Does not DAVID continually sing of His loving kindness? And we know that God assured Zion in burning words, "I will not forget thee." In face of God's solicitude towards Israel, His assurances by the mouth of the Prophets as to Israel's future destiny, surely has created the faith and trust that is so admirably expressed in the words of our text, "As long as I live will I magnify Thee in this manner, and lift up my hands in Thy Name." The voice of the Psalmist represents the voice of Israel. His rhapsodies represent the outpourings of Israel. To Israel, God's loving kindness is better than life itself. Israel has dedicated his life to holiness, so that he might behold God's power and glory on earth.

The vilifying tongue kills three: him who utters the calumny, him who receives the wicked gossip, and him who is the innocent victim.—Talmud.

MR. & MRS. ALFRED MONTOR, OF SINGAPORE

Singapore Jewry is fortunate in having some active and zealous workers in its midst. The cause of charitable institutions is always upheld when loyal hands are ready and willing to throw in their lot to further the interests of the latter. When the history of the Singapore Jewish community will be written not a little of its progress will be credited to Mr. and Mrs. ALFRED MONTOR, who are ever ready to support worthwhile causes in the Settlement. On the 7th ultimo, these two popular members of the community have celebrated their silver wedding, the communal record showing that the marriage was celebrated on the 7th February, 1905, at the Maghain Aboth Synagogue, Singapore. Mrs. MONTOR prior to her marriage was Miss ANNA GOLDENBERG, daughter of Mrs. ROSA GOLDENBERG, of Singapore.



MRS. A. MONTOR



MR. ALFRED MONTOR

Mr. MONTOR hails from Vienna and has a distinguished record behind him. He came to Singapore in 1898 for Messrs KATZ BROTHERS Ltd. and five years later became junior partner in the firm then known as WEILL and ZERNER, a very prominent firm of jewellers in Singapore. In 1919, Mr. ZERNER retired from the business which was then carried on by Messrs. WEILL and MONTOR who styled the business under their own names and were General Agents for Roskupf watches and the famous PARKER pens. In 1927, Mr. WEILL passed away and Mr. MONTOR formed a private limited liability Company, now known as WEILL and MONTOR Limited, of which he has controlling interest and is General Manager.

MR. and MRS. MONTOR are noted for their work in aid of charitable institutions in Singapore. They seldom shirk their obligations and their names are seldom unnoticed on the list of contributions. They maintain a hospitable home and play a good role in the social life of the Jewish community. It is interesting to note that PROF. and MRS. ALBERT EINSTEIN were guests of Mr. and Mrs. MONTOR during their memorable visit to Singapore in 1923. When the Jewish Women's League was formed some years ago, Mrs. MONTOR was chosen to serve on the committee thereof. On the occasion of the celebration of the silver wedding, Mrs. MONTOR was presented by her husband with a luxurious Villa situated in the best suburb of Vienna. Both the happy couple will be sailing for Europe next month on a holiday.

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EDITORIAL NOTES & COMMENTS

DEED RATHER THAN CREED

Judaism has always enjoined upon her votaries to practice deed rather than preach creed. Our Talmudic Rabbis have laid great stress on the practice of charity, which in Hebrew is termed 'Sedaka'. The Talmud emphatically asks, "Who is always practising benevolence?" To which the following reply is given, "He who has taken into his own house an orphan and trains and maintains it." This is a great virtue to which sufficient praise cannot be given. Happily, all can practice it, every one according to his or her means. A contribution to the local Hebrew Shelter House, however small, will cover the performance of a great *mitzvah* in life.

A UNIVERSAL CALL

Giving alms to the poor is a virtue, but active help given to a struggling man in his battle for life is more commendable. The Talmud lays great stress on this phase of benevolence which is known as *Gemiluth hessadim*. "Active help is more than alms-giving," say our Rabbis. "The latter deals with money or with money's worth; the former with word and deed. With alms one can only reach the poor; with loving help one can reach anyone." This is the pith and essence of Jewish teachings. It stands *b'rano shel olam* and calls for universal support from the whole House of Israel. It knows of no barrier between men of differing faiths. It can and must be practiced towards all men alike without distinction of race, colour or creed. Herein lies the catholic teaching of our Rabbis of old, (*zichronam libracha*), which has a message to us applicable to this day.

A BERITH HADASHA

LIONEL HILL writing in *The American Hebrew* on Hanuccah (this is spelt as "Hanukah" which is more sound and correct) Festival, makes the following astounding statement:—

"The Feast of Lights, as Hanukah is commonly called, is a holiday second in importance to Rosh Hashanoh (this pronunciation is most atrocious. It should be pronounced (Hashanah) and Yom Kippur".

This is a new revelation which has been (supposedly) vouchsafed to the liberal wing in American Jewry having its "Home Office" in the holy city of Cincinnati. Poor ISAAC M. WISE! What a failure his life has been in history!

THE ARAB HYMN OF HATE

While such a pacifist as Dr. JUDAH MAGNES, who rides roughshod over his own people's will and treats lightly the latter's two-thousand-year old aspirations, has made voluntarily on his own initiative peaceful overtures to the Arabs, the latter have retaliated in the usual subversive way. Our attention has been drawn to a verbatim report from *El Znor*, an Arab weekly paper which will show our readers a sample of Arab fairplay. It writes:—

"The oppression under which Arabs suffer in this country is felt not by grown-ups alone, but by all people in this downtrodden nation. Children, while playing in the street, show their disgust at the oppression from which they are forced to suffer. We have seen," says the editor, "little children playing and at the same time singing:

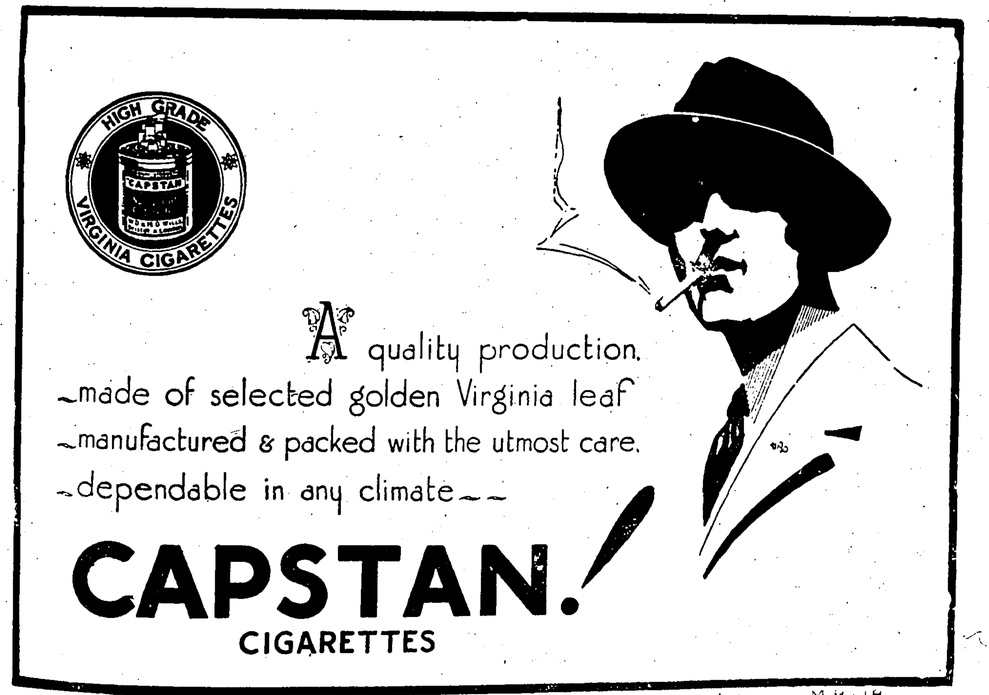
Long live the glorious Arab Nation!
Down with the Balfour Declaration
May Palestine stay an Arabs' Land
And may the wicked Jew be . . ."

The work of political agitators is responsible for fanning up the flames of fanaticism and race-hatred in the simple-minded felaheen of Palestine. Dread rumours are sedulously set in motion among these simple folk who at a minute's notice are turned into fiends lusting for blood and revenge. A strong movement is needed to counteract the machinations of the agitators. It should make it its express mission to silence such slanders as cited above, and the simplest way to do so would be to create a spirit of co-operation and mutual trust between the respective peoples, namely, Jews and Arabs. They must be told that rival jealousies and hatreds are:

"A frown upon the atmosphere,
That hath no business to appear.
Where skies are blue and earth is gay".

DR. JUDAH MAGNES' NEW PAMPHLET

Dr. JUDAH MAGNES, of the Jewish National University, has favored us with a copy of his booklet in Hebrew entitled, "K'mo Kol Hgaoyim?" [*We hear an echo*, MADDU WAH?] which means "Like Other Nations?", wherein he answers the critics of his suggestions for a dishonourable solution of the controversies with the Arabs. In issuing this brochure, Dr. MAGNES has simply added more fuel to the fire and further insult to injury. We wrote enough on the subject in this and in our last issue, and it is time that we close the controversy and look to more important matters affecting us. We cannot, however, conceal the fact that we are surprised that Dr. MAGNES should be the man to stab his people from the back and play a sad role in our history. When WILLIAM LLOYD GARRISON was



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remonstrated with by a friend on the heat and severity of his language, he replied: "I have need to be on fire, for I have mountains of ice about me to melt."

EDUARD BERNSTEIN AND HARRY GOODMAN

Now that EDUARD BERNSTEIN, noted German Socialist and founder of the European Revisionists Socialists, has declared himself a convert to the Zionist Movement, although he had left the Jewish faith fifty years ago, we may expect sooner or later *Ahoobainu Hayakar Sinyor* HARRY AARON GOODMAN, of 27 Lordship Park, London, to fulminate against Zionism for being fully responsible for BERNSTEIN not being a conforming *Ibri*, but a racial Jew, "proud to remain a Jew," as he said recently when he celebrated his 80th birthday. What more proof than this we require, dear reader, that Zionism is "irreligious, breeder of atheism," *pace* Mr. HARRY GOODMAN, when a man like BERNSTEIN returns back to his people via the Jewish National Movement? Pay attention now and watch the Jewish Press!

AN ATTRACTIVE PUBLICATION

The Keren Hayesod, Jerusalem, is to be heartily congratulated for publishing an account of the progress of the institution from 1920 to 1930, in an artistic brochure interspersed with admirable pictures devoted to depicting scenes of the rebirth and uplift of the Jewish national homeland. The survey of the painstaking work done during this period is suitably worded and no doubt is authoritative coming as it does from official sources. We are glad to see that statistics play an important part in the brochure where such questions as immigration, expenditure, census and income are amply taken care of. We would like to see this beautiful pamphlet in the hands of influential non-Jews as well as active Zionist workers who hold the well-being of the Keren Hayesod dear at heart. We heartily congratulate all those responsible for this very attractive brochure at having turned out a work of art which is pleasing both to mind and eye.

SHANGHAI B'NAI B'RITH AND THE DIETARY LAWS

BEN BERITH writing in our last issue had criticised the local B'nai B'rith Lodge for their flagrant disregard of the Jewish dietary laws, to which attention was drawn on one or two occasions in this column. This matter should not be treated lightly by our community which must make its protest felt by those who are responsible for the outrage committed. We fail to see why an annual dinner given under the wing of a Jewish institution to the Jewish members thereof, should not be arranged in accordance with Jewish dietary laws. The statement that none of the leading Shanghai hotels could supply *kasher* dishes may be overcome by having dairy or sea food, or better still to engage a Jewish caterer to solve the problem. We are inclined to support BEN BERITH in his criticism of the local B'nai B'rith on the ground of principles that are involved, and more especially when the latter is supported by some of the local leading pillars of orthodoxy. The fact that the latter ignore the *seudah* and abstain from attending the banquet does not mitigate the offence committed or absolve them from criticism, since they are *nolens volens* a party to the *misuca ba' abaira*. We hope that a recurrence of the complaint made will be avoided in future, and an official statement be issued by the powers-that-be in order to inspire more confidence in the management entrusted to their care.

JEWS AND DIETARY LAWS

While on the subject of *kashruth*, we would draw the attention of our readers to an address delivered recently in Manchester by Dr. S. ALMOND, a distinguished medical authority in Hygienics, in the course of which he said:—

"We can look back and say that the finest Medical Officer of Health by far who ever lived was Moses—and that was 3,000 years ago. Moses and Joshua were the chief sanitary officials, and the high priests and Levites were the health officials, and agents for their due. The latter had not only to learn the sanitary code, but to teach and obey it."

There is no gainsaying that *Kashruth* leads to the maintenance of sound health (body and soul) and the flagrant violation thereof is bound to wreck one's system and impair one's health. Apart from this, it is a holy injunction given us by our Lawgiver which we must obey and not violate with impunity.

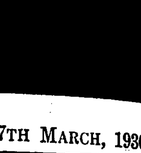
PURIM

The Feast of Purim or Lots, which falls this year on March 14th (corresponding to the 14th of Adar of the Hebrew calendar), is a joyous minor festival of the Jews and is celebrated by them in commemoration of their auspicious deliverance from imminent destruction, as narrated with fine dramatic power in the Book of ESTHER. The Purim story takes us back for its setting to ancient Persia. HAMAN, Prime Minister of the realm and pampered favorite of the king, feeling himself especially affronted because the Jew MORDECAI, alone of those at the palace gate had refused him homage, came to cherish not only a rankling resentment against the one Jew who had crossed him, but also a passionate animosity against all the Jews as such. In order to work their ruin he calumniated them to the king, accusing them of clannishness and lack of patriotism, of being alien enemies and the like—false charges which have become the stock-in-trade of anti-Semites ever since. Happily the appeal to race and religious prejudice did not, in this instance at least, lead to outright massacre of the Jews. The brave intercession of Queen ESTHER, who in her elevation to the throne did not forget her people, saved the Jews from the cruel fate which threatened. The archplotter HAMAN came to an ignominious end. And MORDECAI, in recognition of the public services he had rendered, was given high office. To celebrate the happy outcome, the festival of Purim was instituted as an annual day of rejoicing, a day of sending of gifts to friends and remembering the poor. Naturally enough Purim came to have a strong popular appeal to the Jew during the later centuries of persecution. The story of deliverance which Purim told spelt a message of hope and courage to those undergoing sore oppression. And the merry festivities with which the holiday was celebrated brought brightness and cheer into the gloom of the Ghettos. The spirit of Purim was throughout more social than religious. Its observance in the synagogue was limited to the reading of the Book of ESTHER from the traditional scroll. In and outside of the home, masquerades, plays and other entertainments made up the celebration. The name Purim is derived, according to the etymology given in the Book of ESTHER from a Persian word meaning "lots," the name being given to the festival because HAMAN is said to have cast lots in order to determine the day on which to carry out his plot against the Jews.

Dr. ISAAC LANDMAN IN THE ROLE OF A "CHINAMAN"

The American Hebrew has learnt a new song which it sings every week serving as jarring note to its readers. Our contemporary is making a frantic struggle to revive that which it has lost as a cult in 'Liberal' Judaism. Without doubt there is something awry which is impelling some of the leaders of the latter to offer a sharp resistance to Jewish Nationalism, ere it is established on a firm footing in New Judea. The least sound of a Zionist setback, or the least expression of doubt regarding the Zionist ideal sounded by any leader in Israel, fills the heart of Dr. ISAAC LANDMAN with hope and joy. In an editorial headed, "Zionists Do Not Seek a Jewish State in Palestine," the *American Hebrew* quotes a sentence from the testimony given by Mr. HARRY SACHER before the British Commission of Inquiry who is reported to have declared that "The Zionists did not seek a Jewish State but wished a Jewish majority in a national home

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under the aegis of Great Britain." It did not occur to our hasty contemporary that a rose by any other name smells just as sweet. However, we can afford to smile at the haste shown by Dr. LANDMAN to snatch a victory for 'Liberal' Judaism. Mr. SACHER is entitled to receive hearty congratulations from the votaries of the latter for giving them unknowingly aid and comfort. It is evident that Dr. LANDMAN is growing restless in his eagerness to stem the Zionist victory and knows not how to thwart its tide. And yet we must exercise some patience with TAM who is constantly asking—*Ma Hu Omer?* and remember what SOLOMON IBN GEBIROL said, "The test of good manners is in being able to bear patiently with bad ones." Two thousand years of exile from our Fatherland has produced new types of *yalday ha ibrim* who have no actual love or feeling for the latter. They prefer the flesh-pots of Egypt rather than the sunny hills of Judea. A child taken from his home in his earliest years, can learn to love a strange nurse and forget his real mother. Such a child is Dr. LANDMAN. He reminds us of OLIVER GOLDSMITH who tells of a Chinaman, 85 years old, who, upon being released after an imprisonment of over fifty years, appeared before the Emperor, and, falling upon his knees, thus he implored: "Permit me to wear out the wretched remains of life in my former prison; the walls of my dungeon are to me more pleasing than the most splendid palace: I have not long to live and shall be unhappy except I spend the rest of my days where my youth was passed—in that prison from whence you were pleased to release me." The foregoing affords a striking illustration of the modern "Chinaman" who, if we were to believe in transmigration of souls, must be incarnated in the personality of Dr. LANDMAN, the hero of this editorial.

IS THE JEWISH NATION A NEW NATION?

Mr. JAMES MARSHALL of New York, having borrowed some ideas from the reform rabbis anent Jewish Nationalism, tells us explicitly in *The New Palestine*:—

"Our venture is not into the realm of political imperialism but into that of spirit, culture and humanity. There are enough small political bodies in the world known as Nations without now adding a Jewish Nation in that sense; we neither need nor want a Judenstaat."

The foregoing prescription is not a new one. It has simply been revived on account of the rank confusion that has been brought about in the Jewish camp by Mr. MAGNES. We are tired of being told that our salvation lies not in political aspirations in Palestine, but in spiritual and cultural progress. Such new-fangled theories cannot but evoke laughter wherever the issue is raised. To provoke controversy and party differences at a time when there is a crying need for unity and solidarity is sheer insanity which can only be judged as a form of depravity which will surely lead to no good. The Jewish Nation is not a new nation, like other small political bodies in the world'. It has been conceded that we are an ancient and civilized Nation (of course, we cannot help having among us some reformed Rabbis who certainly are a living negation of the principles of civilization), who have at no period of their checkered history renounced their nation-hood. We protested against the militarism of Rome ever since the downfall of the Jewish State, and will continue to protest against the injustice that is meted out to us even to-day. The issuance of the BALFOUR Declaration was the long overdue recognition of the rights of the Jewish People, their historic claims to Palestine, and their historic connection with the land of which they were so unjustly deprived. We have given our readers the principle features of Prof. J. STOYANOVSKY's 'The Mandate of Palestine', the reviews of which have appeared in four issues of ISRAEL'S MESSENGER. Therein, if our readers will take the trouble to see for themselves, will be found the principles which guided the British Nation to recognize the Jewish Nation as an entity who are entitled to certain claims and privileges, and this they set out to do, basing their guidance of the whole question on the BALFOUR Declaration and the Palestine mandate. A mere cursory reading of Prof. STOYANOVSKY's authoritative book will not leave any lingering doubt as to questions of historic rights and historic claims. It is only when the reader is armed with enlightenment will he be able to see the ridiculous position that has been created by the pacifists in their silly arguments and newfangled theories.

HAS ZIONISM BENEFITED ARABS? A MUSLIM VIEW

The London *Times* only recently published a letter, signed by ALI IBN HUSSEIN, which we have much pleasure in reproducing below for edification of our readers. The letter goes a long way to show us that fortunately enough for us there is still an element among our Muslim friends, who rather than express false views would speak the truth and the whole truth even though the question be as to whether Zionism has done good for Palestine and the Arabs or not. This is a healthy indication that we can yet win supporters from among the Arabs. When once this is done, we are sure that all energies will be exercised in the direction, which will once more make the Holy Land a country flowing with milk and honey. Race hatreds, race jealousies, religious questions will be relegated into the background and an era of economic progress and intellectual conquest may then be said to have set in. *The Times* correspondent Mr. ALI IBN HUSSEIN, makes some reference to a "certain noisy clique who deem it to their interest to foster and maintain Arab-Jewish animosity" and this is, our opinion is one of the stumbling blocks which must surely and hastily be removed in order not to stop the flow of prosperity and mutual trust. The best way to combat this clique would be to unmask them and offset their mischievous propaganda by enlightening the rank and file of the Arabs that Jews have no desire to encroach upon their rights and properties. The Government must also play a hand and make it their business in subduing and closely keeping a watch on the movement of these Arab leaders who hide in the Mosque of Omar. That would mean the introduction of a system of espionage that would do justice to the wily craft of the latter and the sooner the Palestine Administration sees to it the quicker will peace and goodwill once more be re-established. The letter of Mr. ALI IBN HUSSEIN referred to above follows:—

Sir,—Will you permit me, a Moslem, to express an opinion on Palestine affairs? I hold no brief for either Arabs or Jews, but during a long stay in Palestine (I am a Tunisian) I have studied the question from every angle and I have come to the conclusion that the Zionists are doing very fine work for the country, and not for Jews only but also for Arabs. This has been admitted to me in conversation with all members of that race who are not under the influence of a certain noisy clique who deem it to their interest to foster and maintain Arab-Jewish animosity. Further, from reliable statistics I have examined, I have been able to gather that the expenditure in the work of development is defrayed entirely by the Zionists, not a penny being drawn from the British Treasury. Equally I find that no part of the cost of Palestine comes out of the pocket of the British taxpayer. Palestine indeed has paid its way all along. This is conclusively shown by the following figures:—

	Revenue £E	Expenditure £E
1921	1,108,528	1,228,097
1922	2,312,243	1,881,108
1923	1,764,585	1,837,173
1924	1,633,893	1,633,227
1925	2,101,072	1,806,660
1926	2,739,091	2,040,332
1927	2,390,081	2,070,479

Not a penny has been contributed by British taxpayers to the cost of military forces in Palestine, for there have been none since 1924. There is a small air force, but that is there for Imperial purposes, not for local Palestinian services; and it would be as unfair to count it a Palestinian expenditure as it would be to debit the Palestinian Budget with the cost of any service the land might render to the defence of the Suez Canal if the British forces evacuated the Nile Delta. I do not wish to trespass upon your valuable space to any further extent. I merely desired to do what I could as an absolutely impartial person to help clear the situation. As for enmity between Arab and Jew, that does not exist except among the noisy minority to which I have already referred. At the same time, I cannot help adding that my investigations have led me to the conclusion that the Zionists, in their own interests, would be well advised in keeping a more rigid check upon the exuberance of a certain section of their people. It is not a large section, but it exercises an irritating effect upon the Moslems.

ALI IBN HUSSEIN.

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OUR ERES YISRAEL LETTER

JERUSALEM, 24th January, 1930.
[FROM OUR CORRESPONDENT]

THE ENQUIRY COMMISSION WINDS UP

Hoping perhaps for a chance not to miss their English Yuletide altogether, the commissioners seemed to be in hasty, homegoing mood when the turn of the Jews at last came to testify. The sense of spacious ease with which the numerous Arab witnesses had been listened to gave way to a feeling of working against time. The number of Jewish witnesses was curtailed. Important elements got no chance to present their interpretation of Zionism or to define their particular aims in the Yishub. Notably is this the case with the Jewish labour group, which was compelled to forego its turn altogether (over its protest, though it was the Jewish counsel which so advised), and had to content itself with a memorandum (though an exceedingly well-drawn and to be included in the documentary material for study by the Commission. Sir FRANK BOYD MERRIMAN'S masterly summing up of the Jewish case was as balm to the Yishuv, sorely resentful as it was at having been pushed into the defensive by the Arab tactics, so that instead of appearing as a victim of brutal injustice at the hands of its neighbours, it has to prove its presence was harmful to the country! Still, the mob attacks were so indefensible that the Arab advocates had to make a show of defending a party provoked beyond all bearing: hence the charges of Bolshevism against the pioneers, of political bad faith on the part of England in not fulfilling alleged wartime promises, of Jewish sins in buying land at high prices from effendis all too willing to sell, of mythical burdens on the Arab taxpayer, of still more mythical designs on Moslem shrines—no charge was too silly, malicious or stupid to be heard gravely in due form. But the unkindest cut—though, perhaps, not altogether unlooked for—was administered by the Government counsel in his summing up. Here, in order to defend the officers of the Government of that time, the worse was made out the better part and the victim the aggressor. The result was that the Government and the Arabs stood united in mutual defense against the Jewish charges of their common responsibility—each in his own way——for the shamelessly overt and brutal acts and attitudes toward a peaceful people who came to bring civilisation and culture into a corner of the Near East and no one else cared anything about except as a depository for shrines. What wonder that in one of the satirical Hebrew revues, it was suggested that the purpose of the Enquiry Commission was to determine who was to blame for the outbreaks: the aggressors or the victims!

Dr. MAGNES SUMS UP HIS VIEWS

"Like all the Nations!" is the title of a brochure of 75 pages just issued by Dr. MAGNES in Jerusalem (in separate Hebrew and English editions) defining what in his view the Jews ought to require and what they ought to yield in the present situation in order to achieve a speedy peace with the Arabs. For the three fundamental Jewish requirements of Immigration, Settlement on the Land, and Hebrew Life and Culture, he is willing to 'yield the Jewish State' and the Jewish "Majority" while agreeing to a legislative assembly with a democratic political regime under which these fundamentals could not be infringed upon. As supporting material, new and old, the brochure contains AHAD HA'AM'S introduction to the second edition of his "Al Parshat Derachim", articles written by Dr. MAGNES in 1919 and 1921, and a resume of St. John Philby's statement in the New York "Times" of November last, together with Dr. MAGNES' statement in reply.

THE DEAN OF PALESTINIAN PHYSICIANS PASSES AWAY

At the grand old age of eighty, Dr. AARON MEIR MASIE, died in harness as director of the Bikur Holim Hospital of Jerusalem on Saturday, January 4. During his many years in Palestine, Dr. MASIE had so integrated himself into the widely-branched life of the Yishub that the list of the organisations which paid final honours forms a picture of his activities during two generations. At his funeral there spoke representatives of the Association of Jewish Physicians, the Society for Archaeological Research in Palestine, the Vaad Haleumi (Jewish National Council) the Council of Jerusalem Jews, the Palestine Zionist Executive, the agricultural community, the Yeshurun congregation, the Bnai Brith, the village of Rishon-le-Zion, Bikur Holim Hospital, the Hadassah Medical Organisation, the Chief Rabbinate (Rabbi KOOK), the Authors' Association and Hebrew Language Board (Mr. BIALIK), the Hebrew University (Prof. KLAUSNER) the tragic Hebron Community (Rabbi SLONIM), the Sephardic population, the Teachers' Seminary, and a simple worker who came to speak in the name of his fellow-workers at the orange plantations of the deceased. The procession of several thousand mourners was followed by scores of automobiles to the grave on the Mount of Olives. One of the outstanding contributions of Dr. MASIE to the revival of Hebrew culture in Palestine was his dictionary of Hebrew medical terms which, despite many years of labour, was still unfinished at the time of his death.

NEW AFFORESTATION

The afforestation programme of the Jewish National Fund for the current agricultural year includes 100,000 trees on 400 dunams in the BALFOUR Forest, south of Nazareth; 60,000 trees on 200 dunams at Mishmar Haemek, near Megiddo; and 40,000 trees on 160 dunams near Nahalal. Eight percent, of the saplings are pines.

LABOUR UNITES

At last the two great labour parties of Palestine have united formally into the Palestine Jewish Labour Party, for the simple reason that when their fought-over theories found their realisation in the pioneer life of the country, experience showed that differences tended to grow less and less until there were not enough left to form two separate party platforms. The now historic names of "Hapoel Hazair" and of "Ahduth Haabodah" will, however, be continued in a weekly and monthly periodical of united workers. After the formalities cleared out of the way, the conference held at Tel. Abib from January 4 to 8, was devoted to key-note addresses on the functions of Zionism at this moment and on the political situation and discussions on the various points raised. The general lines of the common programme are: the strengthening of the foothold of the Jewish worker in Palestine and of his influence in the councils of the Zionist movement and of the Agency; enlisting the support of British Labour Government, labour and socialist parties and groups everywhere for the Jewish aims in Palestine; and a faithful search for ways of arriving at a lasting peace with the masses of the Arab workers through recognition of the common interest in the upbuilding of the common homeland. The conference closed on a note of high hope, with the singing of "Hatikwah" and the "Internationale," followed by a spontaneous outburst into the "Hora" dance to the air of "Who Will Build Galilee?"

HANUCAH IN TEL-ABIB

This year is a year of public mourning for the Jews of Palestine. Yet the living must carry on, and the Yishub stands unbroken in spirit; so that tokens of self encouragement are not lacking. Celebrations are arranged, with a catch in the throat, indeed, but arranged and cheer prevails over the tears lying so near the surface. Hanucah came, and Tel Abib considered how to honour the first folk-festival after the tragedies of August. If ever the spirit of the MACCABEES was needed in the Yishub, it is now; and indeed they were more than a memory as the mayor lighted the first candle of the great electric Menorah on top of the water tower in the heart of the town. The Yemenite brass band beside him struck into "Maoz Tsur Yeshuati" and the thousands standing below accompanied it in chorus, stirred with the old, old Jewish sense of being invincible, come what might—especially on Palestinian ground. Then thousands of children, grouped by their schools and classes, carrying their banners ,lighted each his own candle and marched from the water tower through the main streets of the town. And every night for eight nights the giant Menorah added another candle to its row; and the whole city, together with the Jewish villages clustering around it on the coastal plain, watched it night after night as it turned on its hinge to face in every direction.

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ARE YOU LOOKING OLD TOO SOON?

Too many men and women look old before they should. Their faces become wrinkled, pallid, drawn, their eyes lose brightness, feelings of wretchedness and weakness, sometimes accompanied by headaches, digestive troubles, backaches, or the shooting pains of rheumatism—unknown formerly—now make them feel that, although they should still be in the prime of life and vigour, age, with its infirmities, is getting a grip upon them.

In most cases of this kind it is the blood that is to blame. From one cause or another the blood has become thin and impure, with the result that the organs and muscles are no longer being fed and renewed as they should be. It is most important that the blood supply should be regularly replenished if bodily health and vigour are to be retained or restored, and for this purpose the most renowned specific in the world is the great blood and nerve tonic, Dr. Williams' Pink Pills. These pills actually make new blood and restore the system shattered by overwork, worry, excesses or sickness. They impart the glow of health to pale faces, and make tired, worn-out men and women feel and look vigorous and happy.

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OUR ERES YISRAEL LETTER

THE DEAN OF PALESTINIAN PHYSICIANS PASSES AWAY

THE ENQUIRY COMMISSION

NEW AFFORESTATION

LABOUR UNITY

Dr. MAGNES SPEAKS FOR PEACE

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Great Men and Movements in Israel, by R. Kittel	12.00

ARE YOU LOOKING OLD TOO SOON?

DEATH OF LORD BALFOUR—UNIVERSAL MOURNING.—S'HAI ZIONIST ASSOCIATION CABLES CONDOLENCE TO THE BRITISH GOVERNMENT AND RECEIVES RESPONSE.

AHATMA GANDHI ISSUES A CATEGORICAL DENIAL.—ARAB PROPAGANDA IN JAPAN ND CHINA HALTED.—TENTH ANNIVERSARY OF SAN REMO CONFERENCE.—MR. ALCOLM MACDONALD SENDS US INTERESTING COMMUNICATION.—JUSTICE BRANDEIS N THE RE-BIRTH OF THE JEWISH NATION.—OUR TWENTY-SIXTH ANNIVERSARY.

4th April, 1930
6th Nisan, 5690

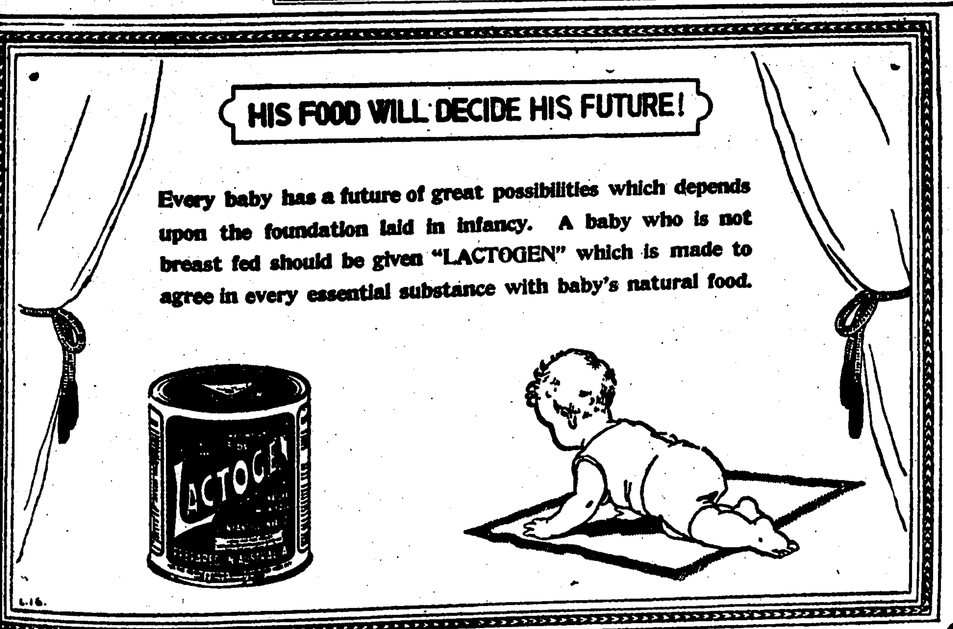
SHANGHAI, CHINA

猶太月報社

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27th year of publication

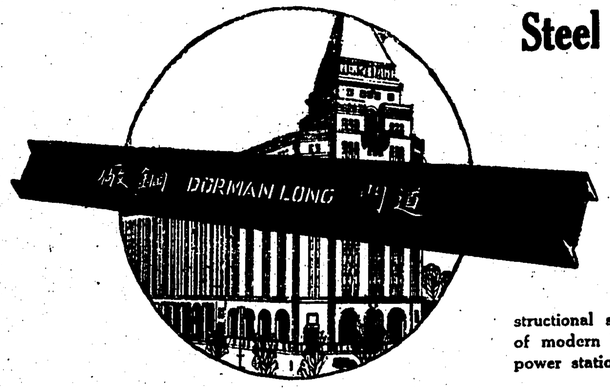
How beautiful are upon the Mountains the feet of the MESSENGER of good tidings, that publisheth peace, that announceth tidings of happiness, that publisheth salvation, that saith unto ZION thy God reigneth.—Isaiah, 52.7.





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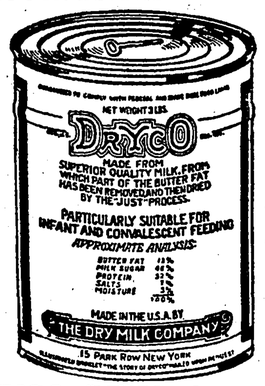
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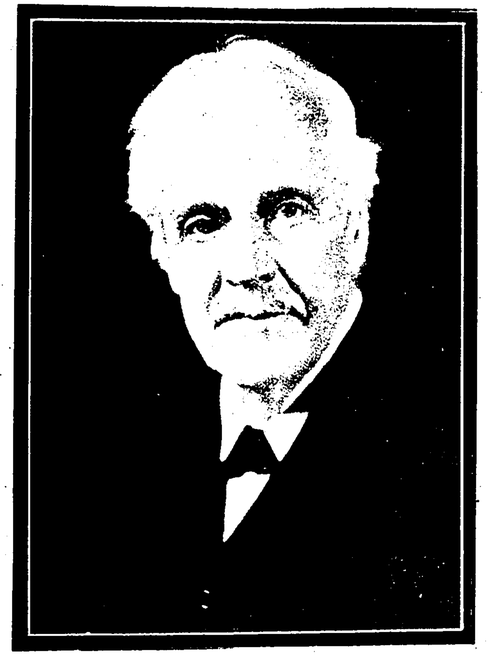
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LORD BALFOUR PASSES AWAY—UNIVERSAL MOURNING

SHANGHAI ZIONIST ASSOCIATION SENDS TELEGRAM OF CONDOLENCE TO FOREIGN OFFICE THROUGH THE BRITISH CONSUL GENERAL.—OUR TRIBUTE.

It is with intense sorrow that we have to record the death of [illegible] BALFOUR who passed away to the Great Beyond, rich in [illegible] and ripe in age. The deceased's name will for ever be [illegible] with that immortal Document which has [illegible] realization of the Zionist Ideal possible. We may [illegible] that the BALFOUR Declaration which was issued in 1917, may be said to have marked a new era in [illegible] history. It was heralded as the greatest event in the [illegible] of Jewry, owing to it having accorded the honour [illegible] Jew, and making his manumission the object of [illegible] the great Powers of the world. There are many [illegible] which come to mind at the time of writing, which [illegible] Lord BALFOUR'S interest and admiration of Zionism. In [illegible] 1925, the great statesman actually visited Palestine, and [illegible] a tour of the Colonies and important centres from Dan [illegible] Beersheba and wherever he went it may be said with [illegible] exaggeration that he came, saw and conquered. With [illegible] whose name is associated [illegible] great centre of learning in Jerusalem, namely, the Hebrew University, which [illegible] was good enough to honour. That was a [illegible] event in his life of which he was very proud. He was accorded a tremendous [illegible] on his rising to make the memorial speech. In the course thereof he [illegible] for his inability to speak in Hebrew. He referred to the world wide [illegible] of the gathering as to mark a great [illegible] Jewish history and a [illegible] milestone in the [illegible] of Judaism. He [illegible] that the very spot from where they were sitting was that they were on [illegible] hill where the Roman [illegible] directors had conducted the siege of Jerusalem which had ended that [illegible] chapter of Jewish [illegible] He asked if there was a more historic spot in Palestine. Jewish [illegible] had been uninterrupted there then but it had suffered all over the [illegible] We love to dwell upon the character in Lord Balfour's life, because it [illegible] the efforts of a man [illegible] elevated in the cultured of the human race. It has been conceded that Lord Balfour was one of [illegible] finest brains in the world. He will, nevertheless, be remembered by posterity not so much because he has written books on philosophy, not so much because he was once Prime Minister of Great Britain, but because he issued the Balfour Declaration and rendered immortal service to Jewry. His faith in the justness of the Jewish cause. He had [illegible] stated to appear [illegible] from Zionist platforms as a [illegible] to the Jewish people in their Herculean task. He was conscious of the great responsibility which Great Britain had taken on her shoulder. On one occasion, when speaking at a Zionist demonstration in London, he made a statement worth stressing today. Referring to the [illegible] Jewish homeland, he said, "We are partners in this enterprise. I feel assured that we shall not fail, if you will not fail us." Lord Balfour was [illegible] with the progress of the Zionist Movement and was satisfied with taking a back seat. He was ever ready to encourage the Jews to laugh at their obstacles and see the [illegible]



THE EARL OF BALFOUR

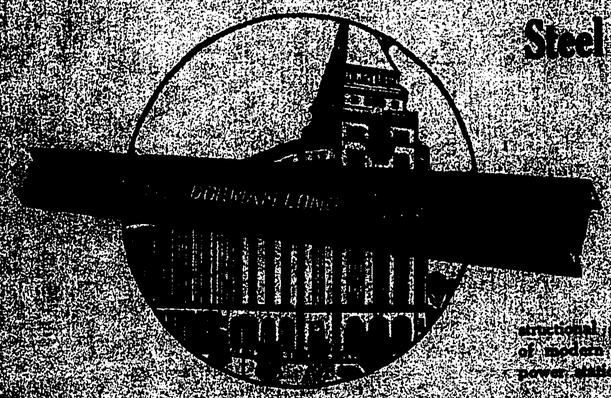
The Arab uprisings in Palestine in August last, had troubled him to issue a second Declaration. Referring to the one issued by him in 1917, he wrote to Dr. WEIZMANN, saying, "That pledge has been sacred and honoured. It is not going to be dishonored." Such was the faith of the man of CAUSES, as he was aptly called. He had no convictions or creeds. He was endowed with a strong sense of duty that he was but an instrument in the hands of God. He always felt that the cause for which Israel had suffered much, deserved not to suffer endless and die away. A man of his [illegible] could not rest and shrink from the duties of [illegible] life. But he was not made of stuff from which he was created. Only recently he wrote to the London *Times* in connection with Mr. LLOYD GEORGE and Gen. SMUTS expressing his disapproval of the way in which the Palestine Administration was conducted and urging the British Government to appoint an authoritative Commission to investigate the whole working of the Mandate.

And now the man who stood as a beacon light to Zion and Jewry has gone to his eternal rest and reward. We mourn his death and place upon his fresh grave the laurel wreath of our sincerest homage and respect. His name will endure in the pages of our history as a monument more lasting than bronze or steel. His fame will endure in Zion as long as lips can utter the language of grateful praise. Of him will may one say with the poet:

"Farewell! The word is spoken,
And England's realm bereaved,
Her richest and most radiant gem,
A diamond whose dazzling light,
Darts rays of sweetest, peerless grace,
From all its numerous facets."

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The death of Lord BALFOUR reported by Reuter on the 20th ultimo, and published in the local dailies, has been received with genuine sorrow and regret by our community, by whom the deceased statesman was held in high esteem and respect. It fell to his lot to [illegible] of the British War Cabinet [illegible] the leaders of Great [illegible] Jewish national [illegible] Zionist Movement [illegible] M. N. S. R. ESQ., President [illegible] and upon Mr. J. F. BRYSON, [illegible] Balfour, the [illegible] Dr. DANIEL MA [illegible] Zionist [illegible] We [illegible]



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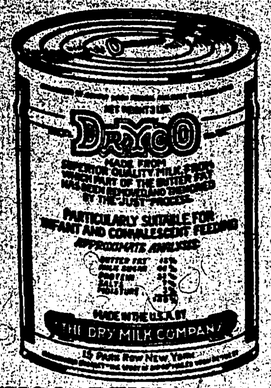
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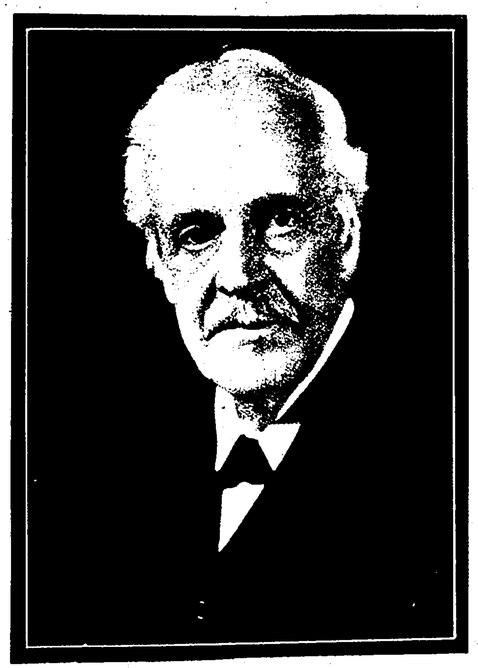
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It is with intense sorrow that we have to record the death of Lord BALFOUR who passed away to the Great Beyond, rich in honours and ripe in age. The deceased's name will forever remain linked with that immortal Document which has alone made the realization of the Zionist Ideal possible. We may truly reiterate that the BALFOUR Declaration which was given to the world in 1917, may be said to have marked a new era in Jewish history. It was heralded as the greatest epoch in the history of Jewry, owing to its having ended the homelessness of the Jew, and making his manumission the object of respect from the great Powers of the world. There are many incidents which come to mind at the time of writing, which go to show Lord BALFOUR'S interest and admiration of Zionism. In April, 1925, the great statesman actually visited Palestine, and made a tour of the Colonies and important centres from Dan to Beersheba and wherever he went it may be said without exaggeration that he came, saw and conquered. With his immortal name is associated the great centre of learning in Jerusalem, namely, the Hebrew University, which he was good enough to have opened. That was a momentous event in his life of which he was very proud. He was accorded a tremendous ovation on his rising to make the inaugural speech. In returning thanks he apologized for his inability to speak in Hebrew. He referred to the world wide composition of the gathering assembled to mark a great epoch in Jewish history and a great milestone in the future of Judaism. He recalled that the very spot from where they were sitting and that they were on the very hill where the Roman destructors had conducted the siege of Jerusalem which had ended that great chapter of Jewish history. He asked if there could be a more historic spot in all Palestine. Jewish culture had been uninterrupted since then but it had been scattered all over the world. We love to dwell on the fine chapter in Lord Balfour's life, because it crowns the efforts of a man who had gloried in the cultural life of the human race. It has been conceded that his was probably was one of the finest brains in the world. He will, nevertheless, be remembered by posterity not so much because he has written great works on philosophy, not so much because he was once a Prime Minister of Great Britain, but because he issued the BALFOUR Declaration and rendered immortal service to Jewry. He had faith in the justness of the Jewish cause. He had never hesitated to appear upon Zionist platforms and encouraged the Jewish people in their Herculean task. He was conscious of the great responsibility which Great Britain had taken upon her shoulder. On one occasion, when speaking at a great Zionist demonstration in London, he made a statement which is worth stressing to-day. Referring to the unbuilding of the Jewish homeland, he said, "We are partners in this great enterprise. I feel assured that we shall not fail you and that you will not fail us." Lord Balfour kept himself in touch with the progress of the Zionist Movement, and was never satisfied with taking a back seat. He was proud enough to encourage the Jews to laugh at their obstacles and see the bright side of their future. The Arab uprisings in Palestine in August last year, had impelled him to issue a second Declaration. Referring to the first one issued by him in 1917, he wrote to Dr. WEIZMANN, saying, "That pledge has been given: depend upon it. It is not going to be dishonored." Such was the faith of the modern CYRUS, as he was aptly called. He had not calculated wrongly. He was endowed with a strong vision to see that he was but an instrument in the hands of God. He believed that the cause for which Israel had suffered with bitterness will not suffer eclipse and die away. A man of his age may well have retired and shrunk from the duties of public life. But he was not made of stuff from which shirkers abound. Only recently he wrote to the London *Times* in conjunction with Mr. LLOYD GEORGE and Gen. SMUTS expressing his disapproval of the way in which the Palestine Administration was conducted and urging the British Government to appoint an authoritative Commission to investigate the whole working of the Mandate.



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"Farewell! The word is spoken,
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Her richest and most radiant gem.
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Darts rays of sweetest, peerless grace.
From all its numerous facets,"

LOCAL COMMUNITY'S REGRETS

The death of LORD BALFOUR reported by Reuter on the 20th ultimo, and published in the local dailies, has been received with genuine sorrow and regret by our community, by whom the deceased statesman was held in high esteem and respect. It fell to his lot to issue a Declaration in the name of the British War Cabinet in 1917, to assure the Jewish people the readiness of Great Britain to facilitate the establishment of a Jewish national home in Palestine. The Shanghai Zionist Association represented by Mrs. R. E. TOEG and Mr. N. E. B. EZRA, President and Hon. Secretary respectively, called upon Mr. J. F. BRENAN, C.M.G., the British Consul-General, on the 20th ultimo, to express personally their sense of great loss which the whole world has suffered in the death of LORD BALFOUR. Owing to Mr. BRENAN'S previous engagement the delegation was received at the British Consulate by Mr. A. P. BLUNT. Mrs. TOEG in expressing the regret of the Shanghai Zionists made the following brief remarks:

"Our presence here by your kind permission is to express to you personally on behalf of the Shanghai Zionist Association, our unbounded sorrow and grief at the death of Lord Balfour, which took place in London yesterday. We address you under the shadow of a personal loss. This is not the time

to dwell at length on the great service which the deceased has rendered to our national movement, nor to appraise the value of his historic Declaration made in 1917, heralding the return of Israel to its ancient homeland. We are anxious at the moment that you be kind enough to transmit by cable to the Foreign Office our sense of great loss sustained by the death of Lord Balfour and our profound sympathy and condolence with the British nation."

Mr. BLUNT expressed his thanks to the delegation and promised to send a telegram forthwith to the Foreign office in the name of the Shanghai Zionist Association.

TEXT OF TELEGRAM

The following is the text of the telegran of condolence referred to above:—

"Shanghai ZIONISTS BOW IN GRIEF OVER BALFOUR'S DEATH. EXPRESS SYMPATHY AND CONDOLENCE WITH THE BRITISH NATION OVER THE PASSING OF A GREAT BRITISH STATESMAN.

SOPHIA TOEG, *President.*
N. E. B. EZRA, *Hon. Secretary.*

BRITISH GOVERNMENT CONVEYS THANKS FOR CONDOLENCE

The following letter from Mr. J. F. BRENAN, British Consul-General, has been received by the local Zionist Association:—

BRITISH CONSULATE-GENERAL.
SHANGHAI, 24th March, 1930.

SIR,—Referring to the call which your President, Mrs. R. E. TOEG, and yourself were good enough to pay me on March 20th, when I was unavoidably prevented from receiving you personally, and to the telegram which you were good enough to send to His Majesty's Government, expressing the sorrow of your Association at the death of the Right Honourable the Earl of BALFOUR, I am directed by His Majesty's Secretary of State to convey to you the thanks of His Majesty's Government for your message of sympathy which they deeply appreciate. I am, Sir, Your obedient servant,

J. F. BRENAN.
Consul-General.

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

UNIVERSAL MOURNING

According to a Reuter's cable on the 20th ultimo, the grief in Jerusalem over Lord BALFOUR'S death is perhaps nowhere more widespread and deep than in Palestine, for the Jews of which country the memory of the British statesman who signed his name to the British War Cabinet's declaration favouring a Jewish national home, will for ever remain green.

WHEN BALFOUR WAS EIGHTY

When the late LORD BALFOUR celebrated his 80th birthday anniversary, we referred to the happy event in our issues of July and August, 1928. We had cabled him the following message on the 25th July, 1928:—

"Heartiest congratulations, on the attainment of your eightieth birthday. World Jewry rejoicing with you on your auspicious celebration. Cannot forget your immortal declaration paving the way of Jewish restoration to Zion and fulfilling the age-long visions of Israel's prophets. May your life be blessed. May you celebrate many more birthdays in health and harmony and witness the continuous advancement of New Judea."

The foregoig message was acknowledged on behalf of Lord BALFOUR by Mr. LEONARD STEIN, political secretary of the World Zionist Organization, and in addition to this we received direct acknowledgment from Lord BALFOUR under date of July 25th, 1928, which was published in our issue of October 5, 1928.

FIVE ARABS TO PAY DEATH PENALTY

JERUSALEM, Mar. 21.—To-day Five Arabs were sentenced to death and three acquited of charge of murder during the anti-Jewish riots in Hebron last year. The accused were also ordered to pay, jointly, £1,000 to the dependents of the murdered persons. These are the first death sentences in connection with the disorders at Hebron.

An Arab delegation, headed by Kasem Pasha, and including the Mayor of Jerusalem and the Grand Mufti, the religious head of the Mahommedans in Palestine, left for London to-day to present their case to Great Britain in connection with the publication of the report of the Commission of Enquiry into the disorders in Palestine. A large crowd of Arabs gave an enthusiastic farewell to the delegates.—Reuter.

EVENTS IN NEW JUDEA

[From THE JEWISH ADVOCATE.]

ARABS DECLINE TO PAY DELEGATION'S EXPENSES

Jerusalem, Feb. 11 (JTA).—Most of the Arab population has refused to pay anything towards the expenses of the Arab delegation going to London. The opposition to contributing is particularly strong in Jaffa. It is argued that the members of the delegation should cover their expenses from their own funds.

NOVOMEJESKY TO SETTLE IN PALESTINE

Jerusalem, Feb. 11 (JTA).—Moses Novemejesky, the Jewish engineer who, together with Major Tulloch has the concession for the development of the Dead Sea, has arrived here to settle permanently. In the Official Gazette there is a notice of the registration of the Palestine Potash Co., Ltd., Inc., of London, the firm that will develop the concession. Van Friesland has been authorized to act on behalf of the company in Palestine.

JEWS OWN MILLION DUNAMS

London, Feb. 7 (J. T. A.).—Of Palestine's total area of twenty-six million dunams of land it is estimated that, exclusive of the million dunams in the Beersheba district occupied by Bedouins, about eleven million dunams are cultivatable and of this one million dunams are in possession of the Jews, Drummond Shiels, undersecretary for the Colonies, reported in the House of Commons. An additional statement of his revealed that in the three months following the riots more Jewish immigrants entered Palestine than in the three months preceding the riots. His figures showed that for the three months ending Aug. 31, 631 Jewish immigrants entered the country and 367 Jewish tourists were permitted to settle there, while during September, October and November following the riots, 2,057 Jewish immigrants entered and 250 Jewish tourists were allowed to settle.

SETS ASIDE SENTENCE OF FIRST JEW CONDEMNED TO DEATH

JERUSALEM (J. T. A.).—Joseph Mizrachi Urphali, the first Jew ever sentenced to death in Palestine, had his sentence set aside by the Court of Appeal and the case is to be remitted for fresh evidence. The decision was rendered by the senior British Judge A. O. C. K. Corries, acting as president of the Court of Appeals, and Judges F. H. Baker and R. Copland of the Jerusalem District Court. The rendering of the decision, which took ten minutes, pierced the uncanny stillness of the breathless court as Judge Corries delivered in measured tones his verdict, which made a difference between life and death for Joseph Urphali, a prosperous Jaffa Jew.

ZIONIST DIPLOMATIC AGENT FILES MEMO AGAINST ARAB PROTEST

GENEVA (J. T. A.).—Victor Jacobson, diplomatic representative of the Zionist Organization, visited recently Sir Eric Drummond, secretary of the League of Nations Council, and submitted to him the following memorandum:

"Emir Arslan Ibn Djabri, who pretends to represent the Arab population of Palestine, has published a protest against the Wailing Wall resolution adopted by the League Council. I protest against the allegation that the Jews are striving to appropriate the Arab holy places and the Mosque of Aksa, as well as the assertion that the establishment of a Jewish majority would necessarily result in the profanation of the Arab holy places and the elimination of the Arab Moslem elements. It was never the Jewish aspiration to appropriate the Arab holy places, which fact has already been established in official Jewish declarations. Arslan's new allegations are likely to spread disquiet amongst the fanatical masses. They render most difficult the country's pacification and the establishment of collaboration and a feeling of friendly neighborliness between Jews and Arabs. The Zionist Organization had solemnly announced its desire to collaborate in the development of the entire country by all parts of the population, which forms the basis of Jewish aspirations in Palestine. The Jews do not desire the subordination of the Arab population, but they resent the policy of elimination which has recently been practiced by others toward the Jews."

JABOTINSKY DENIES ADVOCATING ARABS' EXPULSION FROM PALESTINE

VIENNA (J. T. A.).—Palestine will always remain a state with more than one nationality, declares Vladimir Jabotinsky, leader of the Zionist Revisionists, in a letter published recently in the Reichpost, which is a reply to that paper's Catholic Palestine correspondent who had stated that Jabotinsky in his Tel Abib speech had said that the Palestine Arabs have the desert where they can go to pasture with their camels. Jabotinsky emphatically denies having said this, and adds that the expulsion of the Arabs from Palestine is impossible. He insists, however, on the creation of a Jewish majority by immigration and that then a modus vivendi be found to safeguard Arab rights because no Zionist group is opposed to peace.

PALESTINE INQUIRY SCOPE QUERIED

LONDON, Mar. 14. The Premier was asked in the House of Commons to-day whether he regarded major questions of policy in Palestine as outside the terms of reference of the committee which has been investigating last year's disorders there. The Premier replied: "Major questions of policy are for the Government to determine. It was announced, in September last, that when the report of the committee had been received, the Government would consider along what lines, within the terms of its mandate, the future policy of Palestine would be directed. That question the Government will consider, but I certainly am not prepared to say their conclusions will not be affected by the report of the committee." Replying to a further question, Mr. MacDonald said that after the Government had studied the report, they would consider whether to set up a Royal Commission in connection with the future of Palestine or give a decision themselves on the subject.—Wireless through Reuter.

"OSAKA MAINICHI," JEWS, ARABS AND THE BALFOUR PLEDGE

ARAB PROPAGANDA IN JAPAN AND CHINA HALTED.—INTERESTING CORRESPONDENCE

As was anticipated by us in our last issue, THE OSAKA MAINICHI, a Japanese daily published in Osaka has given prominence to our reply in its issue of the 4th ultimo, under the caption "Jews' Right in Palestine." Our contemporary has seen fit to give the matter editorial attention, from which it is obvious that it had followed and is following the Jewish-Arab politics in Palestine with interest. We have no serious quarrel with the OSAKA MAINICHI for adopting a rather chilly attitude towards the Jewish national aspirations, as long as it is prepared to give us hospitality in its columns in order to correct its erroneous impressions and misleading comments. We have seldom been more convinced of the necessity of conducting an active propaganda for the Zionist movement. We must not expect the world to understand us unless we submit our viewpoint seriously before it. The Arab propaganda should not find us anywhere unprepared. We must endeavour to enlighten our neighbours in a judicious way by placing before them irrefutable facts and figures with which to disarm criticism and enable them to judge our position and understand well the Zionist ideology.

The OSAKA MAINICHI is edited by a Board of Editors who, we believe, are open to be fair and give the two sides of the case to its readers and show no partiality to anyone. We are prepared to scotch the propaganda way out here, and expose the absurdity of the claims advanced against us by our active opponents. This is not the time when we should lie low and let the Arabs, or their friends, state their side of the case without comparing notes with us. We hope that our second communication to the OSAKA MAINICHI will be given full publicity in its columns, so that its readers may be able to judge of the merits of the dispute between us. We publish the editorial reply of our Osaka contemporary to our first communication, which runs thus:—

OUTSPOKEN COMMENTS:
By Amanojaku

Pledges Unredeemed

Since we made a casual reference to the Jewish question in Palestine, Zionists have sent in some strong protests rebuking our ignorance and correcting our mistakes.

* * *

A perusal of these epistles has enabled Amanojaku to appreciate more fully than ever the real difficulty with which the poor Arabic population in Palestine is confronted.

* * *

These protests—as is exemplified by "Jews' Right in Palestine" printed on this page—bring out in clear relief some formidable traits of the Hebrew race so much celebrated in history and literature.

* * *

There is no denying the fact that their ungrudging subordination of all other values to wealth has distinguished the Jews as matchless champions of money-making throughout the world.

* * *

Coupled with this enviable quality, they are in possession of political acumen which is greatly facilitated by their forwardness, inclination to trickery, and exceptional shrewdness.

* * *

The steady inflow of the members of this redoubtable race from the four corners of the earth, backed by the rich Zionists Organization and patronized by the British Government must certainly be a cause for alarm to the native Arab population.

* * *

While travelling in north Africa some years ago Amanojaku came in close contact with Arabs and intimately observed their mode of living, their religion, and their temperament.

* * *

Here is a race as handsome as they are proud; extremely nervous and sensitive, brave on the battle field, diligent in their work, given to almost fanatical attachment to their Moslem religion.

* * *

Arabs in Palestine still cherish the memory of their ancesters who conquered the land more than 18 centuries ago and preserved it for their descendants at such great sacrifices.

* * *

They were never contented under the Ottoman Rule and had long awaited a chance for independence. The World War seemed to offer them the opportunity of which they had long dreamt.

* * *

The British forces dispatched to defend Suez against the Turkish attack pushed further north in pursuit of the enemy and entered Palestine after having conquered the Sinai Desert in 1917.

Keen to profit by political strategy, the British encouraged the Arab rebellion against the Turkish Government. Sir Henry MacMahon declared, "I am empowered in the name of the Government of Great Britain to give the following assurance.

* * *

"Great Britain is prepared to recognize and support the independence of the Arabs within the territories included in the limits and boundaries proposed by the Sherif (King Hussein)."

* * *

The Arabs immediately took arms against the Turks and greatly contributed towards facilitating the final British conquest of the territory without diverting their forces needed at the Western front.

* * *

Earl Curzon, therefore, repeated the earlier pledge in 1919 and Mr. Lloyd George himself stated: "The Arab forces have redeemed the pledges given to Britain, and we should redeem our pledges."

* * *

In December, 1920 Great Britain proposed the terms of a mandate over Palestine and it was granted by the League in July 1922. The time had come for the British to redeem their pledges to the Arabs.

* * *

In the meantime, however, the Zionists under the able leadership of Dr. Weizmann, professor at Manchester University, have conducted a clever campaign to dedicate Palestine as the national home for Jews.

* * *

The Zionists' propaganda succeeded in making their cause a cry for international justice and it was the force of public opinion which induced Lord Balfour to write to Lord Rothschild his famous declaration.

* * *

It stated: "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...."

* * *

The Declaration is equivocal; it tries to evade facing the obvious contradiction of promising one country to two groups of peoples hostilely disposed towards each other.

* * *

The Arabs have the pledge of independence to be redeemed and the Jews have the promise of national home to be fulfilled. Their claims are absolute and mutually irreconcilable.

* * *

The Arab is no match for the Jew in economic battle, so he resorts to physical battle in which the Jew has a bad reputation.

* * *

How long this brutality will be permitted in order to save British embarrassment is a question in which all lovers of peace are seriously concerned **[We refer to this in our editorial page elsewhere in this issue.]**

OUR REPLY

Editor, OSAKA MAINICHI.

DEAR SIR,—Allow me to thank you for giving publicity to my letter in your issue of the 4th instant, and I hope you will kindly favour me with further space in order that I may reply to certain strictures passed by you, and a correspondent "Yorkshireman Azwas." I shall, however, endeavour to be brief.

I appreciate your desire to sympathise with the Arab in his "real difficulty" in Palestine, provided there is a genuine basis for it. I shall prove to your readers that the contrary is the case. If there is any "real difficulty" it is the Jew who is facing it to-day in his ancient homeland.

If the Jews are the only race in the world who are afflicted, as you aver, with the desire to hoard wealth, I would not mind subscribing to your generous verdict. But facts do not go to support you very far. It is an ancient fallacy to credit the Jews with "matchless devotion to making money" and that (inferably) other nations are immune from it. Be that as it may, the Jews are the poorest people on earth. As "rich-as-a-Jew' has long been shown to be a myth. Some years ago, an economist gave out the names of the rich in the United States, and the amounts of their holdings. There are only four Jewish families named in the whole list—yet these families have become widely known for their benefactions and the good that they have done with their wealth. Personally, I would much like to believe with you that the Jews are a wealthy lot. One thing is certain: when a Jew acquires wealth he knows that he cannot take it along with him when his soul departs heavenward; and he does some good with it. I would refer you to the case of the late Mr. Bernhard Baron who died last year in London, and gave away several million pounds sterling for charity during his lifetime.

Your attempt to credit the Jew with "trickery and shrewdness" is amusing. Anyhow, if you want your readers to believe that this is an exclusively Jewish trait, from which all other nations are totally immune, then I must congratulate you on your great research work! Happily, I can refer you to Einstein who is a product of Jewish genius!

No one can deny that the Arabs, as you aver, are a handsome race, brave on the battlefield and diligent in their work. Your praise will be appreciated in all quarters. We have a great regard for Arab culture, Arab philosophy and literature which at one time flourished admirably in Spain and where the Jews had equally played a great role. There is no earthly reason why these two Semitic races could not join hands together and work for the common cause. Provided there be no agitators to incite the Arabs against the Jews, the latter will go more than half way to fraternise with the former and work for the good of the soil in which they have dwelt for several centuries.

Your desire to defend the Arab will not be resented. We are all in favour of justice being meted out to him. But this should not be done at the expense of truth and principles. What are the facts? Briefly they amount to this: In 1915, as you have pointed out, Sir HENRY MCMAHON, wrote a letter to Husein, sherif of Mecca, promising independence of the Arab territories south of latitude 37. COLONEL LAWRENCE, who has throughout been a friend and adviser of the Arabs, has interpreted this document as promising, "conditional on an Arab revolt," recognition of the independence of the Arab territories concerned. (Vide *The London Times*, September 11th, 1919). The Sherif revolted, and he has been created King of the Hedjaz. The Palestine Arabs never revolted; they remained passive throughout General ALLENBY'S campaign. On the other hand, the Jews supplied the British forces with three battalions whose exploits in the Palestinian campaign were mentioned in despatches; and many a Jewish colonist risked his life in rendering the most valuable services to the military operations. It was to one such colonist that General Allenby, in presenting him with a decoration after the war, declared that he owed the conquest of Palestine. If you or the Arabs are right in supposing that the promise of 1915 had been intended to apply also, and unconditionally, to Palestine, then we would expect that the

King of the Hedjaz, to whom alone the promise was addressed, would have made some statement to this effect. But although over three years have elapsed since the end of the war, the King of the Hedjaz has not uttered a single syllable in favour of such an interpretation. On the contrary, his son, King Feisal, who was in Paris in the spring of 1919 to submit the Arab claims to the Peace Conference, wrote at the time a published letter in which he stated that he was acquainted with the Zionist demands and that he regarded them as "moderate and proper," and those demands remain substantially the same to the present day. So much for the insinuation that the British Government had not redeemed the so-called pledge given to the Arabs!

The manner in which you defend the Arabs would lead one to believe that a great injustice is being done to them, and that the Jews are trying to strangle the latter's existence and annihilate their nationalism. It is to correct this unfair impression that I am addressing myself to you to-day. As a result of the Great War, the Arabs have four national homes, four states of their own. Before the Great War, the Arabs were abject serfs, without status in the Turkish Empire. To-day, they have a kingdom of their own in Iraq where there is room for a population of 30,000,000 and more; a Mandatory government in Syria, under France; a kingdom in Hedjaz and another mandatory in Transjordania, while the Jews have but one promised them that is yet to be in Palestine. It is disconcerting that a responsible Japanese paper like the *Osaka Mainichi* should overlook the fact that the Jewish people to-day are landless and homeless, and that the only piece of territory to which they could lay any serious claim is Palestine. To dispute the right of the latter who has no other land in which it can develop its national life and build up its national home, except the land from which we had been ruthlessly driven by the Roman Legions, which forms, be it noted, only a hundred and seventieth part of the total area inhabited by Arab-speaking populations, is a crime against civilization.

Consideration for your space impels me to be brief and refrain from replying to your further arguments in detail. I shall, however, with your kind permission turn my attention to your correspondent Y. A. and answer his questions one by one. Says he:—

"What percentage of the Palestine Jews are from the British Dominions or British territory and what percentage from other parts of the world."

At the moment I am unable to state accurately the percentage of Jews from British territory who left for Palestine, but the report for 1928 of the Palestine government shows that American Jewry sent 250 colonists to Palestine. This makes America third in the list of countries which contributed to the Jewish population of Palestine. Poland was first with 395 settlers and Russia second with 301. Were it not for the stringent immigration restriction which the British government employs in Palestine, there would be thousands of American Jews going to Palestine to settle every year. The Zionist Organization receives at least a hundred times as many applications for visas as it can recommend.

"Where does the money come from to administer Palestine?" is the second query by your correspondent. To this I would say that the revenue is derived partly from the public services such as the railways, posts and telegraphs, and partly from taxes, comprising customs duties, tithes, house and land tax, tobacco excise, stamp duties, and animal tax.

"How many Jews were with Allenby's armies to release Palestine from the Turks?" asks Y. A. in the simplicity of his soul. Jews have actively co-operated with the British forces and three Jewish battalions served under Lord Allenby as part of the Egyptian Expeditionary Force.

"In what way did the Jews win the war" exclaims Y. A. the man who is eager to seek for more light. The Jews have furnished more than their quota in the army and navy of the Allied forces. Of Jewish Battalions in England and America and the innumerable Jewish heroes scattered throughout the non Jewish regiments of the Entente armies, much has been written. It has been computed that of the Jews of British birth ten per cent. had enlisted in the Army or Navy before the Derby Scheme came into operation. A relatively large number were decorated for bravery on the battlefield, six being awarded the most coveted of all honours—the Victoria Cross. The list has not been exhausted by me: consideration for your space impels me to be brief.

"Why is it that there are only 150,000 Jews in Palestine in their 'Home.' Why do they not go there in large numbers," asks Y. A. the man with a far-sighted vision. After the war there were 55,000 Jews in Palestine, but since then 110,000 Jews have entered under the quota procured by the Zionist Organization from the Palestine Government. It is a fact that hundreds of thousands of Jews are waiting to immigrate to their homeland, but immigration is only permitted in accordance with the capacity of the country to absorb them. It is to be hoped that Y. A. will make good use of the information given him through your esteemed columns.

"If Britain eventually does withdraw from the mandate will the virile Jews be able to hold their own amongst the Arabs?" is another quiz of the man hailing from Yorkshire, who I hope will find in these answers a solution to his difficulty in understanding how the Jews are beginning to realize their dream of life. Great Britain is in Palestine in order to aid the Jewish people to upbuild their homeland. If England decides to withdraw from the mandate, then it is up to the League of Nations to appoint another Power to administer Palestine, until the Jews increase in number and become self-supporting.

"And finally, why is it that Britain should have the onus of finding a Home for the Jews" modestly asks Y. A. who is evidently a man of great courage and sagacious ability. May I point out to him that England is not carrying the burden of finding a Home for the Jews. The latter had found their Home ever since they had left Egypt over three thousand five hundred years ago. The downfall of their State did not deprive them of the right to claim ownership of the territory to which they have remained indissolubly linked in hope, memory and ideals. On the other hand, it is necessary for the gentleman hailing from Yorkshire to know that it is to England's own interest to have a friendly neighbour on this side of the Suez and to help the Jewish people to regain their Fatherland. MAJOR DANIEL HOPKIN, M.P., in an article published in *The New Palestine*, of New York, of January 17, 1930, has very ably summed up the whole situation when he said: "Speaking as a Britisher: if Jewry were to determine to-morrow to throw up everything, it seems to me that we shall have to invent Zionism for our own interests."

N. E. B. EZRA,
Founder-Editor, ISRAEL'S MESSENGER.
SHANGHAI, 11th March, 1930.

[*The above letter was published in two instalments in* OSAKA MAINICHI, *namely, on the* 19th *and* 20th *ultimo, without any comments.*]

TWO CORRESPONDENTT BUTT IN

Two anonymous correspondents have written to the OSAKA MAINICHI, *praising its leader in its issue of March 4, and indulging in Arab defence. Our reply to them which was forwarded to our contemporary for publication on the* 20th *ultimo, was couched as follows:—*

Editor, OSAKA MAINICHI.

DEAR SIR,—"M. N." in your issue of March 9, makes a plea for "the Jews and Arabs to discuss their grievances with the British Government." This question was raised in the House of Commons on the 5th ultimo, and it is not improbable that it would be acted upon. There is no reason why a round table conference should not be helpful to both.

"M. N." says that "the Jews have no business to try to found their national home, they make every country into which they drift peculiarly their own." It is not known to which country your correspondent belongs. Let us assume that he hails from the land of the free and the home of the brave. May we not assume that he, too, despite his own homeland, equally looks upon Japan in which he now lives like his own? Over four centuries the Jews were happy in Spain and could not complain of anything. And yet after sojourning there for seven centuries they were ruthlessly expelled and driven to other shores. No, the advice of "M. N." is not a wise one. Jews, not unlike other nations, must have their own national home, like all nations, and this home will be none other than their ancient country—Palestine.

"M. N." is a spendthrift. He overdraws his banking account without giving any tangible security. One day he is liable to be in trouble. Imagine his readiness to dislodge the Jews of their claims to re-inherit the land of their forefathere by suggesting in your columns to the nations of the earth "Give Palestine to the Arabs." Now, I am sure "M. N." did not realise the seriousness of his gesture to the Arabs. He probably is not aware that 53 nations (including Japan) have endorsed the BALFOUR Declaration which "favors the establishment in Palestine of a national home for the Jewish people. . . . To request all the Powers to repudiate their treaty with the Jewish people is like calling upon them to commit an act of dishonour. Happily, such a contingency is remote and out of the question. General Smuts stated in an address in New York in January last, before a group of leading Zionists, "We made a vow—one of the greatest in history; and it shall be kept."

And now permit me, Sir, to give some attention to your correspondent "A. E." who writes in your issue of the 11th instant. He admits "the superior culture and economic capacity of the Hebrew people" but would not like them to rise higher in the scale of civilization and join the family of nations. The Arabs who, he admits, are a backward race must be allowed to rule or control the future destiny of their Jewish neighbours. "A. E." writes in a way as if the very existence of the ten million Arabs is at stake, because of Zionist strivings to establish their national homeland in Palestine! In my last letter, I made it abundantly clear that the Arabs have founded since the Great War was over, four homes and four states. They have no reason to complain of any lack of attention given them, especially by Great Britain. The Jews have not entered Palestine to displace or evict a single Arab, but simply to occupy its vast unoccupied areas. Its present population is only a little over 700,000 whilst all authorities are agreed that it is capable of supporting many times its present population. The Jews do not propose to dispossess a single farmer or landowner, but they are willing to buy every square inch of land that they need for their settlements.

"A. E." exclaims, "Is there any reason why an industrial civilization that is foreign to the Arabs should be forced on them?" Who said so? Let the Arab remain in his primitive state: none dare interfere with him. But this should not delay the upbuilding of the country by Jewish money, Jewish skill and Jewish muscles. The country is big enough to find room for four or five times the present population. The Arab need not be alarmed at the prospects of Jews bringing into the country wealth, health and healing for the benefit of all the inhabitants thereof.

"A. E." says: "All demands for the establishment of a Hebrew homeland in Palestine—which, by the way, many of them do not want, and the need for which gradually becomes less as the years go—all such demands fade before the undeniably just and prior claim of the Arabs to determine their own land to a large extent, their country's destiny" This is most amazing and shows lack of sympathy with the legitimate national aspirations of Jewry. The Zionist movement represents the overwhelming mass of the Jewish people to upbuild Palestine as the Jewish homeland. With the formation of the Jewish Agency in Zurich in August last year, the Jews of all shades of opinion have united themselves together to further the project in accordance with the principles of the BALFOUR Pledge and the Palestine Mandate. The need is now more than ever to end the homelessness of the Jews, and it is a fallacy based upon ignorance to suggest that Jewry is not behind the Zionist movement, as "A. E." states. The Arabs, unlike the Jews, did not derive their nationhood from Palestine; they derived it from Arabia, whence they have their name and tongue and faith. Their occupation of Palestine does not extend so long a period as the Jewish occupation; and their most sacred place is not Jerusalem but Mecca. The establishment of the Jewish National home in Palestine will not hinder the future of the Arab's destiny which is in Arabia. No one is denying the right of 600,000 Arabs in Palestine to live peacefully side by side with their Jewish neighbours; their rights are guaranteed by the Balfour Declaration which states "that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine."

N. E. B. EZRA.
SHANGHAI, 20th March, 1930.

LOCAL PROPAGANDA

The North China Daily News of the 19th ultimo, published a *resume* of a lecture delivered in New York by Mr. AMEEN RIHANI, challenging the rights of the Jews to claim Palestine as their homeland. To this a reply was published on the following date, giving the other side of the case. Owing to lack of space we are unable to publish it *in extenso*, but give the following extracts therefrom:—

"It is a false notion to assume, as Mr. Rihani does, 'that Palestine is a section of a country that is one in language, in race, in culture. . . .' Nothing has been done by the Arabs to raise the country from the degradation and stagnation into which it was allowed to sink. What the Jews have done for Palestine during the last fifty years the Arabs could not do or think of doing during their centuries of stay in it. Dr. S. M. MELAMED in an article in *The Reflex* of January last, under the caption "Automobile and Camel" says:—

"A country is owned by those who pacify and civilize it. America is owned by the white man, not because he conquered it, but because he pacified and civilized it. Australia is owned by the white man because he built up a civilization on the continent and not because he conquered the aborigines by force of arms. Conquest alone is no title to a country. The question whether a civilizing power has a right to invade, conquer, pacify and civilize a savage country is for moralists and metaphysicians to decide. Since times immemorial, white man was wont to extend not only his rule but primarily his sphere of influence by developing undeveloped territories, and he will probably do so as long as this planet will be the habitat of man."

The foregoing should be enough to silence the claim of Mr. Rihani in regard to Palestine. Palestine was conquered by Great Britain in the Great War and not by the Arabs. Great Britain gave a pledge to the Jewish people to establish their Jewish National Homeland in that country on the clear understanding that "nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine." No injustice has been done to the Arabs by this Declaration. On the contrary, as a result of the Great War the ten million Arabs who twelve years ago were under Turkish rule, now have four national homes, four states of their own. The one Arab nation has received as its share (1) Mesopotamia, a country in which there is room for a population of 30,000,000 and more, (2) the Hedjaz, (3) Syria, (4) Transjordania. What of the seventeen million Jews? Are they not entitled to a national home in their ancient Fatherland? Is their hope for a restoration, a hope which stood them in good stead amid all the caprices of fortune, and enabled them to maintain themselves to this very day—is that aged-long hope to receive a death blow?

Mr. Rihani is a clever man. As an author he knows how to play upon the emotions of his readers. He found a simple way of strangling the soul of Ancient Israel by suggesting that "both the Arabs and the Jews should try to help (sic) the British Government out of this embarrassing situation. Let the Jews join the Arabs in demanding the revocation of the Balfour Declaration, and the greatest difficulty in the way of a peaceful settlement will be removed. Who can beat this novel idea? To plead for the annulment of the Balfour Declaration after it had been ratified by 53 nations and embodied in the Palestine Mandate, is enough to show that Mr. Rihani has an exaggerated idea of his importance to dominate all the Powers of the earth. It is nothing but a request on his part that the latter should break their pledge to the Jewish people and commit an act of international dishonour.

The plea "that the Arabs have no objection to the spiritual, and cultural aspects of Zionism" as against the National home for the Jews, is wholly irrelevant. If the Jewish people have no historic connection with Palestine—if its destiny lies outside of Palestine—what is the meaning of this spiritual centre so freely proposed to us? We had our spiritual centre in Spain, for instance, but after sojourning there for 700 years the Jews were expelled from that country and driven to other shores. If Mr. Rihani has such faith in "spiritual centres" let him start one in Iraq, or Hedjaz, or Transjordania or Syria. It is no use preaching to the Jews something which Mr. Rihani himself dislikes.

"The Jews' historical claim to Palestine is preposterous," says Mr. Rihani. Here comes a great thunderer, who tries to vitiate the claims of the Jewish people to their ancestral country. If we had not the Bible today to strengthen our claim to it Mr. Rihani might have succeeded in winning the applause of his readers. The fact that we were dispossessed of it 1850 years ago, does not entitle anyone to argue that we have forfeited our right to claim it. Prof. J. Stoyonovsky in his recent work entitled "The Palestine Mandate" says on page 67:

"Had the Jewish people accepted such an offer as that of Uganda made by the British government in 1903—unless under special reservation of its claim of Palestine: stating for instance, that the new territory is to be considered merely as a temporary refuge for the persecuted Jews—and established there a national life of its own, it would have forfeited the 'historical connection' with the ancient home. Palestine would have become for the Jewish people also no more than the Holy Land, in which it could claim only historic interests of a religious character, similar to those recognised as belonging to Christendom and Islam. The fact, however, that the Jews have in various countries after having been forced to established themselves individually or in groups in various countries after having been forced to leave Palestine can hardly be construed as implying renunciation."

The foregoing must remain a crushing answer to the argument adduced by Mr. Rihani that the Jews have lost their claims on Palestine. Palestine is but 9,000 square miles in area as compared with the 1,400,000 square miles which have been assigned to the Arabs under their own kings for their own development. Is it fair, is it just to deprive the Jews who are landless and homeless of a tiny territory where it was there that they developed their national culture, language, polity, religion, customs, traditions: where their kings ruled, their prophets taught, and their Psalmists sang; where they created and completed that wonderful treasury of spiritual wisdom and ethical lore, the Bible, whose civilizing influence is for all time and all mankind?

N. E. B. EZRA.
SHANGHAI, 19th March, 1930.

[*To be continued*]

THE YISHUB GROWS

The following figures show the rapid growth of the Jewish population in Eres Yisrael since the War:

1918	56,000
1922	84,000
1924	110,000
1926	158,000
1928	163,000
1929	170,000



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WHAT IS WRONG WITH TRADITIONAL JUDAISM?—By Dr. GASTER, London. See Page 11

JEWISH CALENDER 5690.

1st day Pessach...Sun., Apr. 13
7th day Pessach...Sat., April 19
*Rosh Hodesh Iyar ..... Tues., April 29
Lag b'Omer ..... Fri., May 16
Rose Hodesh Sivan ..... Wed., May 28
1st day Shabuoth...Mon., June 2
*Rosh Hodesh Tammuz ..... Fri., June 27
Tast of Tammuz .. Sun., July 13
*Rosh hodesh ab ..... July 26
Fash of Ab ..... Aug. 3
Rosh Hodesh Elul Mon., Aug. 25
Rosh Hashanah Tues., Sept. 23
Yom Kippur ... Thurs., Oct. 2
1st day Succoth ... Tues., Oct. 7

*Also observed the day previous as Rosh Hodesh.

מבשר ישראל

Israel's Messenger

The International Jewish Monthly

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

OUR TWENTY-SIXTH ANNIVERSARY

With this issue ISRAEL'S MESSENGER enters upon its twenty-seventh anniversary, confident in the hope that it will further serve *K'lal Yisrael* more vigorously and profitably than ever. To us it is a pleasure to render any service for bruised Israel: it is a labour of love to toil and moil for the cause which *Kol Yisrael* hold dear in life. Last year we were able to issue two extra editions apart from our monthly publications, one on the occasion of the visit of Dr. and Mrs. ARIEL BENSION as delegates of the Keren Hayesod, and the other on the occasion of Arab uprisings in Eres Yisrael. Both these editions have claimed our serious attention, but it was a duty which we did not think ourselves justified in shirking. We were, nevertheless, highly commended for showing this zeal in our national cause, and we are, therefore, heartened by the encouragement given us by those who are not slow in furthering the cause of *Kol Yisrael* in these times which try our souls. We cherish all the testimonials offered us from far and near, when celebrating our silver jubilee last year, and look upon them as an endorsement of the work we are doing for Traditional Judaism and Jewish Nationalism. Although we have advanced in age, yet we still feel young and virile, ready for further active service and fully prepared to don our armour and enter the fray—*Milhamoth Elohim*. We do not oppose our critics with whom we come in conflict, but we oppose their ideas. We do not fight because we derive any fun from it, but we fight because the cause we uphold is dear and near to our heart. Unfortunately, not all our critics understand us. The most 'liberal' Jew as he calls himself, is the most illiberal in this respect. He is too ready to show his liberalism when he is called upon to barter his religion and make it as watery and dilutory as it could be. That is our experience when coming into contact with our critics who argue with us in a round about way. Little do they imagine that it is the cause which evokes so much devotion and energy from us. We have seldom been on the offensive: we stood and stand to-day, and will stand in future on the defensive. We waste not a single "bullet," unless we are provoked or attacked. We guarantee to stop firing in future if our critics, far and near, agree to surrender or call a truce. No one understands better than ourselves the need for *shalom* in *Mahaney Yisrael*. We plead for it, both in season and out of season. We call heaven and earth to witness what we say in this connection. No one can accuse us for fostering *mahaloketh sh'ena Pshem Shamayim*. We stand for the unity of Israel. We stand for no division in *K'lal Yisrael*. When the Jewish National Agency was about to be formed last year, we saw in it some hope for unity in our rank. We supported it and fought for it. Here is a testimony—if any were needed—that ISRAEL'S MESSENGER stands for unity and *shalom*, so that neither discord nor strife may reign forever in Israel. "With no breach, and no going forth, and no outcry in our broad places." (Psalms, 144-14). Happily, we are not able to look back without seeing the fruit of our labour blossoming. We foresee, however, an era of restlessness in Jewry. We do not think that our foes have been vanquished. We foresee a great work for us yet to do, but we do not grudge the time and the devotion which we spend every day (except Sabbath and *Yom Tob*) in editing ISRAEL'S MESSENGER. We reckon that an hour a day (at an average) may yet drive the Galuth away. We reckon that an hour a day is more than enough to complete the task in which we are engaged. And yet how many precious hours we fritter away as a rule on matters less serious and more trivial, can be better imagined than described! Our friends are too often inclined to commiserate us. They imagine all sorts of things. They imagine that we are saddled with an unbearable yoke in pursuing journalism as a hobby, that we go about through life with lachrymose face and wailing voice in consequence. They imagine that we are unhappy because we deny ourselves the luxury and the joy of a ballroom, or a bridge party, or a mah-jong party, or a foot-ball game. They imagine that all our days are burdened with labour—*abodu b'farekh*—and that we ought to be pitied by them. Well, *Rabboth muhashaboth b'leb ish*, to quote the Proverbs, and it is time that we make a clean sweep of so much pity that is wasted. We are not a wit conscious of any burden we are carrying insofar as the editing of the journal is concerned. The whole thing comes to us in a natural way and we are insensible of any extraordinary burden carried by us. We are in a position to give more of our time, if need be, to serve the cause, being mindful of our duties to *Kol Yisrael*. The Talmud tells us that, Job did not worship God except through love. *Lo abad Eyob aith Hakadosh Baruch hu ella m'ahaba*. We can equally say, *Lo abad M'Basser Yisrael aith Kol Yisrael ella M'ahaba*. Who can deny this joy to us? We shall not close these random thoughts without stating that ISRAEL'S MESSENGEG holds no mandate from local Jewry to represent it. (We know that one or two lights in our community are very anxious that we should make this avowal. We do so gladly. ISRAEL'S MESSENGER is not a communal organ, in the sense that it is supported by them. It represents no views of which any of our local leaders are responsible. It makes no obligation, financial or otherwise, to which anyone in our community is liable. A correspodent in *The Day* of New York, of recent date, writing about this journal, makes the astounding statement that ISRAEL'S MESSENGER is subsidised by some local financial Jewish magnates who are standing behind it. Need we say that nothing is further from the truth? The Editor is alone responsible for the publication. He is in the pay of no organization, local or abroad, which is likely to affect his policy in any way. We stand for two principles, namely, Traditional Judaism and Jewish Nationalism. It is our desire to keep ISRAEL'S MESSENGER free from any entanglement which may cripple its freedom in any way. We invite no alliance with any organization which may hamper our progress. It is our sincere hope to make ISRAEL'S MESSENGER serviceable to all and a medium by which every Jewish institution may find in it a chance to promote its aim and object. We stand on the threshold of another milestone. We shall embark upon it with no light heart. We are aware of the rocks and shoals that lie ahead of us, and from which we must steer clear. We realise that we have not fought all the battles of Israel. The enemy is still menacing our camp and threatening to exterminate Israel root and branch. We must be on the *qui vive*. That is the duty of every Jewish paper to-day and we shall be true to it. As HEINE said, "In these times we fight for ideas, and newspapers are our fortresses."

MANDATE FOR PALESTINE (Eres Yisrael,) IV.

By Prof. Dr. J. STOYONOVSKY [Concluded]

Before we close our review of the above authoritative book some reference must be made on the chapter dealing with the Jewish Agency and its function. In the programme submitted to the British Government by the Zionist Organization in October 1916, the following proposal was made, namely, that 'the Suzerain Government or Governments shall, as a first step towards the re-settlement of Palestine as a home for Jewish settlers, grant a charter of Incorporation to a Jewish company for the colonization of Palestine.' This proposal as our readers will see was the germ idea which gave birth to the Jewish Agency and which obtained the recognition from the Government that 'the Zionist organization, so long as its organization and constitution

are in the opinion of the mandatory appropriate, shall be recognized as such Agency. It shall take steps in consultation with H. B. M. Government to secure the co-operation of all Jews who are willing to assist in the establishment of the Jewish National Home.' In other words, the Zionist Organization was to take upon itself the duties of a Jewish Council for Palestine. It was necessary that 'a Jewish Council for Palestine shall be elected by a Jewish Congress representative of the Jews of Palestine and of the world, which shall be convoked in Jerusalem on or before January 1st, 1920, or as soon thereafter as possible, by the Provisional Jewish Council hereinafter mentioned.' The provincial council was to be set up forthwith by the Zionist Organization, of the Jewish population of Palestine, and of such other approved Jewish organizations as are willing to co-operate in the development of a Jewish Palestine.' Later on by the enlargement of the Jewish Agency it was intended that a Jewish Congress was to be formed representing the Jewish people as a whole and not merely of those formally belonging to the Zionist organization. Our readers must bear in mind that there were two distinct stages in the evolution of the Jewish Council for Palestine, and that in the first stage the Council was to be of a merely provisional character. The second stage saw the Jewish Agency in a direct line of descent from the Jewish Council which formed a cardinal feature of the Zionist programme in its early days after the BALFOUR Declaration. Let us now consider the functions of the Jewish Agency. It is a representative body of the Jewish people which speaks on behalf of the Jewish people and for its benefit. It is a go-between the Jewish people and the mandatory and it is empowered by its own constitution to lay before the latter all claims of the Jewish people with regard to the national home policy, and it has on the other hand been accorded 'the right of access' to the mandatory. We have given our readers a rough sketch of how the Agency came into being and what its functions are to-day. There are various other subjects discussed in Prof. STOYONOVSKY'S book which every reader should see to it that he reads. For instance, there is the question of immigration and settlement of the land, land policy, public works and concessions, nationality and naturalization freely discussed by the author. The second part is concerned with the mandate proper and deals with political problems, which includes the question of how the Government machinery runs; the sub-division of its different departments, of what the official languages and Holy Days consist as based on article 22, which provides that "English, Hebrew and Arabic shall be the official languages of Palestine. Any statement or inscription in Arabic on stamps or money in Palestine shall be repeated in Hebrew, and statement or inscription in Hebrew shall be repeated in Arabic.' Article 23 explicitly states 'that the Administration of Palestine shall recognize the rest days of the respective communities in Palestine as legal days of rest for the members of such communities." The Palestine mandate was formulated for a country which is just emerging from an experimental stage. Bearing this in mind it is quite interesting to study the recommendation which was urged on the government by LORD BALFOUR, Mr. LLODY GEORGE and GEN. SMUTS to which we referred in our leader in our last issue. The time has arrived for subjecting the Mandate to a close and searching scrutiny and determining the incorporation or abandonment of certain articles and clauses, thereby making it a practical and efficient instrument of administration in New Judea. We would once more urge our readers to procure a copy from the publishers Messrs. LONGMANS, GREEN and Co. Ltd., 39 Paternoster Row, E. C. 4. London, the price being 25|- net.

SOME ASPECTS OF BERGSON'S PHILOSOPHY

The two leading philosophers in Europe to-day are Professor HENRI BERGSON and Prof. EUCKEN. The former has written many books in French and we would mention the following as outstanding, namely, "Time and Free Will," "Matter and Memory" and "Creative Evolution." These books are now translated into English. In this article we wish to discuss extracts from BERGSON'S book on "Creative Evolution." The existence of life is first taken into consideration and that naturally brings us to the subject of mind and matter. It is quite necessary to study the views of other leading minds and then compare their ideas with that of BERGSON. There was a time when a philosopher like BERKELEY postulated that "*esse est percipe*" ("to be is to be perceived"), or in other words that all material things that may be perceived are to them real. Following that came the school of KANT with their theory that thought alone was real since, external objects exist only by virtue of thought force. HERBERT SPENCER follows up with the idea that both co-existed and therefore both were real. BERGSON on the other hand, explains that the whole universe is a ceaseless change and he concludes by saying that it is due to "an original impetus of Life passing from one generation of germs to the following generation of germs which bridges the interval between the generations." He calls this process "the vital impetus." Speaking of this evolution BERGSON writes:—

"The evolution movement would be a simple one, and we would soon have been able to determine its direction, if life had described a single course like that of a solid ball shot from a cannon. But it proceeds rather like a shell which suddenly bursts into fragments, which fragments, being themselves shells, burst in their turn into fragments, destined to burst again, and so on for a time incommensurably long. We perceive only what is nearest to us, namely, the scattered movements of the pulverised explosive. Further we have to go back stage to the original movement....So of the way Life breaks into individuals and species. It depends, we think, on two series of causes: the resistance life meets from inert matter and the explosive force—due to an unstable balance of tendencies which life bears within itself."

Now let us examine the subject of intellectuality and its relationship to matter. If matter is really motion, and if out of each solid object particles of matter are moving at each moment, how is it that matter appears solid? BERGSON explains that the mind demands such a condition of things. The mind is but the relation; without objects, no relationship can be observed. Further it seems that the mind needs solid objects in order to find out the relationship. Our readers would do well to study carefully the work on "Creative Evolution." It will open glorious vistas and will show that the universe is guided and exists by the operation of certain laws. It is really the Law which makes the universe a grand symphony of harmony. If it were not for Law the universe would be a chaos. There is, therefore, one Law, one Principle, one Cause which is really the creative Principle of the universe. That is why we read in Genesis that when God examined his creation He saw that all was good. These two ideas good and evil are but words expressing the result of our actions, or to put it better our obedience or non-compliance with the Law. BERGSON is one of the great Jewish leaders of thought, and his theories and ideas should interest all thinkers who wish to solve the problems of every day life.

PASSOVER

The feast of Passover falls on the 15th day of Nisan, corresponding this year with Sunday, April 13th. The celebration begins on the evening of April 12th with sundown. The manner of its observance was determined largely by the Biblical ordinances concerning this feast. It is to be observed for a period of seven days. Those who cherish customs that originated after Bible times will keep the feast eight days. The ceremonial are such as are calculated to bring home the historical event which the feast commemorates, namely, the new-born freedom vouchsafed to Israel after the long period of oppression endured under Egyptian tyranny. The eating of unleavened bread is enjoined a number of times in the Biblical regulations touching the observance of the Passover feast. Unleavened bread is characterized as the "bread of affliction," and is also referred to in the Bible as the bread that was unleavened because of the enforced hasty departure from Egypt. In post-Biblical times the earnest desire to keep the injunctions most scrupulously led the teachers of Israel to enact laws, such as the use of special dishes that had been guarded from contact with leaven and reserved only for the Passover season. A charming and effective feature in the celebration of the feast is the special Seder service around the festive family board on the evening of the feast, to which the Orthodox add a second evening. At this family service a special ritual known as the "Haggadah" is read. This ritual contains the story of the redemption from servitude, certain reflections inspired by the memories of old and certain psalms. This is followed by the festal meal after which Grace is recited. The service concludes with the reading of additional Psalms, the recitation of prayers and the singing of time-honored hymns. To this home service stranger and homeless are cordially invited. On the table in front of him who presides over the meal are placed objects reminiscent of the ancient service and servitude, such as bitter herbs, reminder of the bitter lot of those who toiled in Egypt; a roast bone, calling to mind the ancient paschal lamb; a roasted egg, memorial of the free-will offering that was brought in addition to the paschal lamb; parsley and he bowl of salt water, symbolizing the hyssop and its use in the first Passover observed in Egypt, and a confection of nuts and apples to represent the clay which Israel worked into bricks. The Passover falling at the beginning of Spring, had originally a pastoral and agricultural character, which in time was over-shadowed by the historial event associated later with the feast. Freedom and its obligation is the keynote of the celebration.

A SENSIBLE SUGGESTION

Dr. Simon Rosenbaum, the veteran Zionist, who is at present Lithuanian Consul in Palestine, has sent a letter to Mr. Leo Motzkin, President of the Actions Commitee of the Zionist Organization, demanding that Dr. J. L. Magnes should be immediately dismissed from his position as Chancellor of the Hebrew University for sending copies of his pamphlet 'Like all the Nations?" to all Members of Parliament. This action is regarded in some quarters in Palestine as a breach of the undertaking which Dr. Magnes gave the *Vaad Leumi* recently that he would not engage in independent political activity.

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THE KEREN HAYESOD DRIVE IN CAPETOWN

The Keren Hayesod campaign which was launched a few months ago in South Africa has progressed considerbly, and re-assuring reports have reached our shores of the work that is being done there. Apropos of the campaign, an inaugural banquet was given by Capetown Jewry in honour of three eminent Zionist delegates, namely, LORD MERCHETT, COL. WEDGWOOD and Dr. MOSSINSOHN, and this momentous occasion, we are told, was the scene of unbounded enthusiasm. South African Jewry, not unlike its sister communities of Canada and Australia, has built up an enviable reputation of which it may well be proud. The high lights of this auspicious occasion were the speeches made by LORD MELCHETT and COL. WEDGWOOD, two doughty champions of Zionism. The popularity of HIS LORDSHIP has well-nigh become proverbial, so that we were not surprised to hear that at his rising to respond to the toast of welcome, the whole gathering rose up with him as a mark of special esteem. COL. WEDGWOOD was also recorded the same enthusiastic welcome which goes a long way to show how much he is esteemed and respected in Jewish circles. LORD MELCHETT referred to South African Jewry as one of the pillars of Zionism and he stressed the fact that the sacrifices and generosity of this model community was known the world over. He referred to the outstanding event of the past year as being the formation of the Jewish National Agency at Zurich which amalgamated two powerful bodies, namely, Zionists and non-Zionists. A brilliant note was struck when His Lordship spoke of himself as being 'a fanatical lover of Palestine.' 'No Jew,' he continued 'who has ever been privileged to visit that country of our forefathers can fail to be a lover of Eres Yisrael. Eres Yisrael has a call which is fundamentally irresistible, to which every Jew must submit.' We congratulate His Lordship for choosing soul-stirring words to describe his love for the Land of Israel, and we have no doubt that his patriotism will act as a stimulant to others and impel them to give added attention and enthusiasm to one of the greatest idealistic movements of the present century. Continuing his speech, the gathering was told that 'Our country' had been subjected in the last months to the stress of indescribable atrocities, a break down of the British Government in its fundamental duties of securing peace. 'One thing,' he continued, 'which affected the British public was a feeling of indignation that in a country under British rule such things could be tolerated.' He assured the audience in the name of the Political Committee of the Jewish National Agency of which he is the Chairman that it was not in its power 'to surrender one iota of our rights.' 'For' said he, 'we were custodians of the charter of Jewry for ever. If we were to give up or modify this charter, it would be a ghastly thing for the whole Jewish nation, and something to which he, personally would never agree.' Besides this assurance for which His Lordship will draw upon himself the gratitude of world LORD MELCHETT scattered to the four winds of heaven the insinuation that Jews were intolerant of Arab rights. He asked whether the Jews who had gone through a suffering of 2,000 years, could be intolerant of the rights of others. At the conclusion of his speech we are told, the applause was as tumultuous as it was prolonged, a witness to the existence of a spirit of enthusiasm which had taken possession of the audience. Turning to the stirring address by COL. WEDGWOOD, one thing forcibly presents itself to our mind as a reaction of the reading of it, namely, that it is a speech worthy of having emanated from the mouth of a Jew who may be truly described as an ardent lover of Zion. COL. WEDGWOOD'S speech gains appreciable value when subjected and viewed with the foregoing feelings. It is masterly in its oratory and intense in its sincerity. We do not think it will be out of place to conclude our leader with a full report of the speech which all our readers should take stock of. The speech follows:—

"I have not been asked to respond as a politician. I do not speak as a member of the British Labour Party. That may be because I do not agree with Lord Passfield in his politics. Nor do I speak as Chairman of the Seventh Dominion League—because of what happened in August last the League is temporarily extinct—I speak to-night for the Keren Hayesod, the body which provides the sinews of war. If I were a Jew I could say much more than I can as a mere *Goy*. If ever there was an occasion for providing the sinews of war, it is the present. After what has happened during the last few months, there is every reason for increasing your efforts for the Keren Hayesod. I have lived through those terrible days of August with Weizmann and Rutenberg. I felt that if I had not been a Zionist before I would assuredly have become one then. What struck me most was the absolute callousness of the non-Jewish Press. There was Kishineff repeated in the British Empire, and not a word of protest was made. I hope you will show your protest by demonstrating the solidarity of the Jewish people with the Keren Hayesod.

AN INSULT TO THE JEW

"The only answer to the Arabs and the British Administration in Palestine is to show that the Jews of the world will stand no nonsense, but will together make the necessary sacrifices to reverse the present policy. It seems that you also in South Africa are going to have a taste of the whip. I read the leader on the proposed immigration Bill in the "Cape Times" this morning. It did not refer in so many words to Jews, but if you put up with that sort of thing you will not be worthy of the name of Jew. If Palestine had really been the land of the Jew you would not have had the Jewish people excluded from the schedule of the Bill. When I came to South Africa I was told that there was no anti-semitism here. The present Bill is an insult to the Jew. You must show your resentment of that insult by your solidarity with the Jewish people in Poland and Lithuania, by providing them with a home where they may be free. Shut out of England and America and about to be shut out of South Africa, where are they to go? Back to their own country, a country for which you are to provide the sinews of war. If you have a good case you must support it liberally. If the Jews of South Africa in the present Campaign give less than formerly, they do not understand having a cause worth living and fighting for. You are Jews and your whole history demands sacrifices on your part for National Home. Have you forgotten the Maccabees? Can you forget the defenders of Jerusalem? You have a history finer than that of my own country, finer than that of the Dutch Republic. Don't forget it! (Scenes of tremendous enthusiasm).

On the whole, the banquet may truly be said to have lent added momentum to the Keren Hayesod drive. When all is said and done, the two speeches to which we have drawn the attention of our readers along with the speeches of the other speakers must have been responsible for the success of the campaign. We are told that within half an hour the sum of £10,500 or over had been collected from all those present at the banquet. This *per se* is a telling commentary of the gifts of oratory which LORD MELCHETT and COL. WEDGWOOD, displayed to their patriotic audience. It is a matter for congratulation to note that we have such enthusiastic Zionists as those of South Africa. We owe much to the Rabbinate in this connection. BENDER and LANDAU are two giant figures in South Africa who may be relied upon to safeguard the spiritual ramparts of Israel. Our erstwhile critics would have us believe that the non-Zionists far outweigh Zionists in the efforts of the Jewish National Agency to further the cause of 'Our beloved country.' Only recently Dr. REUBEN BLANK, dull-witted as far as Zionism is concerned, contributed a *blank* (in the sense of its meaningless phrases) letter to a "Weekly Sheet' in London when he tried to stress this point. But those who are in a position to adduce facts will only need to point to South Africa with pride and to Dr. BLANK with scorn.

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What Is Wrong With TRADITIONAL JUDAISM?

By the Very Rev. HAHAM Dr. MOSES GASTER, Ph.D., London (England)

It is the very question which I would put but in a different sense. Is there anything wrong with it? I am not aware of it. Maybe people will consider me as a man out of touch with modern wishes and modern tendencies, a man who lives in the past, lost in the admiration of the books, and in the lights of old ceremonies which seem to others outworn and not in keeping with our own times. I do not think I shall be charged with want of modesty if I state that I am just as much abreast as anyone else in anything done in the spiritual world especially if it affects not only the Jewish religion but also the religions aspirations of the other nations and yet I cannot see anything wrong with our Judaism. In the first place I take exception to the word 'traditional.' What means traditional? Handed down from one generation to another by word of mouth, or by practice, or by teaching, or in writing? Anything done in the life time of one generation becomes traditional to the next, even in the camp of the Reform and of the Liberals one can see how easily such traditions have been created from which the followers shrink from deviating. One has only to look at the Reform movement in Germany and in America to be satisfied on that head. I can speak only of *Conservative* Judaism which is diametrically opposed to what is called Reform or Liberal Judaism. Of the latter I do not wish to speak because those who follow the teachings of Liberal Judaism are so liberal in their interpretation that very little is left of what we believe to be Judaism. I look, however, upon Judaism as an organic growth throughout the ages. It is not stagnant, on the contrary, it is constantly moving.

Anyone who looks upon the historic development of our race will be able to see the ebb and flow, the change of tides, and always the waters after receding for awhile come back with full force to the old shore. What is wrong is with the Jews, and here again the matter has to be considered from a totally different point of view. We are seeing now the result of a regular phenomenon in the history of religions, when two religious conceptions come in contact with one another there naturally arises a conflict, and when two civilisations come, in addition, to religious differences then the impact is still stronger and the results are often grim all round. Now with us Jews this conflict has set in during the last 50 or say, 100 years, and the havoc has been much greater among those Jews who have lived far away from the current of the modern life of the West, and who suddenly found themselves facing it, surrounded by it, and blinded to a large extent by the new light which had suddenly struck their eyes accustomed to the dim light of the Ghetto in its widest sense. I am not speaking of the political Ghetto into which people have been forced by the nations in whose midst they lived. I mean the spiritual Ghetto where people lived within a very small circle and never realised the change which had come upon the world in the West. They have remained stagnant and, therefore, one can easily understand the impatience which has siezed upon them when called upon to harmonise the old with the new without impairing the first and yet benefitting by the latter. This requires a great and profound education, scholarly of the mind and spiritually of the heart. A new psychology has arisen and although people speak of the materialism of modern times it is only the materialism of those who think they can make life free by casting off everything. It seems to them to be the remnant of a thraldom; they do not understand that true liberty which consists in self-restriction and obeying the Law. The liberty which our people have won in going out of Egypt, that spiritual liberty of our people under the "yoke" of the Law and so spiritually uplifed that they were able to conquer the world. It is the idolatry of Egypt which people like, the servitude, the slavery to passion, to pleasure, to enjoyment in the false conception which is to them the true liberty and by so doing they think they are catching up quickly the rest of the world.

Look at the old Sephardic congregations who lived in the West of Europe, who never lost the contact with the Humanities, who took part in all the great spiritual and poetic movements of the time. They were able to combine Humanities with Judaism, but it was the gradual development, a natural movement. They were allowed to exercise their spiritual freedom almost to the extreme limit, but in their actions and in their deeds they were conservative to the last point. This is the lesson which the modern generation has failed to learn. One cannot grow suddenly old and wise when one is still in the teens, and one cannot believe that the attempt to break down the old walls of the Synagogue, resting on the foundations laid at Mt. Sinai, would be a mark of progress in substituting for it the flimsy hut, however richly and gaily decorated, the outcome of impatience and the whimsical aims of every generation.

The Succah lasts only for eight days and all the changes which are advertised satisfy only one generation, if even so long. On the contrary, each succeeding generation formulates, as it were, arbitrarily new religious practices which are not religious. No, nothing is wrong with so-called traditional or conservative Judaism. Anyone who has watched the development of our faith will realise that there has been constant change going on, gradual as an organic growth. We neither dress like our forefathers, nor live like our forefathers, nor talk like our forefathers, nor even enjoy ourselves in the same manner as our forefathers did a century ago. It is not want of thinking, as some people imagine, which keeps us on the conservative lines where we find true spiritual freedom. On the contrary, it is deeper thinking, and a more profound realisation of the everlasting values imminent in our faith which make us cling to it. People speak of reason. Can anyone give a reason for any of the physical phenomenon in nature, or any reason for the cause of illness and cure, or any satisfactory reason even for the ebb and tide, and for anything in us or around us? I know men of science will give us certain formulas which assist us in working out the explanations for the results obtained, but all this rests on hypothetical premises which no one is able yet to explain satisfactory. And which is the standard of reason by which faith and ceremonies are to be measured. Those of the common people, ignorant of everything, or those of the highest thinkers? Is it not a fact that among our greatest scholars of olden times we find just those men to have been also at the same time the scientists. Maimonides and Nachmanides were physicians, so was Jehudah Halevi; the great teacher Ben Ezra was a mathematician and so was Gersonides and, in fact, every one of the great men by whose teaching we are living. They have contributed to consolidate our Judaism on a sound basis of argument and full of philosophy and reason.

What is wrong is not with our Judaism. It is wrong with the people, with their ignorance and impatience, with their mental laziness and an easy prey to enjoyment. A deeper knowledge and a finer understanding will make us realise the greatness of our faith. The difficulty with us is that we have to face a problem which does not affect the followers of other religions. We are called upon, as it were, to justify our existence as Jews, in face of the overwhelming pressure from all sides; we are living, as it were, on a small island against which the furious waves of other religions are beating, trying to nibble away the land upon which we are standing. And not everyone has the courage or the understanding, or the desire, of facing what he believes the danger of being overwhelmed. But there is no fear. We are standing on the rock of ages, and the waves of a sea, however furious it may be, will never be able to touch it or to wear it away. The waves will recede and what is the hope which we cherish, the sea will get calm, and that spiritual liberty which our people obtained in going out of Egypt, and which we celebrate in our Passover, will have broken our bondage. Our heritage will become the heritage of the world, the message of true spiritual freedom and the recognition of the unity of God and the brotherhood of man.

AN ALARMING SYMPTOM

HAHAM DR. MOSES GASTER, *the learned Sephardic leader contributes a few thoughts on the burning topic 'What is Wrong with Traditional Judaism?' which we have much pleasure in publishing in this page. We welcome this timely dissertation that is agitating the communities similarly placed as ourselves which are so far removed from the centres of Jewish learning.* Dr. GASTER'S *views are a direct reply to some of the statements made by Mr.* CHARLES S. GUBBAY *in his article which appeared in the February issue of* ISRAEL'S MESSENGER. *In our leader which also appeared in the same edition of our journal, we concluded with an open invitation to our readers to send in their criticisms, or suggestions in order that a satisfactory solution could be arrived at. The silence that has greeted the discussion initiated by Mr.* GUBBAY *is a telling commentary on the apathy that has taken a firm foothold in our midst. It is an alarming symptom and should serve as a warning that the forces of disintegration are silently at work among us. Dr.* GASTER *makes it abundantly clear that "What is wrong is not with our Judaism. It is wrong with the people, with their ignorance and impatience, with their mental laziness." And the only way to counteract it is in the words of the eminent Haham, "by a deeper knowledge and a finer understanding which will make us realize the greatness of our faith." The policy of* ISRAEL'S MESSENGER *has always been this much and more. We have pleaded all along for the desirability of having a qualified Rabbi at the head of our community in order to ward-off apathy and indifference and replace same with zeal and enthusiasm. The lay-heads of our community must not lose sight of this, and they must bear in mind that it is no use building imposing synagogues, and engaging useless and inefficient men in the service of our kahal, hoping thereby to propagate and enrich Judaism. The resultant will be a superficial Judaism, which will not draw the people to the empty benches in the synagogue. The whole safe-keeping of Judaism rests in the hands of the youth of our community. Everything depends on them, and it is incumbent that they be made to realize this, and feel the seriousness of the heritage to which they are heir—the sooner the better.*

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MR. MALCOLM MACDONALD SENDS US AN INTERESTING LETTER

EXPRESSES FAITH IN ENGLAND'S POLICY TO ESTABLISH THE JEWISH NATIONAL HOME

The recent wave of anti-Zionist onslaughts from expected and unexpected quarters, has undoubtedly given an incentive to our friends and would-be friends alike, to bluff our people and scoff at their ancient ideals. Happily, the enemies of Israel have failed to strike a fatal blow. While they are making frantic efforts to dismantle the fort of



[Courtesy North-China Daily News.

MR. MALCOLM MACDONALD, M.P.

New Judea, there are signs of redeeming firmness, noticeable in several centres of Jewry, to defy the forces of darkness and defeat their subtle and insidious manoeuvres to outwit Ancient Israel.

We are heartened by the recent renewed faith expressed by the leading British statesmen in Zionism, and their determination to aid the Jewish national cause until final victory dawns! Our readers will recall that when Mr. MALCOLM MACDONALD, M.P. son of the British Prime Minister, Mr. RAMSAY MACDONALD, was in Shanghai in November last, a Zionist Delegation headed by Mrs. R. E. TOEG, President of the local Zionst Association, had called upon him in order that he may take a message to his distinguished father in regard to the upbuilding of the Jewish National Homeland in Palestine and the desirability of maintaining peaceful relations with the Arabs. [This address was published *in extenso* in our issue of December 6, last.] Mr. MACDONALD in his letter to us which we publish below, makes it very clear that Great Britain will not falter in her pledge to the Jewish people. This is very encouraging to us Jews who see in certain quarters a move to persuade Great Britain to leave the Jewish people in the lurch and break off her relations with them. Mr. MACDONALD is undoubtedly speaking authoritatively when he conveys to us the assurance that "the British Government's policy regarding the establishment of the national home for the Jews remains unaltered." Our faith in Great Britain to stand by us will not be shaken in spite of the insidious propaganda by the ROTHERMORE Press and other busybodies to strike a blow at Israel's National movement. It is for this reason that we are insisting that our people should disregard the movement which seeks to undermine our Nationalism, and render Israel a perpetual pariah on earth. There has never been, to our mind, a clear determination on our part to reach our goal and to prove to the world that in our success lies a solid assurance for peace in the Near East. The message from Mr. MACDONALD referred to above, follows:—

"DEAR MR. EZRA,—Thank you very much for your kind letter and for sending me a copy of ISRAEL'S MESSENGER, containing a report of our meeting in Shanghai. I also read the report of it which appeared in the Shanghai newspapers. I was very glad that you and Mrs. R. E. TOEG came to see me whilst I was in Shanghai, and to learn that there, as in other parts of the world, your people are so keenly following affairs in Palestine. At the present noment we are awaiting the report of the Commission which went to inquire into the recent troubles there. I can assure you that the British Government's policy regarding the establishment of the National Home for the Jews remains unaltered. My father was pleased to hear about my interview with you. Perhaps I shall have the pleasure of meeting you again one day. With kindest regards, Yours sincerely.

"MALCOLM MACDONALD."

LONDON, 6th February, 1930. 10, *Downing Street, Whitehall.*

CLEANLINESS OF HEART

A SERMON FOR THE MONTH.

"Wherewithal shall a young man cleanse his way? Even by ruling himself after Thy word. With my whole heart have I sought Thee; O let me not go wrong out of Thy commandments." Psalms CXIX :9—10.

In this sermon, the subject of the self-consecration of the youth to God, the duties that are involved and the moral responsbility which falls as a natural outcome on youthful shoulders is implied in the text from Psalms. The turning point in the life of a man and woman is the period when one steps from boyhood to manhood, from girlhood to womanhood, and such change is always accompanied by a new sense of responsibility. Instead of his old environment the youth finds himself in a different world, for by the loosening of parental restrictions, he finds that fresh obligations rest upon his tender shoulders. He feels that he alone now has to answer God for the outcome of his every day actions, for we know that there must be some repayment for the glorious privilege of having taken the reins of government into our own hands. On close scrutiny of life's stormy pathway, he finds manifold temptations and trials besetting the novice on every bend of the tiresome road. Here a temptation lures him in seductive voice to taste of the fleeting joys of life. These painful reminiscences remind him of the after-pangs following close upon the heels of having tasted forbidden fruit, and slowly, but surely, the lesson is driven home to him that life can be raised to a higher plane where one can consecrate and place life on the altar of duty and sacrifice in the service of the All-reaching spirit of Good. The Psalmist realises the importance of this change that has taken place in the youth who has now become a young man, and makes reply to his query of how a young man should conduct himself, by suggesting that guidance may be obtained by subjecting oneself to God's laws and injunctions. When only the youthful aspirant feels that with his whole heart has he sought for the Source of All-Goodness, then he may rest content that all lurking dangers and temptations may be overcome and repulsed. 'O let me not go wrong out of Thy commandments,' he then entreats God.

RELIGION ESSENTIAL TO A HEALTHY SOUL

On earnest consideration the student of history will no doubt realize that religion is essential to a healthy soul, just as much as it is to a soul in suffering and travail. Religion serves as a balm to the spirit and fortifies one with the strength that is so necessary to overcome adversity and suffering. Religion also consists of forms and ceremonies. It is universally conceeded that some forms are necessary and beneficial. It is said that they who can dispense with forms altogether and yet keep on a high level in religious feeling are very few. To make good use of them, one must essentially regard them only as means, as a help towards the formation of growth of our highest religious feelings and habits and characters. Take for instance: the performance of some solemn act on one particular day. It is not the act alone that ensures any blessing, but it is still more the preparation for it and the daily recollection of it after it has passed. Forms and ceremonies similarly serve to remind us of some underlying spiritual truth. Self-consecration to God should be observed in goodness and love to God not given grudgingly but with an ever-ready heart. A heart given wholly to God, is the highest place of safety, said a divine. For he informs us,' "If we reach it, and keep it, we are living more in heaven than upon earth.' Then also is necessary charity and brotherly love to God's loved creatures, be it man or animal. Such an attitude if it be adopted will also tend to bring in cleanliness of heart. "Create in me a clean heart" is the refrain of the Psalmist. If we are not clean in heart, then we are dirty in heart, and that is opposed to health and beauty of heart and mind. We can never be sound in mind and body if we wilfully walk in ways which are unclean in God's sight. The only antidote to uncleanliness, then, is stronger and purer love, for love is purifying and makes character. Self-consecration must also consist of watchfulness and alertness when we watch our inmost selves, desires and motives and classify and correct them. No more desire for God's help is so urgent as when we call to Him to strengthen us in determining our frailties and weakenesses in the words of the *Meshorer*: "O let me not go wrong out of Thy commandments." For, "He shall convert my soul and bring me forth in the paths of righteousness for His Name's sake." (Psalm, 23: 3).

TENTH ANNIVERSARY OF SUPREME COUNCIL'S DECISION TO INCORPORATE BALFOUR'S PLEDGE TREATY WITH TURKEY

HOPES AND PROSPECTS OF TEN YEARS AGO.—JEWRY'S UNSHAKEABLE CONFIDENCE TO UPBUILD THE NATIONAL HOMELAND

This is a historical month in the Jewish calendar, being the tenth anniversary of the decision of the Supreme Council at San Remo to ratify the BALFOUR Declaration and delegate Great Britain as the Mandatory Power for Palestine. To be exact it was on the 24th April, 1920, that such a decision was given, which event was universally celebrated by Jewry throughout the world. In Shanghai a mass meeting was held on the 18th May, 1920, at the Palace Hotel, under the auspices of the local Zionist Association which was well attended; it was then decided to send a cable to Mr. LLOYD GEORGE, Prime Minister of Great Britain, thanking him for the great services which he has rendered to the Jewish National Movement in establishing conditions to secure for the Jewish people an opportunity to reconstitute Palestine as their National Homeland. The following delivered addresses on the occasion which were published *in extenso* in ISRAEL'S MESSENGER of June 4, 1920—Sir ELLY (then Mr.) KADDORIE, the late Mr. EDWARD I. EZRA, Messrs. M. MYERS, J. E. SALMON, J. L. FRIEND, N. E. B. EZRA, C. S. LOBINGIER, R. D. ABRAHAM and H. P. SHASTRI. Soon after the decision of the San Remo Conference, the local Zionist Association was in receipt of a telegram from the World Zionist Organization, couched in the following words:—

"The Conference has decided upon the incorporation of the Balfour Declaration in the Treaty of Peace with Turkey which provides that Palestine shall become the national home of the Jews subject to the right of the Arabs. Exchange Telegraph Agency further reports: "The Supreme Council has given the mandate for Palestine to Great Britain leaving to France and Great Britain the settlement of the question of the borders." It was also decided that the Statute Great Britain is to prepare for Palestine will include clauses regarding the establishment of a national home for the Jews according to Balfour's Declaration. The protection of the religious communities formerly exercised by France will henceforth be entrusted to the Consulates of the respective communities. The questions of the guardianship of the holy places will be settled shortly. The Franciscan brothers have requested that a special commission be appointed to examine their case. Great rejoicing. Buildings of the Zionist Organization beflagged: rooms decorated with flowers. Great celebration; meeting just beginning. Communicationg official news to Zionist Federations all the world over; further news following. Warmest fraternal congratulations on the historical event of Jewish people."

LOCAL REJOICINGS

The foregoing message was received with great *eclat* by the whole community. It was published in all the local papers. Congratulatory telegrams were forwarded to the World Zionist Organization a few days later, by the following local Jewish institutions and Synagogues:—SHANGHAI ZIONIST ASSOCIATION:—"Rejoicing with you over our national victory, Congratulations."

SYNAGOGUE OHEL-RACHEL :—"Thrilled with joy over our national rebirth. Heartfelt congratulations."

SYNAGOGUE SHEARITH ISRAEL:—"Hearty congratulations."

PALESTINE ASSOCIATION "KADIMAH" in CHINA:— "Shalom wubracha l'hathalath ha geullah hasheleesheeth yom halom Yisrael saba holech wumithgashem. Hedad."

Congratulations from the Editors of the local dailies and weeklies were published, giving expressions of their views anent the momentous decision of the Supreme Council at San Remo to incorporate the BALFOUR Pledge in the Peace Treaty with Turkey. Among those who wrote to ISRAEL'S MESSENGER were, the late Mr. R. D. NEISH, Editor of the *Shanghai Mercury*, Mr. O. M. GREEN, Editor of the *North-China Daily News*, Mr. J. B. POWELL, Editor of *Millard's Review*, Dr. FRANK EAWLINSON, Editor of *The Chinese* Recorder, Mr. GEORGE WOODHEAD, Editor of *The Peking and Tientsin Times*, Mr. WM. A. DONALDSON, Editor of *The Shanghai Times*, Mr. SAMUEL COULING, Editor of *The New China Review*, Mr. T. O. MATZMURA, Editor of *The China Advertiser*, Mr. GEO. T. LLOYD, *Editor of Lloyd's Weekly* and Mr. R. BATE, Editor of the *North-China Daily Mail*. Not a single discordant voice was raised, all having been unanimous in their expressions of sympathy with the realisation of the Jewish national hope.

TELEGRAM TO LLOYD GEORGE

It is interesting to note that at a meeing held on the 22nd April, 1920, under the auspices of the local Zionist Association, it was unanimously decided to send the following wire to Mr. LLOYD GEORGE at San Remo, which was subsequently despatched through the good offices of the local British Consul General, the late Sir EVERARD FRASER:—

"In view of the forthcoming meeting of the Supreme Council to deal with the settlement of the Turkish Empire, the Shanghai Zionist Association places on record its sense of the urgent definitive settlement of the political nature of Palestine and the conferment of a mandate on Great Britain under the League of Nations in fulfilment of the pledge of the Allies and the unshakable resolve of the Jewish people."

JAPAN'S GREETINGS

Under the above caption we published in ISRAEL'S MESSENGER of June 4, 1920, a special greeting sent to this journal by COUNT UCHIDA, Japan's Minister for Foreign Affairs, which was in reply to a letter addressed to him by the Editor of ISRAEL'S MESSENGER, on April 27, 1920. The following is a *facsimile* of the telegram referred to above, which was published in our issue of June 4, 1920:—

Under the caption "Asia to Asia," we wrote editorially on the above significant message, *inter allia*, as follows:—

Viscount Uchida asserts in plain language that he had been following the progress of Zionism with "keen interest." and that we are now fully entitled to "enjoy the well-earned reward." As Great Britain's Ally in the Far East, Japan's words of encouragement will sink deep into the soul of our rejuvenated Nation, and the message will be interpreted as an indication of Japan's goodwill and friendship towards the latter. The message of Asia to Asia is thrilling. It cements the bond of union and friendship between the two countries. We Jews will never forget that the cradle of our history and civilization had its origin in Asia and it is a happy augury of the times that Japan, a great Asiatic Power sees in the rebirth of the Jewish Nation an opportunity for extending its "hearty congratulations on the achievement of its two-thousand-year-old aspirations."

CHINA'S GOODWILL

In addition to Japan's goodwill towards the Jewish people, China was also in the forefront. A message from the late Dr. SUN YAT SEN was published, eulogising Jewish contributions to civilization and the desirability of the Jewish nation securing an honourable place in the comity of nations. A facsimile of this historic letter was published in our issue of July last year, and the original thereof was duly forwarded to the Librarian of the Hebrew University for preservation in the archives. Another message of congratulation from Dr. C. T. WANG, now Minister for Foreign Affairs to the National Government of the Chinese Republic, was published by us on the occasion of the San Remo Supreme Council's decision to appoint Great Britain as the Mandatory Power. Dr. WANG wrote to us thus:—

"I congratulate you very heartily for the splendid work you are doing for your people. It is only fair and just that the Holy Land should be the HOME of the Jewish people, for it was there where you first took root."

Commenting on the above, we stated editorially in our issue of the 4th June, 1920, as follows:—

"When such enlightened statesmen of the world recognise the validity of our claim on Palestine, there need not remain a shred of doubt regarding the future possibilities that await us in Ergs Yisrael. We have determined to shape our future policy and we shall falter neither to the right nor to the left in our efforts to reach that goal. We have the goodwill of the

[*Continued on page 14*]

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MR N B EZRA EDITOR ISRAELS MESSENGER 52 AVENUE ROAD SHANGHAI

ACCEPT MY HEARTY CONGRATULATIONS ON THE ACHIEVEMENT OF YOUR TWO THOUSAND YEAR OLD ASPIRATIONS HAVE FOLLOWED WITH KEEN INTEREST THE PROGRESS OF YOUR MOVEMENT FOR WHICH YOU NOW ENJOY THE WELLEARNED REWARD VISCOUNT YASUYA UCHIDA THE GAIMUSHO TOKYO

GOVT.

☞ No enquiry respecting this Telegram can be attended to without the production of this Paper.

A WORD OF COUNSEL: By LOUIS D. BRANDEIS

[Associate Justice U. S. Supreme Court, Honorary President Zionist Organisation of America]

[Reprinted from ISRAEL'S MESSENGER of 7th April, 1920]

The rebirth of the Jewish nation is now a material reality. The Allies unanimously have endorsed the British declaration that in Palestine shall be laid the foundation for a Jewish Commonwealth. The proposition that Great Britain shall assume the mandatory of the Holy Land is heartily approved by the masses of Jews the world over, who regard with gratitude and trust this traditional friend to the Jewish people. Thus, at the threshold of actuality stands the Zionist aim; the establishment in Palestine of a legally-secured home for such Jews as choose to go and remain there and for their descendants, where they may live together a Jewish life, where they may expect ultimately to constitute the majority of the population and may look forward to what we should call home rule.

"THE REBIRTH OF THE JEWISH NATION"

Ten years ago, on the 7th April, 1920, *we published a specially written article from the American Zionist leader,* JUSTICE LOUIS BRANDEIS *for this journal, which we consider quite appropriate for reproduction in this issue. Ten years ago, the Zionist outlook was quite clear and transparent to the naked eye. There was no scepticism about the* BALFOUR *Declaration, and its implication.* JUSTICE BRANDEIS *who has recently re-joined the Zionist movement with an assurance to take an active part in it, was not less outspoken ten years ago, when he expressly referred to "the rebirth of the Jewish nation." He even assured the readers of* ISRAEL'S MESSENGER *that "The Allies unanimously had endorsed the British declaration that in Palestine shall be laid the foundation for a Jewish Commonwealth." Here we find a responsible statement which dare not be challenged by any serious person. How in the face of this irrefutable testimony can The American Hebrew revile and accuse the Zionists for giving "incorrect and unfounded interpretation of the* BALFOUR *Declaration" is incomprehensible to us. We believe we are entitled to protest strongly against the tendency of the anti or pseudo-Zionist press for misleading their readers anent a matter of vital importance to World Jewry. In reproducing the special message which* JUSTICE BRANDEIS *wrote for* ISAREL'S MESSENGER *ten years ago, we believe we are nailing the lie so energetically propagated by the Rev.* DR. ISAAC LANDMAN *and his cohorts, regarding the real intent and purpose of the Zionist movement as was originally intended and as was originally interpreted when the* BALFOUR *Pledge was given out to the world. It is interesting to note that when publishing* JUSTICE BRANDEIS' *stirring message to our readers in our issue of* April 7, 1920, *we had it prefaced thus:—*

The special message of JUSTICE BRANDEIS *to his co-religionists in the Orient will be read with keen and vivid interest by the readers of* ISRAEL'S MESSENGER. *To* JUSTICE BRANDEIS *is due the present unique position of the Zionist Organization of America, for he has contributed in no small measure to bring about a clearer understanding of the Jewish national aspirations. Rich and poor, high and low, distinguished and undistinguished listened to his sane and wise utterances which helped to clarify the position of the Zionists in their advocacy for a Jewish National Homeland in Palestine.* JUSTICE BRANDEIS *made it abundantly clear that a Zionist striving to help in the re-building of the Jewish Commonwealth does not conflict with the duties of his country to which he owes allegiance. As a matter of fact, the exalted position of the eminent jurist in the United States and his affiliation with the Zionist Movement has tended to re-assure the most rabid anti-Zionist in the United States that in advocating Zionism, he is working for the elevation of humanity and civilization in general. It is an open secret that* JUSTICE BRANDEIS *was a co-drafter of the famous* BALFOUR *Declaration and worked incessantly to bring about a better understanding of the Jewish National Movement. The eminent Judge is destined to play a leading role in the future establishment of the Jewish Commonwealth in Palestine, and all friends and well wishers alike must join together in extending to him that measure of support and loyalty to which he, as a leader in Israel, is justly entitled.*

By a generation of dauntless toil and selfsacrifice, our pioneer workers in Palestinee have succeeded in establishing these two fundamental propositions: First: That Palestine is fit for the modern Jew. Second: That the modern Jew is fit for Palestine. Viewing the Palestine of to-day with its bright promise of a people regenerated, one must needs be impressed by the conviction that all the toil and all the sacrifice of our Jewish Pilgrim Fathers has been abundantly worth while. They have built the foundation. It remains for us to build the superstructure. The fulfillment of our people's aspiration cannot fail of attainment if we are united and true to ourselves. But we must be united not only in spirit, but in action. To this end we must continue to organize.

Organize, in the first place, so that the world may have unmistakable proof of the extent and the intensity of our desire for liberty. Organize, in the second place, so that our resources may become known and be made available. But in mobilizing our forces it will not be for war. We need, not arms, but men; men with those qualities for which Jews should be peculiarly fitted by reason of their religion and life; men of courage, of high intelligence, of faith and public spirit, of indomitable will and ready self-sacrifice; men who both think and do; who will devote high abilities to shaping our course and to overcoming the many obstacles which from time to time arise. And we need many, many other men-officers, commissioned, and common soldiers in the cause of liberty —who will give of their efforts and resources, as occasion may demand, in unfailing and ever-strengthening, support of the measures which may be adopted. Organization, thorough and complete, can alone develop such leaders and the necessary support. Our people must be patient, as they are persevering. The rebirth of a people, the reconstruction of a nation, cannot be accomplished overnight. But of one thing we may be reasonably certain Palestine will be placed under the mandate of the British people. And the British people is heart and soul for a Jewish Palestine.

[*Continued from page 13*]

Powers behind us and the latest utterances of China's leading statesmen did us to take heart and courage in the herculean task that lies before us."

Ten years have passed since we wrote the above, and what is a decade in the life of a nation which has struggled for her liberty and independence for well-nigh two millenium? The present task to upbuild our ancient homeland will not be halted by any force on earth: it is our destiny to go forward and build. Human efforts may seek to undermine our activities, but they labour in vain who fail to see the Finger of God beneath the whole attempt. We have faith in our idealism, we have faith in our people to stand firm for their right and waver not to the right nor to the left, but go steadily forward to "build the wastes, raise up the former desolation, repair the waste cities, the desolations of many generations." Here is work for the whole of Jewry to support and uphold. The chance is ours to make New Judea once more a fruitful country and save it from stagnation. Without Jewish money, Jewish muscles and Jewish skill, Eres Yisrael will remain a desert and no one will ever think of saving it for civilization. We are to build a NATIONAL homeland, which includes a cultural homeland. One without the other is unthinkable. Jewry must begin to realise earnestly that her future is at stake in the national problem which besets us to-day, and no stone must be left unturned to assure the whole world that we are serious in our determination to end our homelessness and to revive our nationhood in the land on which KING DAVID trod and ISAIAH uttered his fiery message expressing his undying hope for Judea Redeemed!

THINGS YOU KNOW BEST ABOUT YOURSELF

You know better than anybody else your own character, your own likes and dislikes, your own merits and defects. And you are also the best judge of your own physical condition.

If you lack flesh and weight, if you are pale, get easily tired by mental or physical exertion, have pains in the back, lack spirit and appetite, feel timid, depressed, and unable to grapple with the work of your daily life, you should know that your blood needs immediate attention, for it is only through your blood that your system can be revitalized and your health and strength renewed.

Knowing this, do not delay. Do not wait until your condition gets worse and you become really ill, but begin the right treatment at once, treatment with Dr. Williams' Pink Pills, he world-famous blood and nerve tonic, which has restored innumerable weak ailing men and women like you during the past forty years to robust vigour and the full joy of living.

Your chemist can supply Dr. Williams' Pink Pills, price $1.50 per bottle, $8 for six bottles.

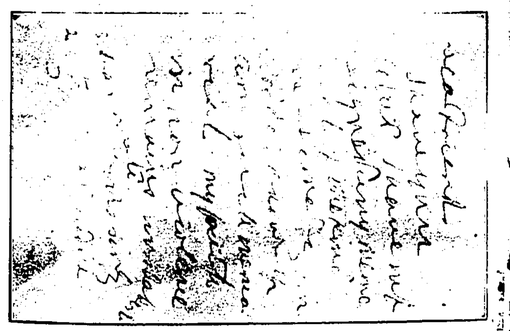
MAHATHMA GANDHI ISSUES A DENIAL

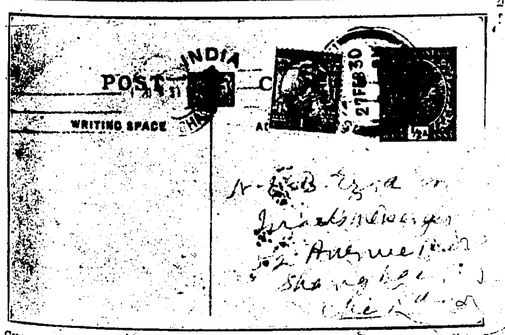
AN ARAB CANARD FINALLY DISPOSED OF—POST CARD OF GANDHI FORWARDED BY US TO THE HEBREW UNIVERSITY IN JERUSALEM.

We are in receipt of a reply from MAHATHMA GANDHI, the noted Indian Nationalist leader. He writes us a post-card (as will be seen from a facsimile thereof below) saying characteristically in a few words that he had never forwarded the alleged memorial which was attributed to him, since his belief in non-violence had been unshaken. Our readers will recall that in October last, the Arab Press in the Near East, had broadcast a news item purporting to emanate from Delhi, according to which GANDHI had written to the Viceroy of India offering to mobilise 20,000 Hindus, in order to proceed to Jerusalem to protect the sacred shrines of the Arabs against alleged Jewish aggression. Although no sensible person with a modicum of commonsense would believe such a "yarn" attributed to a leader whose passion in life is to remain an exponent of non-violence, rather than adopt murder as a political weapon, which the Arabs hold as essential for their success against their Jewish neighbours, we have, nevertheless, written to GANDHI direct on the subject, and asked him to disillusion us, one way or the other. Our open letter to him was published in *The China Press* of the 17th November last, the *Indian Daily Mail*, Bombay, of December 29, and ISRAEL'S MESSENGER of December 6. In the meanwhile, we received re-assuring letters from some well-known Hindu leaders, SIR ARUL



MAHATHMA GANDHI





CHANDRA CHATTERJEE, High Commission for India, London, JAWAHARLAL NEHRU, President of the All-India National Congress, Allahabad, Mr. AMRITLAL D. SHETH, Ranpur, and Sir HARI SINGH GHUR, all expressing astonishment that GANDHI could be accused of such a serious departure. We wonder if the Arab Press will have the courage to correct the misleading report published by them in face of a categorical denial by GANDHI himself. We make a pointed request to Mr. I. D. ELLISA Editor of the *Falastin*, an Arab propaganda weekly published in English in Jaffa (Land of Israel) and hope he and his colleagues will see the futility of scattering seeds of passion amongst their readers when the mission of the Press is to stand wholly for disseminating truth and creating friendly relations among men of different creeds. As far as we are concerned, we are satisfied that we have succeeded in killing the germ which was manufactured by the fiction factory of Arab propagandists in order to inflame the illiterate masses throughout the East against the Jews. To our mind, GANDHI, the noted Indian Nationalist leader, stands before us as a pillar of real Islam, while those who profess Islam are the very negation of the principles of that religion. In spite of the bad feeling that has been engendered against us by the Arab propagandists, we still cling to the hope that the day will come when Israel and Ishmael will live together in New Judea securely, with none to make them afraid. Meanwhile, we have forwarded the post-card sent us by GANDHI to the Hebrew University in Jerusalem, with a request to have it filed in the archives as a precious document for posterity to understand how the name of a great Indian Nationalist leader, was used by our opponents in order to inflame the gullible populace against the defenceless and innocent Jews, who went to the land of their forefathers to live there "as by right and not on sufferance."

NOTES FROM SINGAPORE

Mr. and Mrs. S. I. SAUL sail for Europe

Mr. and Mrs. S. I. SAUL and their two daughters HANNAH and SYLVIA left Singapore for Europe on the 7th ultimo, on vacation, and they will be meeting their son in London after an interval of 4½ years.

Mr. SAUL who has had fifteen years service with the Government of India prior to his transfer to Singapore in 1921, held the



MRS. S. I. SAUL.



MR. S. I. SAUL.

position of Personal Assistant to His Excellency LORD HARDING, Viceroy of India during the first two years of the Great War, and is at present Official Council Reporter in The Straits Settlements and The Federated Malay States.

Mrs. SAUL is a daughter of the late Mr. and Mrs. RAPHAEL SASSOON of Singapore, both very old residents of the Colony. Mrs. Saul like her late mother is very charitably disposed. Her son ISAAC who is studying at Perse School, Cambridge has been distinguishing himself in Classics and last July at the age of 16, passed his school Certificate Examination with distinction in Greek and Latin. He is at present continuing his studies with a view to entering Oxford University in due course.

Mr. and Mrs. SAUL intend to spend their ten months' vacation in visiting the principal cities of Europe.

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"A CITY TO BE GREAT MUST HAVE JEWS"

ROMANTIC CAREER OF THE HOUSE OF SHAININ.—REMARKABLE GROWTH AND EXPANSION WITHIN A DECADE.—HOPES AND PROSPECTS OF THE FUTURE.—MR. AND MRS. B. SHAININ PLANNING TO LEAVE SHANGHAI IN JULY NEXT.

The role which the Jews played in the development of China's trade and commerce will yet have to be told one day. It is unique in every respect. Shanghai is the principal treaty port in China



I. Shainin & Co.'s Staff—Canton.

where foreigners have the unique advantage of importing and exporting goods and trading with their Chinese neighbours. It is astonishing to see to what extent Jewish merchants have succeeded in building up connections abroad and stimulating brisk business with China. Both in import and export lines Jewish firms have excelled their neighbours, and contributed much in bringing China's vast trade to the front. In banking, in finance, in real estates, in stocks, etc., much has been done to promote the prosperity of the country in order to ensure that measure of success for which China is famous to-day. China has gained much by inviting foreigners to her shores: the prosperity of the country has grown by leaps and bounds and future prospects are exceedingly bright. We are glad to say that with the possible cessation of hostilities in China, a great boom is anticipated, and in this the Jewish firms are prepared to play a great role in order to build up a reputation for the country which may likely to eclipse all past records. An author and a publicist, Mr. WILLIAM BOLITHO tells us in a recent contribution in *The Indiana Jewish Chronicle*, "a city to be great must have Jews," and in this estimate we agree with him. Spain's eclipse in the world's mart consequent upon the expulsion of her Jewish subjects over four centuries ago, is a case in point. It is a fact that wherever Jews have gone, there went with them an ambition to work for the prosperity of the country which gave them shelter and security. Our object in this article is to place before our readers the activities of a local well-known firm in the export and import business in China. There is a romantic story in the life of any business organization that has profited from buffeting the storms of two decades of expansion. The history of I. Shainin and Co. in its essence might be the story of any other firm building on a solid foundation.

UNIQUE DEVELOPMENT SINCE 1907

During the far-off Russo-Japanese War Mr. I. Shainin was awarded contracts to supply the Russian Army with provisions and other necessities. Visualizing the potentialities offered in this line, Mr. I. Shainin founded in Shanghai in 1907, the firm bearing his name to-day. Identifying itself with the wholesale and retail provision business, the firm has developed along the line of natural business growth, maintaining at present besides a wholesale department, three up-to-date stores catering to a select and discriminating trade. With the participation of Mr. I. Shainin's three sons, expansion became necessary and possible and an export department was organized in 1919. The next year, the first American office, established in San Francisco and pioneered by Mr. B. Shainin, became engaged in the importation of Chinese artwares. With the departure of Mr. B. Shainin in 1923 to



Corridor in the Main Courtyard—Peking.

organize and direct the purchasing facet of the business in China, the exploitation of the American market was ably maintained and developed by Mr. J. Shenson, who became at this date, actively interested in the firm.

THE VAST FIELD FOR CHINESE ARTWARES

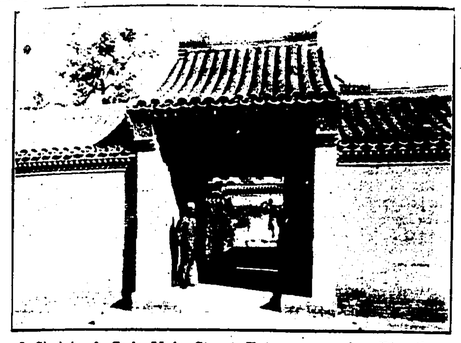
While Chinese artwares have more or less been consistently exported from China abroad, no attempt, if any, had, however, been made to commercialize the vast and seemingly inexhaustible supplies emanating from this country. Classified as "curios," these wares were disposed of as such and at prices within the reach only of the collectors and well-to-do. Realizing the vast field offered in the world markets, provided the skill of the Chinese craftsmen could be directed in channels productive of "objets d'art" at prices commensurate with the means of every home, no matter how humble, the energy and activity of Mr. B. Shainin consequently had for its objective the exportation of articles, which, combining utility with an Oriental motif, would aim at keeping the value of such Chinese art productions at prices suitable to every purse.



I. Shainin & Co.'s Showroom—San Francisco.

IN UNION LIES STRENGTH

Initial steps once having been embarked upon, the ground work covered, the inherited conservatism of the natives overcome, and their skill guided in the requisite channels, it was not long before with the



I. Shainin & Co.'s Main Street Entrance opening Directly into the courtyard—Peking.

able co-operation of his brothers Aron and Solomon Shainin, that the branching out to New York, to-day the head office of the firm, occupying the entire seventh floor of a skyscraper situated at 212 Fifth Avenue, became a necessity, thereby eloquently evidencing the measure of their achievements. With further expansions, agencies and various showrooms were established in the leading cities of America, the showrooms being in truth storehouses of veritable objets d'art et vertu and to-day the name of Shainin has become, in the United Sates, a synonym for Chinese Commercial Art Goods. While the activities of the firm have primarily been concentrated in the development of the American market for Chinese Artwares, other world market have on the other hand by no means been neglected. A correspondence carried on in seven foreign languages, amply exemplifies the ramifications of a business, which creates ever increasing outlets in the trade marts of the world. This, in outline, is the structure of the Shanghai organization to-day, evolving from one office in China, and one distributing office in San Francisco, to five purchasing offices in China, under competent foreign management, at Shanghai, Peking, Canton, Kintechen and Taiyuanfu, a firm's own representative in London, and the offices and agencies in America. The force behind this expansion, this building up of an organization which to-day is pre-eminent in its line, has been scrupulous merchandising, capable executive work, seconded by a personnel imbued with an enthusiastic *esprit de corps*.

Below are illustrations of the present I. Shainin & Co.'s Peking offices housed in what was once the home of a Manchu prince. The buildings and grounds are almost fairy-like in their beauty, and exceptional examples of fine Chinese architecture and landscape-gardening. Steeped in such an atmosphere of beauty and antiquity, it is not a surprise that the articles selected and assembled there for shipment bring with them a flavor of old China that is difficult to duplicate.

A MILLION DOLLAR CONCERN

A modest concern starting from the bottom rung of the ladder, making a turnover of a million dollar annually, is by no means an achievment of which the Shainins may not be happy and proud. To visit the large emporium of three storeys at No. 11 Chaofoong Road, which looks like a museum, and to see the various Showrooms where the brasswares, the cloisenwares, the soapstones, the jades, the embroideries, the curios, etc., are stored and exquisitely displayed, is a study in itself and an eye opener to many to realise what it means to preside over a business of this nature and to control its export from Shanghai. Each department has men of knowledge and skill of their own: every line is well under the control of workers who have been trained for it. Altogether it is a triumph for the firm in what it has accomplished within a little over a decade, and the prospects may be said to be pregnant with possibilities. Mr. B. Shainin is very optimistic of the future and foresees a big revival of trade in China. He is planning to leave Shanghai with his wife and children on the 18th July next, to assume charge of the New York office. Mr. and Mrs. Shainin are very popular members of our community and their decision to leave China for an indefinite stay in America, will be received with keen regret by a large circle of friends by whom they are held in high esteem and respect.



I. Shainin & Co.'s Staff—Peking.



I. Shainin & Co.'s Staff—Shanghai.

"THE BABYLONIAN BACKGROUND" [*An Editorial*

RABBI DR. SAMUEL DAICHES, of Jews' College, London, gave an instructive lecture on the above subject, under the auspices of the Union of Jewish Literary Societies. The chair was occupied by Mr. LAURIE MAGNUS, who only recently published a scholarly work entitled 'Jews in the Christian Era,' which we had an opportunity of reading through the kindness of the reviewer of a local daily publication. At this juncture, we may as well voice our satisfaction of the literary merits of the book, although at some future date, we would like revert back to the views projected by Mr. MAGNUS therein, on the subject whether Jews are a Nation or a religious community. It is a curous matter to find that the author has devoted a full Note to what seemed to him a burning question, in order that he should widely spread his views on the subject. After this short digression, we do not mind saying that we feel in jubilant mood at finding an exponent of the 'liberal' movement, presiding and placing himself *en rapport* with a gathering which had assembled to hear an eminent Orthodox leader speak. The CHAIRMAN in introducing Rabbi Dr. DAICHES, expressed pleasure at presiding at a lecture by the Union of Jewish Literary Societies, because at one period of his personal history, he was President of same. Only recently, news has come our way that Mr. MAGNUS was nominated to occupy a chair on the Council of Jews' College, an Orthodox institution, so that it is a matter for congratulation to take note of this change that is taking place in his outlook towards Orthodoxy the only expression of Torah-true Judaism.

YOUNG JUDEAN'S STUDY CIRCLE

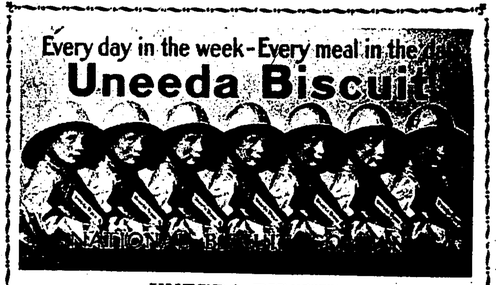
A meeting of the Young Judeans' Study Circle was convened on the 5th ultimo, at 12 Museum Road, when a lecture on "The Grandest Thing in the World" was delivered by Mr. EDWARD COHEN, Mr. JACOB L. FRIEND, presiding.



MR. EDWARD COHEN.

The lecturer covered a wide range of topics, such as character, home, school, business, self reliance, love, a good name, manners, friendship etc. and was greatly commended for his efforts. The step taken by the Young Judeans to inaugurate a series of lectures on Jewish topics are highly essential. Our young men should develop a taste for Jewish learning, otherwise the movement will not achieve an good result for those who are interested in the future of Judaism in China. We hope Mr. COHEN will confine his lectures in future to Jewish topics and draw his inspiration from the well of Jewish lore, and thereby enrich the poverty of knowledge that now exists amongst the Young Judeans.

The meeting concluded with a hearty vote of thanks to the lecturer and the Chair.



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OUR MODERN "EGYPTIANS." [*AN EDITORIAL.*

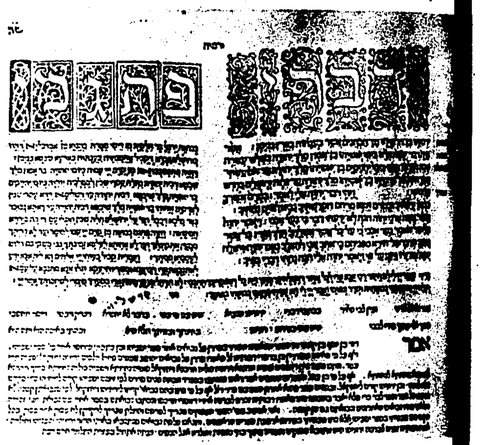
The Falastin, an Arab propaganda sheet issued in Jaffa (Land of Israel) makes the following startling statement, which we hope does not reflect the views of the followers of Islam. (Islam, by the way, means peace):—

"If Dr. Weizmann cannot tolerate a parliament till the Jews are in the majority, the Arabs will sacrifice everything to make this majority impossible".

Hark! This is but an echo of the Egyptians of old. Plotting to check the growth of the Jewish population, the ancient PHARAOH and his loyal subjects had schemed to drown every Jewish child in the Nile, in order "to make their majority (with applogies to the *Falastin*) impossible." The result was, as all the Biblical students know, that the Egyptians were drowned in the Red Sea and the Jews of old took possession of the very soil to which the gallant *Falastin* takes exception. History repeats itself. We warn the modern Egyptians, headed by Mr. I. D. ELISSA to beware of rashness and ask them to consult their holy Quran before sinking deep into their plots. The same fate which overtook the Egyptians of old will assuredly overtake the Arabs of our age. Beware O *Falastin!*

HEBREW ANTIQUITIES

Do you wish to preserve Hebrew Antiquities? I am sure you do. You cannot afford to buy them individually but I am giving you a chance to do so collectively. Every Nation maintains Museums supported by Governments. We have a National Museum and Library in Jerusalem upon Mount Scopus, which needs Hebrew Antiquities.



Will you help by your subscription of a few dollars, to make our National Museum rich and famous in its contents? Besides that you will help to renew an old custom to pilgrimage to Jerusalem upon every Holyday. If you cannot go yourself, send your representative in the form of a Hebrew Bible published by Dandel Bonber at Venis, Italy.

We are giving you a chance to buy tickets of our Lottery; whoever wins the book we shall send it in his name to the National Library in Jerusalem.

We thank you in advance and wish you a happy and pleasant celebration of the Passover Festival. With Zion's greetings.

J. ALTSHULER.

JEWISH ARBOR DAY IN SHANGHAI

Hamisha Asar b'Shabat was celebrated with great enthusiasm on the 13th February last, at a meeting convened at 58 Ward Road, under the auspices of the local Zionist Association, "Kadimah."

Mr. I. L. HASSER who presided referred to the significance of the occasion and invited all those present to contribute for trees. A good response was given and a good sum collected.

Mr. E. HIRSCH, the Hon. Secretary of the "Kadimah" was the principal speaker, and delivered the following address:—

"The irresistible force of a custom has brought us together to-night. It is an ancient custom which harks back thousands of years to the time when, the Jewish people were living on their own land, close to nature and responsive to its moods, and changes and seasons. To-day according to our calendar the 15th day of Shebat, it is called Rosh Hashana Loilanot, i.e. the New Year of the trees, it is their holiday; fate sits in judgment over them at this period of the year. To our people who are far away from nature and its marvels, and who are unconscious of the great and complicated life that is taking place in the world of trees, bushes and flowers; to our city people such a holiday may seem queer and strange; trees to us are as dead and devoid of the land, cultivating it, being nourished by it, planting seedlings and tending them as a mother tends her nursling, to them the world of growth is a world of wonder and animation, they wax with joy seeing the tree coming to life again after the severe winter and their heart gladdens when they see the slumbering buds awakenning at the sweet kisses of the sun with pure and smiling flowers. They are waiting expectantly and with trembling heart for the signs of life, to appear on the sleeping trees and dormant bushes, the people of the land know very well the day set aside by nature for that purpose, that day is the turning day for the growing world, fate decides which shall come to life and which shall not come to life, which shall prosper and which shall sleep its eternal sleep and be doomed to decay and rot.

"The first day of the spring is a veritable New Year for the trees and bushes and a day of rejoicing for the people of the soil seeing trees reviving one by one and be assured thereby of their generous offerings. It is hardly believable now that we Jews ever have been a people of the soil, a people close to nature and that our life, hopes, expectations, imaginations have ever been connected in any way with the mother earth, but unlikely, as it may be, I must say we have been such a people and quite a devoted people to nature and its marvels. Our prayer, our sacred books, the Talmud, contain many allusions and laws and customs showing how deep in our heart and mind was dear mother earth and her adoring children as trees, flowers and bushes, and this very holiday, Hamisha Asar Beshbat, Rosh

[*Continued on page 21*]

CORRESPONDENCE

GREETINGS FROM RABBI JACOB RADIN

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I thank you very kindly for mailing me your instructive magazine. My congregation has been reading your monthly publication ever since the Hon. NATHAN STRAUS, who you already know is a resident of our town, recommended, lauded, and supplied us with copies of it. I enjoy your rebuke to the anti-Zionists. Would that we American Jews had a publication as fearless and as outspoken as ISRAEL'S MESSENGER—not as a monthly but at least as a weekly publication. Thanking you again, I beg to remain, very truly yours,

JACOB RADIN.

MAMARONECK, N.Y. Feb. 14, 1930. *Halstead Avenue*. HEBREW INSTITUTE of MAMARONECK.

FROM DR. JULIUS J. PRICE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Your real work in behalf of Eres Yisrael and your motivating and sincere endeavour for the cause of Israel is a desideratum even in these days when the so-called ideals of the brotherhood of man is being expounded by "our goyishe friends" in a so-called Jewish appraisement. With kindest personal regards and wishing you continued success in your noble undertaking. —Cordially yours,

JULIUS J. PRICE.

NEW YORK, Feb. 6, 1930. 1571 *Sheridan Ave.*

BRITISH CONSTABLES IN NEW JUDEA

Editor, ISRAEL'S MESSENGER.

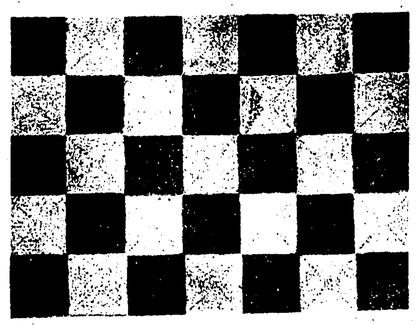
DEAR SIR,—The duty of the new Palestine police should be similar to that of England. The public security is as necessary in Palestine as in any other country. The last disturbances affected the whole world; and the impression was and the truth is, that the Palestine force is inofficient, and not as well organized as the European police forces. There were many cases of disorder in addition to the big recent disturbance, yet the assailants, the robbers and the murderers could not be arrested and are still unpunished to this day; because the native policemen were not interested in maintaining order and arresting the criminals. The weakness has considerably encouraged the assailants to carry on their odious job. It is interesting to note that some of these intriguers and agitators have recently been arrested by the British constables only. In England as in France, if a man committs robbery, or murder, or any minor offence is, as a rule arrested within 24 hours. This shows the efficiency, and knowledge of the European constable. It is very interesting to see their efficiency in different waps and how they succeed in taking measures before any outbreak of any sort. It is well understood that in England the British Constables are well organized and well trained in Police life. I do not see why such order and efficiency cannot be installed here. I regret to say that since the British Administration, we have not had a well organized police system. Until now no oee has interested himself in our public security. The authorities are content with the native Police, of which the majority are not educated enough to sign even their name. By organizing, as suggested in my previous letter, "British Constables," we can hope that permanent security will be maintained over Palestine. Only then do I believe will there be peace and safety and no one will complain, or be able to say that the constables are bribed or showing partiality. This measure, or proposal if taken into consideration and executed will no doubt bring about the proper spirit in Palestine. The world will surely recognize this step as a means for peace, and then it will be said that the Palestine Police force is the best in the Near East. Many commissions will come to study the new reforms. This will also bring prosperity to the land. The duty of the Constable I believe must be as in other big cities. In every city or town there are many streets, or quarters where a policeman is on special duty to patrol the section; in order that passers-by may not loiter for mischievous purposes. No doubt, that in every quarter, as Jerusulem for instance, or Talpioth, Moker-chaim, Bukharian quarter, Beth-Hakerem and Gibath-Shaul, there should be a police station. Similar attention should be given to Haifa, Jaffa, Gaza, Nablus, Hebron, Nazareth and Safed. I am certain that if these proposals be carried into effect, that peace and security will reign throughout Eres Yisrael.

E. H. BENNAHUM

JERUSALEM, 24th February 1930.

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VISCOUNT CECIL RE-AFFIRMS FAITH IN ZIONISM

British responsibilities in Palestine have naturally come much under discussion since the outbreaks of violence which took place there last August said Viscount Cecil of Chelwood in a recent interview. Arguments have inevitably centred chiefly upon the undertakings in respect of the Jewish National Home, which obviously introduces a special problem of an unfamiliar kind into the more ordinary problems which British administrators in an Eastern country are accustomed to cope with, and the British public is accustomed to hear about.

Englishmen, inside and outside Government offices, are suspicious of the unknown, and sometimes quicker to proclaim their suspicions than to inform themselves about the thing suspected. The discussions will, therefore, be all to the good if they led to a



VISCOUNT CECIL OF CHELWOOD.

clearer understanding of our specific duties as Mandatory Power in Palestine, and the sources from which we derive our authority. A good deal of confused thinking on these essential points is, I believe, due to the natural tendency to consider British policy in Palestine from a purely national angle. This no longer corresponds to the facts of the situation, whatever that may have been before the issue of the Mandate of the League of Nations. By virtue of that document the decision to establish in Palestine a national home for the Jewish people, which rested originally on a British promise of co-operation with the Zionists, was put on the basis of an international pledge. For this pledge Great Britain, as the mandatory power, became the trustee. One effect of this development has been to put our right to control the destinies of Palestine on a footing much firmer than the mere right of conquest. From the Jewish point of view their moral security for the National Home is immensely strengthened. It has behind it the considered support of the League of Nations, and we may add, of the United States, who were deeply interested in this particular mandate (largely on account of its provisions regarding the Holy Places), and approved it by resolution of Senate and Congress in 1922. To those who, like myself, have from the first been convinced believers that the policy outlined in the "Balfour Declaration" of 1917 was both right and practicable, this development is profoundly satisfactory. The mere fact of the accountability of British administration to the League of Nations may not in itself do much to lessen the difficulties of government. The text of the Mandate which we administer is, however, capable of doing something in this direction, and it is possible that the value of the very definite guidance that it gives has not yet been fully appreciated, even by those whose business it is to carry it out. In any case, it certainly repays careful study by everyone interested in the future of Palestine.

This Mandate has features that make it unlike any of the others which have a common origin in Article 21 of the Covenant of the League. Apart from the special provisions about the guardianship of the Holy Places, the clauses that refer to the Jewish immigration and colonization are the distinguishing feature of the Palestine document. Without undue metaphor it may be described as a Deed of Trust for the Jewish National Home. Arab rights are safeguarded effectively, in a context which emphasizes the fact that they are subordinate, but in no way antagonistic, to the progressive fulfilment of the main purpose of the Mandate. Therefore the text must be considered as a single whole. To treat it as a set of directions for a kind of administrative tight-rope walking between the Scylia of injustice to the Arabs and Charybdis of faith-breaking with the Jews, would be to misinterpret it in spirit and in letter, and be the surest way to fall into both dangers, and to perpetuate the disquiet which has recently caused so deplorable a setback. I do not suggest that this mistake has been made. The task of the Mandatory Power is, however, a difficult one. The economic, social and political problems raised by the Jewish immigration are new even in the varied history of colonization.

The introduction of an immigrant population on a high level of civilization into the midst of an extremely backward community is a delicate operation. Firmness as well as tact is needed to carry it through, especially after a crisis such as Palestine is emerging from at the present moment. We need not wait for the report of the commission to feel certain that improvement in relations between the races in Palestine depends upon a general conviction that the upbuilding of the National Home will not be allowed to suffer interruption by agitators. Therefore it is possible that the time is ripe for a re-affirmation of the policy defined in the Mandate. In that event a note of hope and confidence in the future might well be sounded at the same time. Even although the vision and initiative shown by the British Government in the first instance have been merged in the wider recognition of the claim of the Jews to achieve their age-long aspiration, the British people may still take a peculiar pride in the enterprise to which they were the first to hold out a helping hand. For a partnership in the re-constitution of the Jewish nation on the soil of the Land of Promise is surely worthy of the traditions of a great colonizing Empire."

M. AIME PALLIERE AT TEMPLE EMANU-EL, SAN FRANCISCO

M. Aime Palliere and his "Voice," Rabbi Jacob Rudin, have come and gone. To say that the 'Frisco community has been stirred to the very depths of its being is to phrase it mildly. M. Palliere spoke to three gatherings. Each address was greeted with rapt attention and reverence, and the words uttered by M. Palliere impressed themselves unforgettably upon the memory of his hearers.

M. Palliere gave the entire address in English at the B'nai B'rith Luncheon, dwelling upon the three major elements necessary for the Jewish Revival, namely, Saphah (Language); Torah or Religious Culture, and Eres or the Land of Israel. In the afternoon, he stressed the fact that Israel is not a "small church, but an historical reality." He thinks of Judaism not as a set of dogmas but as the faith of an eternal people. It is not surprising to learn that M. Palliere is a Zionist who regards the survival of the Jewish people as the prerequisite for the perpetuation of the Jewish message. In his memorable discourse in the Temple, M. Palliere spoke of Judaism as a labor of love yet uncompleted and unfinished. He had told of the remark made by a little girl who found a copy of Edmond Fleg's "Why I Am a Jew." "What a strange title!" she said to her father. "It is just as if some one had asked me why I am your daughter." M. Palliere told of the painter who entrusted the completion of his great canvas to his favorite pupil. "But, master," said the disciple, "I have not power to continue your work." When, however, he brought the finished canvas to his teacher a few days later, the old man looked upon it and said: "You, you, my son, have created the masterpiece." The name of the disciple was Leonardo da Vinci.

M. Palliere appealed to Jews to do something in their own life as individuals for Judaism, as members of the Temple and community, and as adherents of the whole people. "If you do something on behalf of Judaism it will be not only for your own sake, for the enrichment of the Jewish name, but also for all humanity." Joseph Gumbiner, writing in the "Hebrew Union College Monthly," quotes M. Palliere as saying that the chief value of Jewish ceremonies and the benefit of Jewish groups, such as Zionists, of all classifications, anti-Zionists, Progressives, Conservatives and Orthodox, is that all these forces combined to preserve Judaism in the face of disintegrating influences. "He compared this process to the way in which a precious perfume is contained in a vase. So long as the vase is intact, the perfume with all its fragrance is kept safely sealed. However, should the vase be shattered, the perfume spills, evaporates and is no more. It lingers on only as the sweet memory of vanished loveliness. Our perfume is the essence of Judaism which can be preserved only by sealing it up in the vase of Jewish ceremonialism and Jewish organization. Such organization and ceremonialism keeps intact for us, in the midst of hostile environment, our most precious possession—Judaism."

The emotions awakened by M. Palliere's address made us conscious of the eternality of the Jewish mission to mankind. Tears were in many eyes as they heard him speak, through the eloquent lips of his friend and companion, Rabbi Rudin. Trivial and mundane concerns vanished in the magic of his utterance. The transient and ephemeral themes of the usual public address seemed not to exist in the presence of the majesty and sublimity of M. Palliere's thoughts. Wednesday, December 11th, will be recalled for a long time to come as a day of enduring inspiration. We are stronger in our loyalty, wiser in our perceptions, and more ardent in our communion with the immortal teachings of Israel, because M. Palliere has voiced them anew for us.

To Rabbi Stephen S. Wise, the Free Synagogue and the Jewish Institute of Religion, American Jewry is under a debt of gratitude for their invitation to M. Palliere to visit American Jewish communities in the name of the Jewish Renaissance. No event in recent years has brought so exalted a mood into American Israel as the presence of the illustrious author of "The Unknown Sanctuary."—*Temple Emanu-El Chronicle.*

SOCIAL AND PERSONAL



Mr. S. KRIGER

Mr. S. KRIGER was educated in the United States, returning to Manchuria in 1919. He joined the Russo-Asiatic Bank as a junior accountant and rapidly rose to the position of Chief Accountant. Subsequently this young man was appointed Chief Travelling Inspector for Manchuria. In 1926 Mr. KRIGER was delegated by the Bank to take charge of the Societe Anonyme des Moulins du Soungari—which is the largest flour milling concern in Manchuria. Following the announcement of the Russo-Asiatic liquidation the Chinese Government appointed Mr. KRIGER as their representative at the mills.

Mr. HENRY SOMEKH sailed for Cairo last month where he hopes to make an indefinite stay.

Mrs. L. BLUM left for Paris with her children on a holiday tour last month. She was accompanied to Hongkong by Mr. BLUM who returned to Shanghai last week.

Mr. and Mrs. I. SHAININ who left for the Untied States three years ago, are returning to Shanghai in June next for a short stay here.

A quiet wedding was celebrated on the 16th ultimo, the contracting parties being Mrs. MOZELLE GOLDENBERG LEVY and Mr. MEYER E. SOLOMON son of Mr. and Mrs. E. SOLOMON. Mr. A. LANDAU officiated.

Dr. and Mrs. ALEXANDER RENNER were honoured with a visit by Dr. A. SIMONYI SAMADAM, former Premier of Hungary, who arrived here last month. The latter was a guest of honour of Dr. RENNER at the Majestic Hotel.

Mr. and Mrs. N. S. LEVY tender their sincere thanks to all friends for the many expressions of sympathy received, and for the floral tributes sent in connection with their recent bereavement.

Mrs. J. M. JOSEPH and her little daughter are leaving Shanghai for Canada and America on the Empress liner on the 18th proximo.

In the obituary notice of the late Mr. J. M. JOSEPH in our last issue, we were in error in saying that the deceased had joined the Shanghai Stock Exchange recently, when it was amalgamated with the Sharebrokers' Association. The late Mr. JOSEPH left the latter in 1914, and joined the Exchange of which he was a member until he had passed away.

Hazan ELIAHOO ISAAC of the Ohel-Rachel Synagogue, who left for Eres Yisrael in May last year, is returning to Shanghai next month, contrary to expectation. He will celebrate the Passover festival in Singapore and will return to Shanghai immediately after the holydays.

Mr. C. S. GUBBAY having spent a vacation in Hongkong returned to Shanghai last month.



DR. HERBERT ADAMS GIBBONS,

who opened the Purim Ball on the 19th ultimo, at the Majestic Hotel and delivered a stirring address. Dr. GIBBONS expects to leave Shanghai in the early part of next month on an important mission to Palestine, Egypt and Turkey. Our interview with Dr. GIBBONS published in our last issue, created a fine impression for the latter by our readers and his presence at the Purim Ball has attracted much attention. Dr. GIBBONS has kindly sent us an artistic programme of the one hundredth anniversary of the Baltimore Hebrew Congregation, which was sent him by the Rev. Dr. MORRIS S. LAZARON, Rabbi of the latter. It is beautifully illustrated and may be well preserved as a souvenir of the historic occasion.

Mr. and Mrs. Wm. KATZ returned to Shanghai last month from their eight months' tour in America, Europe and Eres Yisrael. The visit to the latter country in January last, had been greatly enjoyed and Mr. KATZ is quite optimistic of its future and assures us that the spirit of the halussim over there is as buoyant as ever. Normal conditions have been restored and the feeling is high, says Mr. KATZ, that come what may, there will be no relaxation in upbuilding the Jewish homeland and increasing the numerical strength of the Jewish population.

Bayswater Synagogue, Chichester-place, London, was the scene of the marriage of Mr. JULIAN SALMON, second son of Major ISIDORE-SALMON, C.B.E., D.L., J.P., M.P., and of Mrs. SALMON, of 51, Mountstreet, W., and Miss ANNE HANDELMAN, third daughter of the late Mr. JACOB HANDELMAN, and of Mrs. HANDELMAN, of 49, Cavendish-road, Brondesbury, formerly of Shanghai.

Mr. E. SALMON, HON. Treasurer of the Synagogue Ohel-Rachel, wishes to acknowledge with thanks the receipt of $10.00 contributed by Mr. and Mrs. M. J. MOSES in memory of YVONNE LEVY.

Mr. and Mrs. J. H. EZEKIEL have moved to 228 Seymour Road.

Sir VICTOR SASSOON, Bart., head of the firm of Messrs E. D. Sassoon and Co., Ltd., arrived this week from Bombay and expects to leave for England on the 4th proximo viat Canada on the Empress of Canada.

Mr. D. E. SASSOON has returned from Hongkong.

Mr. D. S. GUBBAY, a leader of the Hongkong Jewish community, was here last month.

Mr. and Mrs. S. B. COHEN have removed to 218 Seymour Road.

Prof. ERICH HOFFMAN of the University of Bonn, who is one of the foremost scientists of the age, was a visitor in Shanghai last month, and attended a tiffin gathering of physicians arranged in his honour by Dr. FREDERICK REISS, which was held at Marble Hall, the home of Sir ELLY KADOORIE.

Mr. VICTOR GENSBURGER sailed for San Francisco on the 21st ultimo, and expects to return with his wife after six months.

We regret to chronicle the death of Mr. EZRA S. NATHAN, which took place at the General Hospital on the 23rd ultimo, at the age of 45. The deceased was a resident of Shanghai for nearly three decades and was an accountant in the firm of Messrs. S. J. DAVID and Co. He was of a quiet and unasuming nature and greatly liked by all those who knew him. He is survived by his wife and four children, for whom deep sympathy is felt in their sad bereavement.

The honour of being the first foreigner in the history of China to be admitted to practice in Chinese courts went to Mr. F. J. SCHUHL, former United States Commissioner and Judge of Consular Court. In local leading circles Mr. SCHUHL is well-known having practised here for 12 years. He came to Shanghai 12 years ago from San Francisco, and within a short period established for himself a fine reputation amongst a wide circle of friends and clients.



MASTER LEO CHAIKO,

who left for San Francisco with his mother Mrs. BERTHA CHAIKO, on the 12th ultimo, per *Taiyo Maru*, to join his father Mr. ABO CHAIKO. YOUNG LEO is a grandson of Mr. and Mrs. ISAI I. MAREMANT, of Shanghai.

Mr. and Mrs. R. M. NOBLSTON and their daughter Miss LILY NOBLSTON sailed for London on the 24th ultimo, per *Rawalpindi*. They expect to visit Eres Yisrael on their return journey to Shanghai in November next.

Mr. GERO. KRISHEVSKY who was here as a Keren Hayesod delegate two years ago, has been appointed agent of the Imperial Chemical Industry in Beyrouth, Syria.

[*Continued from page 18*]

Hashana Loilanot, indicates our affiliation with nature; this day marks the beginning of the spring sason in Eres Yisrael, and though driven away from our land and removed from it for two thousand years, the lover for it and its season remained in our hearts; and, as of yore, we observe the holiday of the New Year of the trees. It is an ancient custom with us to eat on this day a little of the fruits of the land of which once we were the possessors, and send through our thoughts greetings to the growing trees there and inform them that our love for the land is not extinguished from our hearts, and that some day we shall be again the people of the soil, the people of the land, which we rendered sacred and dear to us by our sweat and blood.

The observance of Hamisha Asar Beshabat shows "Ki Od Am Israel Hai" that the Jewish Nation is alive and as long as our heart is filled with love for our land we shall have it and possess it again as in the days of yore."

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EDITORIAL NOTES & COMMENTS

THE JEWISH NATIONAL HOME

Advices are to hand that five hundred Jews left Poland for Eres Yisrael in the month of January. It is stated that a further batch of ten thousand are awaiting their turn for visas. Jews must be in earnest in their endeavour to increase their man-power in their homeland. This is the most serious problem that must be solved quickly; all the rest is secondary.

THE MISSION OF THE PRESS

The power of the press is incalculable. It is estimated to be more effective than the sword. It is a weapon the efficacy of which none can underrate. NAPOLEON, in his days stood awe-struck in the presence of this "weapon" and lauded its usefulness to the sky. "A journalist," he said, "is a grumbler, a consurer, a giver of advice, a regent of sovereigns, a tutor of nations. Four hostile newspapers are more to be feared than a thousand bayonets." Who can question this forceful utterance?

THE UTILITY OF THE PRESS

"Newspapers are the world's mirrors," we are told. They are greater treasures to the people than uncounted millions of gold. There are some who would like to restrict their influence. They express their dislike on the ground of the views which such journals propagate at the expense of news. A newspaper which enjoys some measure of popularity is the one which has no editorial page. It ceases to be a serious publication and becomes a bulletin or a time-server, coward and helpless to assert its courage and the right to express its views fearlessly. Such a type of journalism serves but a limited purpose. A paper worthy of its salt should not pursue a neutral policy. Happily, ISRAEL'S MESSENGER is not conducted in a spirit of neutrality. Its views are fearlessly expressed because it stands for Traditional Judaism and Jewish Nationalism, two important principles which stand *b'rumo shel olam*.

VIRTUE VERSUS VICE

"He who loveth virtue," says the Talmud, "is like the sun that shineth at noonday. He who followeth after vice is like the feeble uncertain light of a star in the distance." This counsel should serve a good purpose in our days. To practice virtue is the quintessence of Judaism. Judaism is a way of life. It shows which way lies the salvation of man while he is still able to practice all the virtues of which he is capable. Vice of any nature is wholly condemned. Many have fallen under her subtle ways—*rabbim halalim hipeela*—and have gone to their early graves with their mission in life unfulfilled. Virtue, on the other hand, exalts a man and prolongs his life on earth. It is the one redeeming element which makes life worth living.

SOME FOOD FOR THOUGHT

While some of our *ma yomru hagoyim* Jews counsel us to shun politics in our homeland and live at the mercy of our neighbours, three leading American Jews were appointed by PRESIDENT HOOVER to represent America abroad. GUGGENHEIM goes to Cuba as an Ambassador, RATSHESKY goes to Czechoslovakia as a Minister, and now our friend (a leading Zionist) HERMANN BERNSTEIN has been delegated to Albania. All these three Jewish-American ambassadors will no doubt fulfil their mission well and earn encomiums from every quarter. So far we did not hear one voice counselling these three leading Jews not to pin faith in politics and shun all honours bestowed upon them. Apparently, what is *wawee halal* for the American nation is *wawee haram* for the Jewish nation!

LARGE LEGACY FOR THE JEWISH HOMELAND

The Supreme Court of the Union of South Africa has given its decision that the £330,000|- legacy of the late MR. NATHAN of Natal, who willed this sum for Jewish Colonization in Palestine, is to be paid out to the Jewish Colonial Trust, the financial institution of the Zionist Organization, in fifty years. It is estimated that the amount will then reach the handsome total of £1,250,000|- which is likely to help the whole aspect of the Jewish national homeland, a great deal. What the situation may be fifty years hence it is not easy to foretell, but here is a large sum of which the Trust may well be able to draw upon as a security for an overdraft for present pressing work that lies ahead of us.

THEY WHO STAND BEHIND "ISRAEL'S MESSENGER"

The popularity of ISRAEL'S MESSENGER among our readers has been strikingly demonstrated to us since last year. We are more than satisfied that behind us stand the flower of world Jewry who are anxious to see our policy perpetuated and propagated to the utmost. We have on our subscription list to-day some of the leading



Jews abroad who actually pay for their copy, namely, NATHAN STRAUS (New York), LORD MELCHETT (London), Sir MANASSEH MEYER (Singapore) Sir DAVID EZRA (Calcutta), D. S. SASSOON (London), NATHAN LEVY (New York), EZRA NAVON (Antwerp), PERCY J. MARKS (Sydney). EMIL COHN (Brusselles), J. E. JOSEPH (Hongkong), S. S. SHEENA (Bagdad), MENAHEM MESSA (Aden), JULIAN FRANKEL. (Singapore), A. J. FREIMAN (Ottawa), E. J. NATHAN (Singapore), EZEKIEL MENASSEH (Penang), PERCY *P.* BAKER (London), JOSEPH ELIAS (Singapore), H. D. GRAND (Singapore) E. J. EZRA (Kobe).D. S. GUBBAY (Hongkong), L. FLINTER (Penang) etc. ISRAEL'S MESSENGER is singularly happy in its choice of friends abroad who help it to keep the flag flying with pride and dignity.

OUR QUEER POSITION

Karnenu for January publishes a full list of countries (63 in all) from which the Jewish National Fund receives contributions. To our surprise we find that Jews in Mesopotamia, Persia and Turkey have made no collections for the Fund in recent months, not a single *para* or *kirsh* being contributed for the cause. The reason for this is not far to seek. Enjoying the "protection" or suffrage of our brother ISHMAEL, remaining under his heel with no right for self-assertion, involves our people into disadvantages for which there can apparently be no redress of any kind. Let this be a lesson to those who counsel us to renounce all political rights in our ancient Fatherland and remain forever under the "protection" of our cousin ISHMAEL. Israel must wake up at once and realise that in political Zionism lies an essential force, potent in its outlook, drastic in its solution and wide in its embrace.

LINKING ERES YISRAEL WITH ERES NOCHRIYA

Karnenu, the official organ of the head office of the Jewish National Fund, Jerusalem, for January is a Purim number copiously illustrated depicting scenes of carnival life in our homeland, in which Jewish children are allowed to take an active part. The Jewish heart is thrilled with joy at the sight of this revival of Jewish culture in our ancient soil. *Karnenu* gives a fairly good glimpse of the new Jewish life pulsating in New Judea. The very air of it is saturated with Jewishness and that heart must be dead which cannot be moved at the activities displayed by the Jewish youths in Eres Yisrael. *Karnenu* is worth reading and passing on to friends. We welcome this publication to our sanctum and read it from cover to cover. Such a wholesome publication from our homeland to *hus l'ares* is an eye opener to many and should not fail to link the Jews more closely together to save their ancient soil from stagnation for future posterity. The Jewish National Fund deserves to be heartily congratulated upon its excellent monthly publication for the edification of its ten thousand workers in all parts of the world. *Karnenu* is a feast to the eye because it *Ya'ir Aienu!*

THE JEWS OF PENANG.

We cull the following item of news from our American exchanges, which makes interesting reading. Our co-religionists in Penang have the right to know what is being written about them abroad, so that perchance they may correct any statement made about them:—

A remarkably rich Jewish community, but without Jews, is the city of Penang, in British Malacca. This community now has only five Jews. The young generation left the city and the older generation has died out. The community now has a sum of thirty thousand dollars, but doesn't know what to do with the money since it doesn't need it. About a century ago, a Jewish woman from Bagdad, Azra by name, purchased on what was then the outskirts of Penang, a lot for a Jewish cemetery, for which she paid 150 dollars. The woman died in 1837. In time the city grew to such an extent that the Jewish cemetery found itself in the heart of the city. The municipal government bought a quarter of the cemetery for $16,000. That was 15 years ago. To-day the capital has grown to $30,000, and the five Jews—Russians and Arabic—don't know what to do with the money. The Jewish community of Penang isn't the only one in this part of the world that has vanished. The same fate has also come upon other Jewish communities of Britain India, like Qualalumpa, Ifa and others.

BULGARIAN SYMPATHY WITH ZIONISM

A Pro-Palestine Committee has been formed in Sofia upon the initiative of Dr. SAUL MEZAN, President of the Bulgarian Jewish Society for the League of Nations, Colonel TADGER, President of the Central Council of the Jews of Bulgaria, and M. GREGORY WASSILEF, Member of Parliament. The inaugural meeting was attended by many distinguished personalities of the Bulgarian capital, as well as by the leading Jewish representatives, including M. ALBERT ROMANO, President of the Bulgarian Zionist Federation, and Mr. ALI SIDI, the Bulgarian non-Zionist representative on the Council of the Jewish Agency. General NIKOPOROFF presided, and speeches were delivered by Dr. MEZAN and M. ALBERT ROMANO on the Jewish work of reconstruction in Palestine and the importance of securing the sympathetic co-operation of the non Jewish world. Mr. S. OMERCHEWSKI, ex-Minister of Education, and the Chairman strongly supported the proposal to form a Pro-Palestine Committee. The Chairman stated that the Prime Minister, as well as the Foreign and Finance Ministers, had intimated their cordial approval of the proposal. A provisional Committee, under the Chairmanship of General NIKOPOROFF, was appointed for the purpose of drawing up Statutes, and two sub-committees were appointed to deal with propaganda and finance.

OSAKA MAINICHI on the Jew in "ECONOMIC BATTLE"

The Osaka Mainichi in replying to our first letter in its edition of the 4th ultimo, which we reproduce elsewhere in this issue, makes a startling remark which we cannot pass unnoticed. In our desire to be brief we did not refer to it in the course of our last reply, which we publish elsewhere in this edition. Says *The Osaka Mainichi*:—

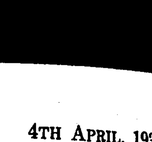
"The Arab is no match for the Jew in economic battle, so he resorts to physical battle in which the Jew has a bad reputation."

What a contradiction in terms, to be sure! Either the paragraph in question is mutilated, or our contemporary does not know whereof it speaks. We do not mind being credited with the fact that we excel the Arab in "economic battle" (do not our gallant Japanese neighbours excel their competitors in the world mart?), because we believe that Palestine needs to-day men with skill, muscles and money to lift it up from the stagnation and degradation into which it has sunk after many centuries of misrule and neglect, and these three requisites the Arabs are not in a position to give. The tacit recognition given the latter by our contemporary for resorting to "physical battle" is not creditable to any progressive nation; it is not a virtue of which one should or could be proud. The *non-violence* campaign conducted by that famous Hindu Nationalist—GANDHI—evokes the admiration of even his opponents who do not see eye to eye with him in his "war of disobedience." It is only the Arab who is boasting of his martial spirit, his sword, his bayonet and his "physical battle." What a contrast! And yet the *Osaka Mainichi* wants its intelligent readers to swallow a bitter pill when it tells them that in the "physical battle the Jew has a bad reputation!" How? Our glory does not lie in conducting a "physical battle," but as our Osaka contemporary tells us in "economic battle," which is quite a different thing. If we had earned "a bad (sic) reputation" in "economic battle," we can bear the slur for the moment, but to accuse us otherwise is certainly not playing the game!

JEWISH JOURNALISM IN AMERICA

The majority of the editors of our American exchanges are having good times, to be sure. Their work is being done *al mai m'nuhoth*, by a number of publicists who sell their contributions at so much per column, which appear simultaneously in every publication (barring few who are

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independent of outside help) on every Friday morning. DAVID SCHWARTZ writes two or three columns under the caption, "Scanning the Horizon," CHARLES H. JOSEPH, another prolific scribe on "Random Thoughts," Mr. BERNARD POSTAL has a department to his credit entitled "Jews in the News," Mr. MARTIN GOLDE supplies "Gossip and News of Jewish Personalities," Mr. MILTON M. SCHAYER, a prominent banker in Detroit, hammers every week upon the theme, "Things to Think About," and HENRY MONITOR on "Views and Reviews." In addition to these, we have the news of the week supplied by the powerful J. T. A. in tabloid forms and you have the entire issue of a publication well cooked by outsiders for presentation to the readers. We begin to wonder what the editors of such publications think of their position when they have to rely upon others to edit their paper. And yet we have not mentioned a few fournals who invite the graduates of the Cincinnati College to write one or two editorials every week. The *Jewish Canadian Review* shines a great deal in this respect. It had a succession of such editors in recent years. After BRICKNER came ISSERMAN, after ISSERMAN came MAURICE N. EISENDRATH, after A. B. C. came HARRY J. STERN, quite an imposing army of talents to fight for the principles of the Cincinnati brand of Judaism! The Orthodox rabbinate are, of course, conspicuous by their absence. Perhaps they are too busy in their *k'bee'ath* and find little or no time to enter the field. *The Jewish Forum* (a leading orthodox monthly) used to advertise the names of a strong Board of Editors, hailing from the orthodox wing. But all of them remained figure-heads and good for nothing. No wonder ISAAC ROSENGARTEN, the Editor had to withdraw their names and advertize himself as the sole proprietor and editor of the publication. Be that as it may, we consider it a pity that the progress of Jewish journalism should be halted by a group of writers who supply the same materials to all the publications which mean lack of original contributions with which every editor could have supplied to its reader. Perhaps our friend f.f.c. of *The Jewish Canadian Review* will be induced to give another shake to his colleagues, who are still inclined to sleep and bid fair to exceed the time allotted to our ancient brother HONI AM HAGEL of Talmudic period.

THE LATE MR. W. H. TAFT

The passing away of the Hon. Mr. WILLIAM HOWARD TAFT, 27th President of the United States at the age of 72, deprives the world of a great statesman whose brilliant record adds another immortal to the galaxy of the world's great men. Nations without adjectives will deplore his loss: he was one of those who may be called a creature of destiny. His mark left behind: his footprint upon the sand of of time was such, as will remain indelible. The late Mr. TAFT was a friend of the Jewish people whose cause he had espoused vigorously and supported any movement which aspired to ameliorate their lot in benighted countries and win for them liberty and independence. Mr. TAFT was a broadminded American and held liberal views about religion. On June 1st, 1909, while he was occupying the exalted position of the Chief Executive of his nation, he occupied a Jewish pulpit in Pittsburgh and delivered an address. In a letter to the late Rabbi J. L. LEVY from the White House under date of June 4, 1909, he expressed his appreciation for the great honour shown him and wrote, *inter alia*, as follows: "It was a real gratification to me to meet the great, intelligent audience that made up the congregation in your Temple last Saturday morning, and I shall always remember your cordial welcome." The late Mr. TAFT had remained in close touch with our people and cultivated their warm friendship. His was a unique career in the manifold activities to which he had devoted himself. He died in harness giving of his best to his people and country. ARISTOTLE laid down the principle that 'the end of labour is to gain leisure,' that leisure is seldom gained. It is all labour, and no end, till life's end. Such was the spirit in which the departed American leader had lived. He possessed a burning faith in the spirit of justice and in its ultimate triumph. It is that faith that moved him to champion all just causes and to uphold right and condemn wrong. His services to all the calls of justice include the invaluable support which he had given to the Jewish cause. He had earned for himself a high place in history, a name and a fame whose lustre will not be dimmed, and whose glory will grow in ages to come.

[*The foregoing tribute was published in* THE CHINA PRESS *and* THE SHANGHAI TIMES *of the 11th ultimo. A copy of the text was forwarded by us to Mr.* EDWIN S. CUNNINGHAM, *the U. S. Consul-General for Shanghai, with the suggestion that it should be forwarded to Mrs.* TAFT. *In acknowledging the receipt of our letter Mr.* CUNNINGHAM *wrote to us, thus:—"I shall be very pleased to comply with your request contained in your letter of March 11, 1930, and a copy of your letter will be forwarded to the State Department for the purpose indicated in your letter."*]

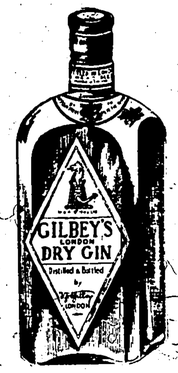
ARAB PROPAGANDISTS AT LARGE

Our Arab neighbours are learning new methods of "warfare." They are beginning to realise that they cannot improve matters by issuing "Bulls" with which to excommunicate the Jews, the BALFOUR Declaration and the Palestine Mandate. They realise further that they cannot improve their position by remaining backward any longer. They are now obsessed with their plan of flooding the gates of Europe and America with propagandists in order to lay their grievances before the Christian world and obstruct Zionist strivings in Eres Yisrael. Here and there they are gaining some ears but they are being routed on the spot by a force which is far superior in intellect to theirs. Some of these Arab delegates are very clever propagandists. They give free lectures under the auspices of the organization of Y. M. and W's Christian Associations, clubs and colleges. They reprint articles from American magazines which favour the Arab side. Several debates between Arab propagandists and Zionist advocates have taken place in America during the past few months, since the Arab outbreaks in New Judea (of which they are proud and refer to them with glee) in some of which the British side is also presented. In London, Mr. JAMAL HUSSEINI had held several meetings and was confronted by some superior forces from the Zionist camp. His string of lies and exaggerations were ruthlessly exposed by the latter, both at lecture halls and in the Press, which go a long way to inspire confidence in the nature of the work undertaken by the Zionists in their ancient Fatherland. It is indeed strange that after completely routing the adversaries, the Arab propagandists still repeat the old lies and prevarications against the Zionists and show no regard to truth. "Whose 'Home' is Palestine?" is a contribution made by one W. DEWOOD DAVID (presumably a Christian Arab hailing from Syria) in *The Christian Century* of October 23rd. 1929, containing a tissue of falsehoods and contradictions from beginning to end. To this a crushing rejoinder was given in the same journal in its issue of November 13, 1929, by JAMES WATERMAN WISE. We are pleased to see our people standing on the defensive everywhere which should not fail to win a final victory for us. The weapon which we use to silence our detractors may be relied upon to defeat our misguided opponents, who are certainly no match when confronted by superior forces led by experienced generals and officers from the Jewish "army and navy." We would advise our readers to procure the above two issues of the *Christian Century* and see for themselves the kind of "bullets" which the Zionists are using in defending their citadel in order to rout their neighbours.

REVIVING AN OLD CONTROVERSY

Thanks to Dr. MAGNES, some of our American exchanges have revived the old controversy on Zionism, instead of burying it forever. However, we do not stifle discussion but rather welcome any *mahaloketh l'shem shamayim*. We believe in adjusting our views, especially when they are divergent, and bringing

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them in harmony as a result of give and take. We are, therefore, not a wit sorry over the "revival" which should help us further to winnow the wheat from the chaff. Our anti-Zionists (they are comparatively very few in number) have mustered their forces and suddenly let loose their old rusty ammunitions and mildewed gun-powder. We shall stand in self-defence. We are told by a gentle critic that "the British Government has stated in no uncertain terms that neither the BALFOUR Declaration nor the Mandate contemplated a Judenstaat." This is one of the blank cartridges fired at us by one who should have known better the psychology of the Zionist ideology. We wonder what sort of bullet would be next in store for us! Probably a move to induce Great Britain to revise our ancient prayer-books, expunge all references to Zion as the homeland of Israel, the daily orison to *Sur Ya'Akob* to gather Israel from the four corners of the earth, and cause the *Shechinah* to return to Zion in mercy. Our *ma yomru hagoyim* Jews have done their worst. They no more take their cue from our Bible, our prophets and sages, but look to CHURCHILL and company to interpret their Judaism for them. This is indeed a setback—albeit of a small minority in our camp. Happily, this is not the first time in our history when some of our misguided people have shown strange aloofness from *k'lal Yisrael*. We shall outlive it and survive it bravely. We echo the words of CONFUCIUS, the Chinese sage and philosopher, "Our greatest glory is not in never failing, but in rising every time we fail."

Dr. I. LANDMAN AND THE ARAB CARRYING HIS CALF

The American Hebrew in its issue of January 17, 1930, calls upon the Zionists to state once more what they actually mean by "Jewish National Home," or the term "Zionism." It professes ignorance of both. We must not believe it, for there is something behind it. It is rather tantalizing at this late day to be asked such a question by a subtle contemporary in far-off U. S. A. However, the *American Hebrew* is a bit over-*hasseed* in this respect. We would like to remind the latter of the story once related by the late Dr. HERZL, of revered memory, of the Arab who killed a man because the latter asked him whither he was carrying his calf? An Arab who, like most of his countrymen, had a patient, even-tempered character, set out one morning from his village to the city, carrying a calf. As he was striding cheerfully along the road, a man met him and asked: "Where are you carrying your calf?" Our Arab answered "To the city, good friend, God be with you." He had not gone on for more than a few minutes, than a second one passed him and asked: "Whither are you carrying your calf?" Our Arab answered: "To the city, good friend, God be with you." Then, after a while, there came a third, a fourth, a fifth. The sight of the man with the calf provoked the same question in each one of them. And our Arab, being a patient fellow, always answered in a friendly tone: "To the city, good friend, God be with you." But patience is a substance which wears out. When our Arab had answered the same question fifteen or twenty times, it began to annoy him. His answer became shorter. "To the city, friend." And this too, he repeated a dozen times or so, and even this became too much for him. The next man that asked him he answered curtly: "To the city!" And his voice became steadily more unfriendly, till it actually became rude. The blood mounted to his head. He began to believe that people had entered into a conspiracy to make a fool of him. And when the ninetieth or hundredth man asked him: "Whither are you carrying your calf?" the Arab thought he saw upon the questioner's lips a faint smile of mockery, whereupon he put his calf down, caught the man by the throat and choked him to death. The Zionists, to quote HERZL's words, are somewhat in the same position of the Arab with his calf. They are forever asked the same question, "What is Zionism?" "What is a Jewish National Home?" No one should be impatient especially when Dr. ISAAC LANDMAN is perfectly sincere in his attempt to grasp the true significance of the Zionist mind and understand its psychology. We should not show weariness when replying to our critic. We must have JOB's patience and deal gently with such critics as Dr. LANDMAN and his cohorts. The term "Jewish National Home" implies that Jews have a right to go there and live there not as guests like an *oray yah*, but as the rightful owners of the country from which they were driven ruthlessly by the Roman Legions. The right to live in such a country pre-supposes the right to increase our man-power, the right to cultivate the soil, the right to be active and productive in culture and agriculture, art, science and what not. Jews who go to such a country have the right to gain sovereign rights over it and apply in course of time for membership in the family of nations. Such in brief is "Jewish National Home" or "Zionism" (call it what you like) and let us hope that our friend Dr. LANDMAN will no more be in doubt of the definition given him, but study further the movement and realise its significance for *kol Yisrael* and *kol ha olam*.

'MAGNES EXPLAINS'.

Under the above caption, our valued contemporary, *The American Jewish World*, of Minneapolis, contributes a leader, wherein it reviews Dr. MAGNES' pamphlet entitled 'Like All the Nations?' Our contemporary with a generous gesture frees the author of the onus of the charge that he had in any way advocated a repudiation of the BALFOUR Declaration, or the surrender of any of the privileges or rights it may offer the Jew." It is palpably evident that *The American Jewish World* has its own way of looking at things, and we should not feel surprised if it palmed off anything on its readers. We are not unjustified in accusing our contemporary of playing fast and loose with the question under consideration when upon turning to the pamphlet we read in Dr. MAGNES' own words that if he were guaranteed, 'Immigration; settlement on the land; and Hebrew life and culture' he would be prepared 'to yield the Jewish State, and the Jewish majority, and agree to a Legislative Assembly. . . .' In face of the above citation, no earnest reader will deny that Dr. MAGNES in one of his tantrums has renounced all political rights (as if he had the right to do so) for which Zionism has fought all along. The Chancellor of the Hebrew University has cleared at one fell swoop the BALFOUR Declaration which distinctly calls for a Jewish NATIONAL Home and not a cultural home. We are called upon to view such a high-handed rather than high-minded action as if it were aimed *pro bono publico*. How in the face of such a categorical statement uttered by Dr. MAGNES in earnest could our valued contemporary defend him from his erstwhile critics, surely explains to us that not much forethought and consideration were expended on the subject by the latter. Barring this divergence of opinion, we must somewhat congratulate *The American Jewish World* on its rare ability to defend a poor case by means of *pilpul* and show its readiness to make black look white and *vice versa*. We know that the tongue although in a recumbent position can be made to twist itself in whichever way we like. The cynic, however, seems to be right when he said that 'speech was given wherewith to disguise our thoughts."

LAND—THE KEY TO ERES YISRAEL

Very grave responsibility rests now upon Zionists in relation to the Keren Kayemeth. By mutual arrangement, the Jewish National Fund was excluded from the jurisdiction of the Jewish Agency. Although the non-Zionists in the Agency have acknowledged the principle underlying the land policy of the National Fund, the Agency has not accepted any commitment of a financial nature towards it, though title to the land which may be purchased by it will be vested in the National Fund. The opportunity and the obligation, have now risen for an intensification of effort for the Keren Kayemeth, so that it may not only stand firm, but also make progress. The time has come for Zionists to realize the relation of land to our whole work of upbuilding. If there is sufficient land, if the land is well chosen, if it is well distributed, if it is well used, the system and the life developing upon it will be sound. But if we lack land, or a sufficiency of it, or lack the right quality, or it is abused or made the object of speculation, then the Yishub will suffer evermore from the effects of our unpreparedness and our weakness. Just as the lack of a land reserve in Tel Abib led to overcrowding in that town, just as lack of rural land forced the fourth Aliyah into uneconomic land transactions and into urban pursuits, so the inadequacy of terrain may cripple the National Home. Colonel JOSIAH WEDGWOOD, an expert on land questions, has said that the land is the key of our problems in Eres Israel. But the key, as Mr. USSISHKIN commented on that remark, must be efficient. It is in our hands to make it so. Although the Jewish Agency as such is not financing the Jewish National Fund, we do not believe that non-Zionists will withhold their support from our official land acquiring institution. But it will be the task of Zionists to take the lead in strengthening the Keren Kayemeth. By showing their appreciation of its value they will command for it the respect of others. The occasions for aiding the National Fund are legion. Those family functions at which Jews foregather so frequently are obviously apt opportunities for "remembering the land." Whether by Golden Book inscription or a dunam donation, a box contribution or a stamp, the ways and means of raising fund for this popular object are too numerous to be listed. And it is on these occasions when the Jewish spirit prevails, whether in joy or sadness, whether to celebrate a personal, a communal or a national event, that the Jewish National Fund comes into its own. If Zionists failed in their present duty to the Keren Kayemeth they would stand condemned of absence of vision and of effort. But we believe that they will keep faith, they will not fail.

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New Planet Discovered—"Spiritual" Home For Jewry?

A Reuter's cable from Cambridge, Mass, under date of March 13, tells us that Prof. HARROW SHAPLAY, Director of the Harvard University Observatory, announced that the LOWELL Observaory, at Flagstaff Arizona, had discovered a new planet, situated beyond Neptune, which is larger than the earth but smaller than Uranus. Joyful news for *Kol Yisrael! B'sora toba t'dashen Aasaim*. Let us hope that this discovery will solve the eternal Jewish Question of *Wohin?* JUDAH MAGNES, HARRY STERN, CLAUDE MONTEFIORE, SAMUEL SCHULMANN *et.al* should be busy. Here is a chance to realise the dream of a "spiritual" home for the landless and homeless Jewish nation. Why bother? The new planet has no claimant so far, and the homeless people should not hesitate to claim it. A "Spiritual" Zion so anxiously awaited and foretold will have no Arabs to molest us and burn our University, no anti-Semitic propaganda to agitate against an earthly homeland of Jewry, no—well, let us be satisfied now that we have found a new "spiritual" home and make up our minds quickly. The new planet is now ours free for the asking. Delay is dangerous; it may complicate matters for us and cause others to wake up and demand the right to inhabit it. It is a question of first come first served. Here is joyful news on the eve of our *Hag Hapessah*—a new redemption which signifies a "spiritual" home so feverishly propagated by the new stars in *Beth Ya'Akob!* We must be prepared for the new Exodus and await the signal for our spiritual *geulah*. Then we shall no more be "Like All the Nations," but above (in the sense of space?) All Nations, because (as JUDAH MAGNES quotes with his full approval from an ancient Jewish Sage) "our position is not like theirs and our lot not like all their multitude." This ancient Law was given (remember this, dear reader) to *Kol Yisrael b'Ruwah Hakodesh m'Pi Hageburah*, and was meant to apply when the time comes for discussing the problem of creating a "spiritual" home, as against an earthly home for All Israel. Who can beat this clever pilpul of our modern JUDAH? Is he not entitled to wear a medal?

Mr. HARRY MORGENTHAU RUNS AMOK

As an evidence of Zionism destroying the vain hopes of the assimilationists, Mr. HARRY MORGENTHAU who is widely known for his anti-Zionist proclivity, has again run amok, attacking the Jewish National Movement in a speech before the Rutgers Club in New York last month. Claiming to be a prophet he declared that "Zionism is doomed to failue." These five words were used as a headline by the *American Israelite*, the "die-hard" publication of the reformed Jews of Cincinnati. Not satisfied with this outburst, Mr. MORGENTHAU had the brazen effrontery to state that "Zionism was the cause of the present trouble between the Jews and Arabs who before the war had been living in peace with each other." It is a pity there is no law to muzzle human beings who run amok with their wild and irresponsible statements, hurting the cause of humanity and sowing strife and discord between neighbours. Mr. MORGENTHAU, we have no hesitation in saying, told a mendacious and vicious lie when he made the foregoing statement, for which there is no justification. We deny the right of Mr. MARGENTHAU to speak on a subject in which he is not an authority nor a leader. It is an open secret that his affiliation with Jewry is of the thinnest nature there being no record of any useful service rendered by him to Judaism. Nine years ago, Mr. MORGENTHAU contributed an article in *World's Work* against Zionism, to which Mr. LOUIS LIPSKY and Mr. SAMUEL UNTERMEYER had ably replied. In our issue of October 2nd, 1921, we referred to the incident and also reproduced an able editorial by the late Rabbi Dr. NEHEMIAH MOSESSOHN, (of revered memory) editor of the *Jewish Tribune*, New York, in the course of which the latter gave the following description of Mr. MORHENTHAU'S standing and reputation in American Jewry:—

"Denying Morgenthau any leadership in Jewry, we make the following statement upon our personal responsibility. All that the majority of American Jewry knows about Morgenthau is: that he is a successful real estate speculator and happened to be an Ambassador to Turkey and chairman of the American Commission in Poland. His real estate business does not concern the Jews, his activity in Turkey for the Armenians was denied by Dr. Alfred Nossig (Warsaw Moment, July 30, 1920), and his accomplishments on the Polish Commission have been condemend by Polish, a large majority of American, and all of European Jewry. His sympathies have never been with the Jews. Hatred against the Russian and Polish Jews, which fills every page of his article, proves the contrary."

Consideration for space prevents us from giving further extracts from the vigorous editorial by the late Dr. MOSESSOHN, but we have reproduced sufficient to refresh the minds of our readers, so that they may know how to treat the wild statement of Mr. MORGENTHAU, referred to above. The fact that he was entirely ignored this time by the Zionist leaders in America, proves that he is no longer taken seriously by them and is regarded as an irresponsible man who is open to sell ESAU-like the birthright of his people for a mess of pottage.

"I Am A Fanatical Lover Of Palestine", Says Lord Melchett

LORD MELCHETT is winning the affection of *Kol Yisrael*. Until a decade ago, this stalwart son of Jewry, kept aloof from his people and was not known to be active or interested in their welfare. The sudden awakening of his Jewish national consciousness has brought him back to us, with the result that he is playing to-day a great role in Jewish leadership. He commands great respect and attention from within and without. His voice goes a long way to ensure victory for the Jews in all lands. His recent trip to South Africa on business and pleasure, gave him a chance to further the cause of Eres Yisrael and Jewry. Initiating the Keren Hayesod drive in Capetown on January 30, 1930, the distinguished leader of Zionist Jewry made the following emphatic statement, "I am a fanatical lover of Palestine. No Jew who has ever been privileged to visit that country of our forefathers can fail to be a lover of Eres Yisrael. Eres Yisrael has a call which is fundamentally irresistible, to which every Jew must submit." Golden words worthy of a silver setting. It is such matchless devotion to an ideal that stimulates us in our present forward march to our goal. We laud LORD MELCHETT for his staunch advocacy of Zionism and renewed faith in the future of the rejuvenated Jewish nation. CARLYLE said, "Faith has given man an inward willingness, a world of strength wherewith to front a world of difficulty." How true! We who stand to-day on the threshold of our new national life in our ancient Father-



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land, need faith and a strong faith to overcome the difficulties in our way. "I am a fanatical lover of Palestine," says the noted son of New Judea. We are all bound to repeat and renew this pledge, which is next to the homage we pay to *Torath Moshe. Hakadosh Baruch Hu, Torah w'Eres Yisrael had ho!* That is our faith which the tooth of time has not been able to gnaw and which the arrows of outrageous fortune have not been able to destroy.

HERMAN BERNSTEIN HONOURED BY PRES. HOOVER

Word has reached us that Mr. HERMAN BERNSTEIN, a well-known publicist and a leading Zionist in New York, has been appointed Minister to Albania and that the King of Albania has approved of it. Mr. BERNSTEIN is known to us as the author of "The History of a Lis," which was re-printed by us two years ago. It is interesting to note that one of his principal backers for the post was HENRY FORD, whom he sued in 1923 for $200,000 damages because of the anti-Jewish articles in the *Dearborn Independent*. The statement attributed to Mr. BERNSTEIN referring to his appointment, runs thus:—"I believe Mr. FORD was one of those who endorsed me for Minister to Albania. Since the settlement of the libel suit, Mr. FORD and I have met several times and have become good friends." We congratulate Mr. BERNSTEIN on the new position assigned to him by PRESIDENT HOOVER and hope it will be a forerunner of many more honours to follow.

TRIBUTE FROM FAR-OFF BOSTON, MASS.

REV. DR. PHILIP A. LANGH is a voluminous contributor to the Jewish Press in the United States. His impressions of the Holy Land and Egypt which he had visited recently appeared in the *Jewish Sentinel* of Chicago and formed very interesting reading. DR. LANGH returned from Eres Yisrael quite enthusiastic about the upbuilding of our Homeland, the importance of which he had ever urged upon his readers to support. Of late we were given a tribute by Dr. LANGH in the columns of *The Jewish Advocate*, the bi-weekly publication of Boston, Mass., whose staff he had joined recently consequent upon his accepting a call in a leading Jewish pulpit in that country. DR. LANGH apparently knows us well, otherwise how are we to account for his familiarity with our work? Says he:—

"I want you to meet Mr. N. E. B. EZRA of Shanghai, China. Did you ever know that in that far-off port there is a little Jewish community? Did you know that in that community there appears a fine monthly paper in English called ISRAEL'S MESSENGER? That magazine is being published through the efforts of Mr. N. E. B. EZRA, who wields a vigorous pen. Out there in the heart of the Orient, N. E. B. EZRA is sentinel for Jewry's far flung outpost. Mr. EZRA keeps his community in direct contact with the interests of the world Jewry and of Zion. This doughty champion of Israel is doing a splendid piece of work in keeping alive the growing Jewish community of Shanghai, and indeed of all of the scattered settlements in that part of the world."

TWO MUSLIM VISITORS

We received last month two welcome Muslim visitors to our sanctum, *The Star* and the *Falastin*. The former hails from Allahabad, (India) and is not interested in Jewish-Arab politics in Eres Yisrael. The second journal is published in Jaffa (Land of Israel) and is brimful of arguments giving the Arab side of the case. It attacks the Balfour Declaration and accuses Great Britain of a breach of faith. *The Falastin* is a young publication and was founded with an object.

SUCCESSORS OF ALEXANDER

By Justice C. A. KINCAID, C.V.O., I.C.S. (Retd.)

In his preface to the above book, for which we must thank the author, he states that in his school days, the boys were not encouraged to enquire into Greek history after the death of ALEXANDER the Great. Instead, they were switched off to Roman history, so that few understood the intimate connection between Rome and Hellas. To-day, matters are somewhat different, since however, English scholars have closely studied the events that followed upon ALEXANDER'S death. The present work before us is meant to augment the works of other scholars who have covered the same field. The author has dedicated his work to the Greek people as a tribute to a people who were 'once first in the arts both of peace and war and who still are triumphant over every calamity.' For the benefit of those of our readers who would like to study JUSTICE KINCAID'S contribution, we would give an introductory outline of the life of ALEXANDER the Great, the Macedonian king who lived during the period 356-323 B. C. This great conqueror was the son of Philip II, king of Macedonia, whom he succeeded on his assassination in 336 B.C. ALEXANDER was educated by the philosopher ARISTOTLE, and we read that he was richly endowed with natural abilities, physical strength, immense energy and ambition. ALEXANDER when only 16 years old brilliantly distinguished himself at the battle of Chaeronea; he crushed the uprisings of the northern tribes of his own land and put down the revolt which threatened among the Greeks. He subjugated Asia Minor, Persia, the northern provinces of India, Turkestan etc. The successors of ALEXANDER were: Potlemy I, Pyrrus of Spirus, Hiero King of Syracuse and Antiochus the Great. The lives of these men are all exhaustively dealt with by JUSTICE KINCAID in his admirable book. The author has contributed many historical works, chief among them being his History of the Maratha people in 3 volumes; Tales from the Indian Epics; the Indian heroes, etc. JUSTICE KINCAID was at one time Judge of the Bombay High Court and an officer of Public Instruction. The publishers of his "Successors of Alexander" are Pasmore and Co. 19-21, Wilson street, London.

WHO UPHOLDS REAL ISLAM?

Mr. AMEEN RIHANI, the spokesman of the Arabs in New York is proud of his violence: MAHATHMA GANDHI, the Indian Nationalist Leader, writes to us that he is proud of his *non-violence*. O, what a difference!

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MEMORIAL TO JEWS WHO FELL IN THE GREAT WAR

SIR ERNEST OPPENHEIMER ON THE JEWISH NATIONAL HOMELAND. —STIRRING ADDRESS BY CHIEF RABBI DR. LANDAU.—MEMORIAL UNVEILED BY GOVERNOR GENERAL.

The unveiling of the memorial tbalet in Johannesburg erected in the Jewish Guild Memorial building to South African Jewish soldiers who made the supreme sacrifice in the Great War, by His Excellency the Governor-General, the Earl of Athlone, was witnessed by a large gathering on the 5th January last. It was an impressive ceremony in which martial pomp was blended with the devoutness of Hebrew ritual. The renderings of the choir of the Hebrew Choral Society lent a solemn religious air, upon which broke the strains of the trumpeters and band of the Imperial Light Horse. Sir ERNEST OPPENHEIMER, M.L.A., honorary president of the Jewish War Memorial Association, presided.

HIS EXCELLENCY'S EXHORTATION

After he had inspected a guard of honour of the Imperial Light Horse and a parade of the Jewish Ex-Service League, and wreaths had been placed at the foot of the memorial tablet in the vestibule of the building, the Governor-General said:—

"I feel it a great honour and pleasure to be here to-dap in order to unveil this tablet, which you have erected to commemorate the gallant and faithful service of over 2,000 South African Jews, and particularly the sacrifice of those 112 who gave their lives for the cause they served, and whose names are here inscribed. It is a record in which we may indeed all feel pride, and for which we may all be grateful to the Jewish community in this country, that its sons bore themselves so well. The Union of South Africa may be proud that the patriotism of these men went to swell the ranks of her troops engaged in the great struggle; and the British Empire that, voluntarily and ungrudgingly, their response was made in the day of trouble. This dedicatory tablet, and this building which is your war memorial, are, as I conceive it, erected with two ideas in mind. The first is to serve as a memorial to the gallantry and sacrifice of these brave men who in the past gave their lives, and of the patriotism and sense of duty of those who fought and survived; a witness, in fact, of the gratitude and admiration of their co-religionists. It is, indeed, right and proper that to such sentiments fitting expression such as this should be given. But the fullest purpose of such memorials can never be achieved unless the complementary idea also be realised."

MESSAGE TO FUTURITY

"And this second idea turns on the practical interpretation of such memorials. Indeed, they fall far short of their purpose if they are regarded as monuments to a past only, however gallant and however proud a past; and it is only in so far as they can command men to look into the future also that they can truly fulfil the high purpose to which they are dedicated. Far be it from me to belittle the sacred associations which are inherent in this memorial as a tribute to the memory of brave men; but let it not escape you—and the generation to come—that it must stand also as an immortal witness to your determination never to forget what war brings in its train—destruction, suffering untold, and widespread ruin. And let men, looking back to what has passed, look forward also to what shall follow, and be sure that by no provocation of theirs, neither by their unreason, nor by their arrogance, nor by their self-seeking, shall war be brought again into the world. Ladies and gentlmen, it is in the firm conviction that here, as elsewhere in the world, this idea has come to life and will persist, that in all reverence and gratitude to those whose names are here commemorated, I unveil this tablet."

THE UNIVERSAL LESSON

Sir Ernest Oppenheimer, in welcoming the Governor-General and Princess Alice, said his position on this occasion was not due to personal merit. The Jewish community had meant to honour Lady Oppenheimer, but in her absence had asked him to preside.

"The object for which we are assembled," he said, "is to do honour to the memory of South Africans of the Jewish faith, who gave their lives in a great cause and made the great sacrifice for freedom. The ceremonial will be purely Jewish, but not only those of the Jewish faith, but all South Africa, can learn a lesson. It is well known that those who follow the Jewish faith have an abiding affection for the historic land of their ancestors. There are those who even dream of a national Jewish home under the British Empire in the Holy Land. These aspirations are not in conflict with loyalty to South Africa and loyalty to the Empire. Loyalty to the flag, for which the sun once stood still, is in complete harmony with loyalty to the flag upon which the sun never sets." During the Great War, continued Sir Ernest, there were 3,000 South African Jews on active service, six per cent. of the total Jewish population of South Africa at the time, a very satisfactory proportion. Of this number; 110 men and two women gave their lives on the battlefield. Their names were engraved on the tablet which the Governor-General was to unveil. By general consent, the memorial had become identified with the Jewish Guild. It was fitting that this memorial should be there as an inspiration to youth. "However much we may honour the heroism of those who gave their lives," concluded Sir Ernest, "the world is realising more and more that, even in a righteous cause, force is a fearful thing to which to resort. "I therefore think that we can tender no greater homage to those who made the supreme sacrifice than to pray for peace, pray that the League of Nations may become more powerful so as to bring about everlasting peace, and that the naval disarmament conference to be held in London may be crowned with success."

STIRRING ADDRESS BY DR. LANDAU

The Chief Rabbi, Dr. J. L. Landau, delivered an inspiring address, in the course of which he said: "One of the most prominent and striking characteristics of a gifted man is his ability to rise above his own self. The degree of selflessness and self-denial distinguish one man from another." In spite of the efforts of centuries to promote the highest ideals of religion, most men, he said, were still self-centred. They gave no thought for their fellow-men. "We must, therefore, appreciate the sentiment that is strong enough to raise such men out of the low and narrow groove in which their small selves are accommodated. We must appreciate the sentiment that enables even ordinary man to rise to a loftier conception of duty. That sentiment we call patriotism. It is a magic word. It has led millions of men to the battlefield determined to sacrifice their lives for an ideal."

VOLUNTEERED TO SERVE

These men who died for their country, continued Dr. Landau, and whom they were honouring, had volunteered their services. They had not been forced to join the ranks. They could not be forced. There had been no conscription in South Africa. But as Jews, realising their duty to the country which had given them shelter and all the privileges of citizenship, follow the examples of other citizens. They died willingly. Most of these men were not Britishborn. Their parents were not British-born, but had emigrated to this country not many years before the outbreak of the war. "The more reason," said the Chief Rabbi, "for the Jewish community deeply to appreciate their sacrifice. To their nearest and dearest who may be present here I solemnly state that the names of those men will remain not only engraved on this tablet in golden letters, but will be engraved upon the hearts of the members of the Jewish community in indelible letters." Dr. Landau then thanked the Governor-General and Princess Alice for the gracious compliment they had paid in their presence that day. The Mayor of Johannesburg (Mr. D. Anderson), who was accompanied by the Mayoress, proposed a vote of thanks to the Governor-General and Princess Alice. "We are indeed glad to see them with us to-day," he said. "It shows the great interest that they take in anything of this kind affecting Johannesburg."

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OUR ERES YISRAEL LETTER

Jerusalem, 14th February, 1930.

[FROM OUR CORRESPONDENT]

THE BLOOD OF THE MAKLEFFS

On January 23, the criminal court at Jerusalem acquitted twelve Arabs of Colonial village, after a tense trial lasting almost two months, who had been charged with the murder of five members of the Makleff family at Moza and their two house-guests on that Black Sabbath of the riots, August 24. The defendants, all but one, put in belated alibis; that one admitted having been among the mob of rioters. The general defense was that "Bedouins from afar" had made the attack, even though the two killed in the mob were their fellow-villagers. The court stated frankly that it believed neither the curious tale of the Bedouins, nor the no less curious one of the alibis. It lacked, however, sufficient evidence to convict; and would not, of course, pass sentence of death while any vestige of doubt remained. Whether or not any doubt would have remained in its mind after admitting the testimony of the Jewish witnesses for the prosecution does not appear, of course; but the court did in its wisdom see fit to throw the Jewish evidence out because it regarded the testimony of the only surviving adult member of the Makleff family as inconsistent (he is said to have asked bitterly, whether he should have stood at the scene with a notebook in hand); and because, furthermore, the Brosa family (father, daughter, two sons, and a son-in-law) were untrustworthy witnesses since, except for some not very remarkable inconsistence in their evidence, they refused to give the court the names of two Jewish young men who shot from their window during the attack. They said that they did not know the names of the young men; and this is entirely credible in a situation when every Jew was apt to rush to the defense of every other without waiting for the formalities of an introduction. But, even if the Brosas had known, it would have been a gross return of evil for good to have placed the young men within the reach of the arms of Justice that knows not to discriminate against savage attack and imperative defense at a time when the forces of the law were absent or wholly inadequate. However that may be—and the elder Brosa has made a public statement in the press that they did not know the young men—it is difficult for the lay mind, reasoning solely on the usual basis of logic and common sense, to understand how this unwillingness or inability on the part of the Brosas could bear on the validity of their testimony concerning the Makleff murders. Still less would the judicial temper appear to be without bias when the court admonishes those who come to seek justice that their own hands ought to be clean. Does this refer to Haim Makleff, who had been acquitted a few days earlier from a charge of murder preferred against him because he had struck one of the assailants of his family who later died? Or does it refer to the elder Brosa, under charge of murder of an Arab during that morning? In the one case, charge of guilt is withdrawn; in the other still to be proven. The court in its wisdom further saw fit to regret that a "certain section of the population did not sufficiently appreciate the principles on which a criminal court is conducted." This is an altogether gratuitous fling, unworthy of a body of British judges. The effect of its verdict has been that the Arabs spent a whole night dancing and singing before bonfires in Colonia, within earshot of the pitiful ruins of the Makleff farmstead; and that the Jews ask, Is there neither judge nor judgment in this land for the cause of the innocent. Assuredly, there must be full certainty before death sentence may be imposed. But the question arises, How and from whom will penalties be exacted for the murders done and the ruin wrought in the prosperous village of Moza by its own neighbours and workingmen? The depression in the Yishub is extreme; for it feels that every Jewish life and every bit of Jewish property is in continuous peril until and unless justice is done.

TO WHOM SHALL THE YISHUB LOOK FOR JUSTICE!

The Makleff verdict does not stand alone. Other grave crimes of those August days and the later months with their recurrent instances of murders, attacks, lootings, burnings, are still unpunished; and the prospects that the criminals will be punished grow fainter with every acquittal. In a recent editorial, *Ha-Aretz* sums up the courses of British administration and justice in the last few weeks; The hand of justice has waxed too short to reach and deal with those who committed murder, arson and pillage collectively and individually. Those accused of the murder of the 85-year old Rabbi Ishmael Cohen of Safed and his wife have been acquitted. So have those accused of the murder of Meir Cohen and Elisha Klirs of Safed; of the Makleff murders at Moza; of the rioting at Haifa; of the murders and arson at Ain Zeitun village near Safed; of burning the threshing floor of Kfar Atta and looting the village. All, all have been acquitted; but no single murderer, incendiary, or robber has been found—after five months; no single punishment imposed for so many grave crimes. The procedure, continues the editor, is simple; the formula well known. The testimony of the Jewish witnesses is "insufficient"; Arab witnesses do not come forward to testify against their brethren; the Arab police stutter "yes," "no," contradict themselves. But the judges take human frailty into account, do not tax them too seriously with the contradictions in their evidence. The public prosecutor, too, finds silence a helpful measure; he has nothing to add, nothing to ask. The intelligence service of the police department knew nothing, knows nothing, the investigating authorities woke up to their duty too late. Much that at first was clear and obvious has become blurred, confused. . . .

NEW LABOUR SUBURB FOR HAIFA

A workingmen's garden suburb is to be established on 5,000 dunams of land on the holdings of the Jewish National Fund in the Haifa Bay section, with a total of 500 homes for employees of the railways, railway repair shops, posts and telegraphs, and also for workers in the Shemen soap factory, the large flour mills, the Rutenberg electric station, etc., all situated in the vicinity. The first 200 homes are to be ready by December 1930, by which time also the water installation, roads, etc., are to be complete. Each house is to have two rooms, kitchen, and bath, with foundations strong enough to permit the eventual construction of a second story. The grounds attached to each home for vegetable plots, etc., will comprise 1,000 square metres. The little homes are to cost £P150 all told, which sum will be paid off in monthly payments during fifteen years. The remaining 300 houses are to be erected in the course of 1931. The first year's plans include a community building building which is to house a dispensary, a kindergarten, and a consumers co-operative. Building funds are being provided chiefly by the Palestine Economic Corporation of America, and negotiations are being carried on with the Central Relief Committee for the Relief of Riot Sufferers for supplementary funds, since many of these new householders were compelled to leave their homes in Arab sections during the outbreaks, and have since been living under very bad conditions owing to the housing shortage in Haifa.

THE HEBREW LANGUAGE BOARD

For twenty-five years the Waad Halashon (Hebrew Language Committee) an outgrowth of the Hebrew Teachers' Organisation of Palestine, has struggled not only to keep abreast of the renascent language as it developed in every field, but to guide its destinies in accord with the inner spirit and laws peculiar to it since days of old. With the growth of the language, the demands became ever greater for terms to be used in the various arts, crafts, sciences, and professions; and at the same time there developed the need of strongest supervision to keep out and to uproot a suitable growth. The needs of the time brought forth an offer from the Bnai Brith of Palestine (the first lodge to introduce the use of Hebrew at its meetings, and organising body of the Hebrew National, now the University Library) which has made possible a Hebrew Language Academy to take over and supersede the Waad Halashon. Among the active spirits in the project are Mr. H. N. Bialik, Hebrew poet laureate, Mr. David Yellin, principal of the Hebrew Teachers' Seminary, of Jerusalem, and a number of professors at the Hebrew University.

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OUR ERES YISRAEL LETTER

Jerusalem, [illegible]

[From Our Own Correspondent]

THE BLOOD OF THE MAKLEFS

On January [illegible] at Jerusalem acquitted [illegible] of Colonial village, after a tense trial [illegible] months, who had been charged with the murder of five members of the Makleff family at Moza and their [illegible] on that Black Sabbath of the [illegible]. The defendants, all but one [illegible], stated alibis that one admitted [illegible] the mob of raiders. The general defence was that "Bedouins from afar" had [illegible] the attack, even though the two [illegible] the mob were their fellow-villagers. The [illegible] stated frankly that it believed neither the curious tale of the Bedouins nor the no-less curious one of the alibis. It [illegible] sufficient evidence to convict, and would not, of course, pass sentence of death while any vestige of doubt remained. Whether or not any doubt would have remained in its mind after admitting the testimony of the Jewish witnesses for the prosecution does not appear, of course; but the court did in its wisdom see fit to throw the Jewish evidence out because it regarded the testimony of the only surviving adult member of the Makleff family as inconsistent (she is said to have [illegible] correctly, whether he should have stood at the [illegible] with a revolver in hand); and because, furthermore, the Breen family (father, daughter, two sons, and a son-in-law) were untrustworthy witnesses since, except for some not very remarkable inconsistence in their evidence, they refused to give the court the names of two Jewish young men who shot from their window during the attack. They said that they did not know the names of the young men; and this is entirely credible in a situation [illegible] would want to rush to the defense of [illegible] without waiting for the formalities of an introduction. But, even if the Breens had known, it would have been a gross return of evil for good to have placed the young men within the reach of the arms of Justice that [illegible] to discriminate against savage attack and imperative defense at a time when the forces of the law were absent or [illegible] inadequate. However that may be, and the elder Breen has made a public statement [illegible] that they did not know the young men, it is difficult for the lay mind, reasoning solely on the usual basis of logic and common sense, to understand how this unwillingness, partiality on the part of the Breens could in any [illegible] the reliability of their testimony concerning the Makleff murders. Still less [illegible] the actual perjury appear to [illegible] as [illegible] the court admonishes those [illegible] to refrain from taking their own hands [illegible]. Does this refer to Haim Ma[illegible] acquitted a few days earlier [illegible] of murder preferred against [illegible] but [illegible] one of the assailants [illegible] the latter dead? Or does it [illegible] Breens, under charge of [illegible] during that [illegible]? In [illegible] guilt or [illegible] The court [illegible] to say that [illegible] did not [illegible] The [illegible] of the [illegible] arrived [illegible] The [illegible] that the [illegible] that the [illegible] and that [illegible] not [illegible] the [illegible] attorney [illegible] would. But [illegible] about [illegible]

TO WHOM SHALL THE YISHUB LOOK FOR JUSTICE?

The Ma[illegible] does not stand alone [illegible] other grave [illegible] August days and the [illegible] [illegible] [illegible]



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Empress of Canada	May 18		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 13		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.
Empress of Asia	Aug. 23	Aug. 24	Aug. 26	Aug. 28	Sept.
Empress of Canada	Sept. 7		Sept. 9	Sept. 11	Sept.

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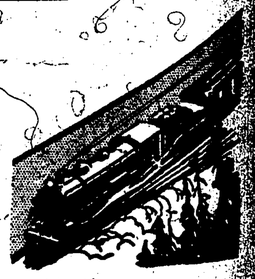
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2nd May, 1930
4th Iyar, 5690

SHANGHAI, CHINA

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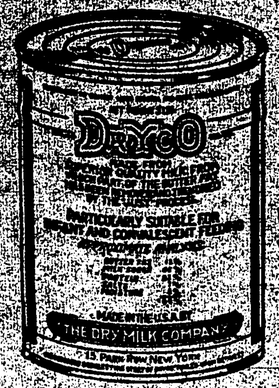
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OUR UNCHALLENGEABLE TITLE DEED: By ISRAEL SUNLIGHT, Manchester. See Page 17

JEWISH CALENDAR 5690

Lag b'Omer	Fri., May 16
Rose Hodesh Sivan	Wed., May 28
1st day Shabuoth	Mon., June 2
*Rosh Hodesh Tammuz	Fri., June 27
Fast of Tammuz	Sun., July 13
*Rosh hodesh ab	July 26
Fash of Ab	Sunday Aug. 3
Rosh Hodesh Ellul	Mon., Aug. 25
Rosh Hashanah	Tues., Sept. 23
Yom Kippur	Thurs., Oct. 2
1st day Succoth	Tues., Oct. 7
Shemini Atzereth	Tues. Oct. 14
Simhath Torah	Wed. Oct. 15
Rosh Hodesh Heshvan	Thurs. Oct. 23
Rosh Hodesh Kislew	Fri. Nov. 21
1st day Hanukah	Mon. Dec. 15

*Also observed the day previous as Rosh Hodesh.

מבשר ישראל

Israel's Messenger

The International Jewish Monthly

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

JEWS AND ARABS

A remarkable contribution on the above subject was made by Dr. ABBU BENSION in the London *Jewish Chronicle*, the Organ of British Jewry, of March 28, 1930, which should be carefully read and studied by all those who are interested in the future of our ancient home-land. Dr. BENSION writes dispassionately and argues calmly and logically the whole case. He points out certain flaws and demands a redressing; he describes certain weaknesses on our part which mought a division between ourselves and our Arab neighbours. He deplores the spirit of aloofness now prevailing in Eres Yisrael between the two Semitic races, and calls upon both parties to rectify the whole situation and establish an *entente cordiale*. "Is a pro-Palestine Committee in Berlin," says Dr. BENSION, "more valuable to us than one in Bagdad or Cairi?" We are in entire accord with this query which should find an echo everywhere. While it may serve some good purpose to found pro-Palestine Committees in European capitals, we must not overlook the fact that the Near East is the place where a flow of useful propaganda is needed to check the distorted views on Zionism and enlighten the masses anent the aims and ideals of the Jewish National Movement. We must do away with arguing our case from a distance and endeavour to establish a closer contact with each other. We must have trusted leaders to lead in the matter and see to it that no one should sacrifice the substance for the shadow. Dr. BENSION by his vigorous contribution referred to above, has proved himself a great student of Oriental culture who understands well the psychology of the Oriental people. We are pleased to say that we happen to harbour similar views as those voiced by Dr. BENSION. Our own columns will bear abundant testimony to the fact that we had all along strongly pleaded for a better understanding and closer union between the Jews and the Arabs, as a *sine qua non* condition for the development of Palestine as a country in which both these nations should work together in order to promote their welfare. We have not the time nor the space in this issue to dwell at length on the subject, but we earnestly hope that Dr. BENSION's rousing call in his vigorous contribution will strike a responsive chord in responsible quarters, and help him to inaugurate that era of peace and contentment between the Jews and the Arabs to which we ardently look forward and hope.

OUR DEBT TO BOOKS

From time immemorial Israel has enjoyed the distinction of being a book people. He was the object of envy. His devotion to *Torah shebiktab* and *Torah sh'bal pay* has impelled him to cherish a library and revere all his lifetime. That is certainly a trait which is characteristically Jewish. Every age has produced a new problem for us to solve. Every age has fostered its culture uniquely and in the way it thought best. We carry a heritage from hoary antiquity of which we must be truly proud. Every age has produced its *magnum opus* as a gift a legacy for posterity to follow and uphold. Books were seldom out of fashion in Jewish home. Men were truly great if they had a rare collection of books as their treasures in life. If there be any truth in LANDOR's statement that a great man is "he who can call to his the most select company when it pleases him," then the reader of books must be truly great since he can gather around his table a select company of immortals and enter into their spirits. In joy and in sorrow, in wealth and in poverty, in health and in sickness, in youth and in age, we find them ever the same. The humblest home is not too poor for them. They are indeed which the ancients described them to be "medicine to the soul." Why worry how to spemd the evening hours? Why worry how to escape being bored? The pleasures on the shelves of our book cases cannot be denied. Books written by the world's great men, or treating of their great achievements, should give the reader joyous moments with which to pass pleasant hours. FENELON stands not alone in his declaration that, "if the crowns of all the kingdoms of Europe were laid down at his feet in exchange for his books, and his love of reading, he would spurn them all." This is but an echo of what Rabbi Jose, the son of KISMA, who, hailing from a great city of sages and scribes, (as the incident is beautifullly narrated in *Pirke Aboth*, chapter 6, verse 9) had rejected an offer of a large sum of money in his preference to "a home of the Torah." The value of books was not despised by any generation. We are told that CICERO knew their value when he said that gladly would he part with all he possessed, if he would out live and die among his books. What pathos marks the scene of SIR WALTER SCOTT weeping in his library because he could no longer make use of it, or of the aged SOUTHEY striking and kissing the books which he could no longer read! And who has ever told all that mankind owes to books? Do we seek to read something serious? Think of the Bible as a whole, the Talmud and the Mishna, the Yad Hahazaka by MAIMONIDES, the SHELLAH and RASHI with his vast commentaries, which enlighten the student in his efforts to solve his difficulties in his search for truth and correct solutions of the problems of life. Our great men owe their genius to the Bible and the Talmud. Rich and poor have shown their earnest devotion to them. They have realised that the meaning of real happiness lies in reading good books. Money can purchase power and some sort of happiness which may last no longer than JONAH's gourd. Not so with good books. Books give us untold happiness. They remain with us in joy and in sorrow, in honour and in disgrace, in wealth and in poverty, in victory and in defeat. Food gives us another way to enjoy and sustain life. But food taken excessively is bound to wreck our system and impair our health. Not so with good books. BACON once wrote, "Some books are to be tasted, others to be swallowed, and some few are to be chewed and digested," meaning that the message of vital importance in any bit of writing should become a spiritual affirmation to the reader. We pronounce benedictions—*birkat ha mazon*—before and after meals. There are not few who would agree with our ancient Sages and also with CHARLES LAMB when he said, "Grace should be said before reading, more yet than before eating."

JEWISH UNITY

The American Hebrew is happy—*sameyah b'helko*—in its outlook upon Jewish life in the Diaspora and Eres Yisrael. It believes that American Israel has established an *agudah*, a real untiy at the Washington Confrewnce in March last, on the proposition of continuing the work of reconstruction among the Jews of Eastern European countries, including the declassed Jews of Soviet Russia, and the economic and cultural rehabilitation of Palestine. Continuing, the pseudo-Zionist journal says, "Let it not be supposed that the Jewish representatives at this Conference of Unity surrendered their concepts of Judaism and of Jewish life; their own interpretations of the Jewish history, or their hopes add ideals for the Jewish future." We concur with *The American Hebrew* in this frank avowal. While it believes that the Washington Conference is raising funds for "the economic and cultural rehabilitation of Palestine," the real Zionist with his heart and mind

deeply steeped in Jewish past, present and future, will say that the Washington Conference is raising funds for "the reestablishment of the Jewish National Home in Eres Yiarael for the Jewish People." While *The American Hebrew* stresses the fact that "Judaism is the bond of Jewish union," the true Zionist will add to it the statement that "Zionism is the bond of Jewish re-union based upon Jewish history and traditions since the great exile began." While *The American Hebrew* preaches the theory that it cares little "for Jewish Nationalism," the Torah-true Zionist will fervently exclaim that "Eres Yisrael is the center of all our hopes." While *The American Hebrew* preaches assimilation as the final goal of 'Liberal' Judaism, the Zionist with a heart yearning towards the *Mizrah* will blow the shofar and proudly say, "We have overcome the Galûth and conquered the Exile." If there is unity to-day in Israel's rank, as *The American Hebrew* tells us, it is because both sides are prepared to tolerate each other. Let *The American Hebrew* go in its own way and preach its newfangled theories, while the Torah-true Zionist will preach that which has the real backbone of Jewish history and traditions behind him. We are confident of the future. Jewish Nationalism, not unlike the rod of MOSES, will swallow the rod of the modern "Egyptians." We shall not discourage a single hard-shelled non-Zionist in his new interpretation of the "concepts of Judaism, of Jewish life, and his own interpretations of Jewish history." The over three decades of Zionistic controversy must teach all of us a good lesson. Our discussion must now be closed. We should all know where we stand. The work that lies ahead of us requires every ounce of our energy and support. The non-Zionist and the Zionist in their own respective ways should go hand-in-hand together towards building the old wastes. We are confident of the future. The division between the Zionist and the non-Zionist consists only in words. Both decided to work for the common cause. And both will reach the Zion harbour, albeit in a circuitous way, because, (to borrow a phrase from our funeral liturgy), *Hakol holech il makom ehad!*

KEREN HAYESOD DRIVE IN JOHANNESBURG

The happy results which eventuated as an outcome of the Keren Hayesod drive in Capetown to which we referred in our last issue, has led to a similar repetition in Johannesburg. The banqueting hall, we are told, was filled to capacity, and scenes of genuine enthusiasm greeted the inspiring speeches of LORD MELCHETT, COL. WEDGWOOD and Dr. MOSSINSOHN. Mr. JUSTICE GREENBERG presided and proposed the toast of 'Our Guests', and during the course of his address stressed the great part LORD MELCHETT was playing in making Jewish history. 'A man like LORD MELCHETT,' said His Lordship, 'encourages us in our idealism,' and we believe that all right-minded persons will acquiesce and express hearty approval at this statement. Dr. MOSSINSOHN, was introduced to the audience as 'an illustrious emissary' whose name would always be associated with the Gymnasium in Tel-Abib. In fact, said His Lordship, 'our entire hopes for the future depend on our youth; when such a man as Dr. MOSSINSOHN guides the destinies of our youth, we have nothing to fear.' 'COL. WEDGWOOD,' the speaker said amidst loud applause, 'is a man not of our race or religion, but of our faith—our faith in what Jewry is entitled to, our faith that justice and freedom will come to us.' Sufficient stress cannot be laid on the noble part which this doughty champion of Jewry is playing in upholding and saying a word here and there in behalf of our national aspirations. It is with genuine admiration that we have followed COL. WEDGWOOD'S fight for our cause of freedom and justice. JUSTICE GREENBERG very aptly expressed the faith of all admirers of the gallant COLONEL when in referring to his work, said that 'the days of the knight-errand are not passed. Not the Don Quixote who tilted at wind-mills; but the Knight-errand who is prepared to fight against oppression and injustice.' In fact,' said the chairman, 'I might call him the Gallahad of the twentieth century.' A careful perusal of LORD MELCHETT'S speech, amply demonstrated to us, his love and admiration, for the aspirations of his people, and 'our beloved homeland.' His Lordship holds a unique place in the affections of world Jewry, and his reference to being 'a fanatical lover of Zion' will endow many a half-Zionist with sufficient zeal for added activity. On this occasion, too, His Lordship indulged in panygerics and we may quote an instance when he spoke of Eres Yisirael as a banner and symbol to the whole of Jewry. Speaking of the effect of Zionism on the Arabs, LORD MELCHETT expressed indignation at the libels that were being circulated by the Arab propagandists. 'Take away the Jewish effect,' said the speaker, 'its educational effect, its high schools, its elementary schools, its industrial effect, its salt works, new methods and cultivation, new industrial life—and the country would return to the miserable desert conditions it was in 1918.' It is interesting to note that the Palestine Commission of Enquiry also referred to the large benefits that were being heaped on the Arabs as a result of Jewish immigration, Jewish capital and Jewish enterprise. LORD MELCHETT next spoke in cheerful vein about 'the happiest, healthiest and best looking children that he had ever seen and who were to be found in Palestine. The real assets of a nation, he emphasised, 'are its people and children.' In concluding his stirring speech, the eminent speaker spoke of the halussim, our pioneers, and asked where else one could get such combination of effort with conscious idealism? Can anything fail, he asked if based on such a spirit? He earnestly believed that the people who gave the world so much in the past—can again give the world 'new thought, new creed and a new idealism.' Taking LORD MELCHETT'S speech into consideration, no reader will hesitate to speak of it as a wholly Jewish one imbued with a rare idealism which makes every Jew worthy of that name, proud to fulfil his obligations to his people and country. We are glad to see that Johannesburg Jewry have responded with their characteristic generosity and have raised the handsome sum of £13,700 at the banquet which has been augmented considerably since then, as an outcome of LORD MELCHETT'S Jewish speech. The call of country is always irresistible, and seldom has it not drawn patriots together to fight for their common cause. South African Jewry must cherish the memory of the visit of LORD MELCHETT, Dr. MOSSINSOHN and Col. WEDGWOOD, long after these three eminent Zionists have gone their way to work for and further the cause which is held so dear by *Kol Yisrael*. If by their visit, the communities so far placed will have derived some measure of enthusiasm which is so contagious, then it may well be said that such visits are more than welcome. Zionism has truly united the Jewish people upon a common platform and the leaders thereof may well congratulate themselves upon achieving such a great victory which is a miracle of the age.

"SOLVING THE PALESTINE PROBLEM"

Writing under the above caption, *The American Hebrew* in its desire to play some role in the present heroic struggle of world Jewry to upbuild their ancient Fatherland, quotes from the Hebrew publication, *Hazman*, of Tel-Abib, Eres Yisrael, a statement made by Dr. STEPHEN S. WISE, who is reported to have said, "The answer to every Zionist question will ultimately come, not from London, New York or Warsaw, but from Eres Yisrael, and from those who are its builders and remakers." This plain statement is but an echo of what we or any sensible Zionist would have said had the question been put to us by the *Hazman*. But our contemporary lives in order to twist every statement, good or bad, into its own way of thinking. It tries to show that Dr. WISE had blundered and played into its hand. It lauds the Zionist leader for his judgment and says that "he is one hundred percent correct." If so, then there must be something underlying the statement which must be made clear, and this it proceeds to do:—

"We are in agreement with the stormy critic of both the Zionist Organization and the Jewish Agency, that the Jews living in Palestine know better what the country needs for its progressive and permanent rehabilitation than London or New York or Warsaw. If they, and the Jews of European countries who are planning to make their home in, Palestine, could be vocal, at the forthcoming conference on the Allied Jewish Campaign at Washington, for instance, they would, we are confident, beg American Jews to scrap their politics, their theories, their issues, their oxies and logies—and build Palestine."

Here is a subtle attempt to lead the reader astray. It is an insidious attempt to turn the table against political Zionism and to make the world believe that it is a thorn in the sides of the builders of Zion. It insinuates that the halussim and halussoth are timid of the result of their venture, that they are on their knees asking to be left alone, and that they must be made free from "politics, theories, issues, oxies and ologies." What more proof than this is required that our courageous pioneers who forsook the Diaspora and went to Eres Yisrael just in order to establish there a new Ghetto? The distorted picture given by our contemporary is happily a false one. Our halussim are jealous of their political rights; they are opposed to any movement to scrap politics and build Zion. They are not in Zion in order just only to make a hand to mouth living, or beg for alms to feed the hungry stomachs of their wives and children. They are there as advance guards to represent the rejuvenated Jewish nation, to play the role of our ancient MACCABEES whose heroism and idealism they are ever ready to emulate. They are the ones who have the say in our present struggle for freedom and independence. Dr. WISE as a man of vision and clear intellect was, therefore, expressing a sterling truth when he told the *Hazman* that "The answer to every Zionist question will ultimately come.....from Eres Yisrael, and from those who are its builders and remakers." Added strength was given to this by a statement made by Mr. FELIX M. WARBURG, chairman of the administrative committee of the Jewish National Agency when he declared "that the Agency would make no attempt to dominate the Jewish settlement in Palestine .. We of the Agency will make no attempt to rule Palestime from the outside but will be guided in our actions by the wishes of the people who live there." This vindicates the statement made by Dr. WISE and we laud him for it. Not satisfied with distorting his views, Dr. LANDMAN proceeds:—

"It is common knowledge that the people from whom Dr. Wise says 'the answer to every Zionist question will ultimately come', are irked by official Zionism and its perpetual quarrels and party strifes. They place their hope in the possible advancements of the Jewish Agency because it possesses only one objective – the economic upbuilding of Palestine."

The foregoing is another subtle attempt to misrepresent facts and vitiate Zionism. Dr. LANDMAN is never satisfied unless he has a fling at his opponents for destroying what was once a fashionable cult of 'Liberal' Judaism. By fair or foul means he must stem the tide of political Zionism. He realises the danger that will accrue to his narrow conception of new-fangled Judaism, when once it is proved that his man-made theology is based upon a fallacy and that the Jews *are* a nation and not a religious community. To say that Eres Yisrael is "irked by official Zionism," is to state a deliberate falsehood. As a reformed "Rabbi," Rev. Dr. ISAAC LANDMAN should guard his tongue—*mosa sefathecha tishmor*—and not endeavour to misrepresent facts at the expense of truth. We call upon the *Waad Leummi* (the Jewish National Council of Eres Yisrael Jewry) to refute the veracity of the statement referred to above, and correct the false impressions made by Dr. LANDMAN. Eres Yisrael Jewry stand solidly behind "official Zionism" and will not budge an inch from their determination to restore the third Jewish Commonwealth. It is a pity Dr. LANDMAN is a victim of a false and pernicious theology which impels him to sit *hoos lamahaney* and fight the dearest aspirations of Jewry. We sympathise with him in the false position into which he was placed by his *Alma Mater*. Like CAIN of old he must roam alone—*nah wanod*—and use a rusty weapon with which to stab his people. Concluding a somewhat poor leader, Dr. LANDMAN says:—

"The Agency seeks 'the promotion of agricultural colonization in Palestine based on Jewish labour, the increases of Jewish immigration within the capacity of the country to absorb it, provide for Jewish religious needs, foster the Hebrew language, and assist in its cultural sanitary hygienic and industrial development, and provide funds for schools, hospitals and clinics.' That is a big enough job for the Jews of the world; and, we believe, to advance that task the Jews of the world stand behind the Agency."

That is one phase of the Jewish National Agency with which we are in full accord. We agree with Dr. LANDMAN that the job is "big enough for the Jews of the world," and for this reason we are anxious to unite all the Jewish elements closer so that they may work for the common cause. While on the subject, we would re-echo the thought of the great conqueror of Macedonia, who overcome by the grandeur of the character of DIOGENES exclaimed, "If I were not ALEXANDER, DIOGENES I would want to be." In the same way we would exclaim, "If we were not political Zionists, anxious to follow the lead of Traditional Judaism and Jewish Nationalism, an Agency-Zionist we would want to be!

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By Order of the Stewards,
A. W. OLSEN,
Secretary, Shanghai Race Club.

21st APRIL, 1930.

HIGH TRIBUTE TO LORD BALFOUR

The following is an excerpt of the address made by Dr. Stephen S. Wise, Rabbi *of the Free Synagogue and President of the Jewish Institute of Religion, as Chairman of the Earl of* Balfour *Memorial Exercises, held under the auspices of the Zionist Organization of America, March 27, at Mecca Temple, New York:*

If World Israel has come to place Balfour by the side of the greatest name in modern Jewish history and enroll him in the company of our people's foremost friends,—Woodrow Wilson, David Lloyd George, General Smuts and President Masaryk,—it is because Balfour was the author and remained the interpreter of the Declaration bearing his name. That Declaration was not an impromptu word nor an unconsidered act. Balfour himself said five years after its issuance, "If ever there was a Declaration which had behind it a general consensus of opinion, I believe it was the Declaration of November, 1917." Qutstions are raised concerning the interpretation of the Balfour Declaration not by those who seek light upon it but by those who desire its annulment. Happily, Balfour remains his own interpreter or *Meturgaman*. Of the Balfour Declaration there need be no *Perush* made in the Mosque of el Aksa. The Rashi of the Balfour Declaration will not be found in the annals of the Chancellorship of the Hebrew University of Jerusalem. The Balfour Declaration was not issued by him whose name it bears because he was pro-Jewish. He was no more philo-Semitic or philo-Judean than was Wilson or Masaryk or Clemenceau. Balfour himself has said, "I think I may say that I have no prejudice in their favour." The author of the Balfour Declaration was a friend of justice, a man of high and profound understanding of the meaning of historic truth, and above all he had a sense of history. It is not hard to misunderstand the Jew, if one have no sense of historic values, if all peoples seem alike and all centuries of the same texture. Happily for Israel, Balfour had a sense of history,—for who without it could have alluded to Palestine as "this small country, small in area though great in memories"? Oft-times Balfour is dubbed "philosophic doubter" by those who imagine that the mere use of slogans solves the profoundest intellectual problems. Whatever may have been his daring doubts in many fields of human searching and conduct, he never doubted Christendom's duty to the Jew, nor the right of the Jewish people to a National Jewish Homeland. I can think of no nobler utterance on Christendom's duty of reparation for all the centuries of Christlessness toward the Jew, than the word of the Earl of Balfour in the House of Lords, June, 1922: "....Do not your Lordships think that if Christendom, not oblivious of all wrong it has done, can give a chance, without injury to others, to this race of showing whether it can organize a culture in a Home where it will be secured from oppression that it is not well to say, if we can do it, that we will do it? And, if we can do it, should we not be doing something material to wash out an ancient stain upon our own civilization if we absorb the Jewish race in friendly and effective fashion in those countries in which they are citizens? We should then have given them what every other nation has,—some place, some local habitation, where they can develop the culture and the traditions which are peculiarly their own."

UNIQUE UNDERSTANDING

Sometimes it is said that the Earl of Balfour was an austere and even glacial person. I wish that some Jews of light and leading and power could achieve the understanding of and sympathy with their people, revealed to me by the Earl of Balfour when, in December 1918, in Downing Street, he said: "I count as the Jewish population of Palestine, not some tens of thousands who already live there, but millions of Jews who would live in Palestine if they could, and some day will." Balfour the doubter did not insult the Jews, did not insult a great people by offering them physical security or political certitude. Knowing the historic passion of the Jew for high and unafraid daring, Balfour revealed his unique understanding of the Jewish quality when he declared: "I do not deny that this is an adventure. Are we never to have adventures? Are we never to try new experiments? I hope your Lordships will never sink to that unimaginative depth, and that experiment and adventure will be justified if there is any case or cause for their justification. Surely it is in order that we send a message to every land where the Jewish race has been scattered, a message which will tell them that Christendom is not oblivious of their faith, is not unmindful of the service they have rendered to the great religions of the world, and, most of all, to the religion that the majority of your Lordships' House profess, and that we desire to the best of our ability to give them that opportunity of developing, in peace and quietness under British rule, those great gifts which hitherto they have been compelled from the very nature if the case only to bring to fruition in countries which know not their language and belong not to their race? That is the ideal which I desire to see accomplished, that is the aim which lay at the root of the policy I am trying to defend; and, though it be defensible indeed on every ground, that is the ground which chiefly moves me."

The author of the Balfour Declaration has a word to speak, even to-night, to the Arabs and their fanatical and imperilling mis-leaders. He again utters the solemn warning: "Under British Government, no form of tyranny, racial or religious, will ever be permitted." To Christians, within and without Palestine, he offers reminder of the ineluctable duty of Christian reparation to the wronged and homeless Jew. To the British Government and people he says again, "The policy of a Jewish National Home was a policy for the benefit of the world." To Jews he declares: "I regard the Balfour Declaration as a partial solution of the great and abiding Jewish problem." The Earl of Balfour has entered into the immortal company of a small number of men, led by King Cyrus, who stand in the annals of a deathless people as Israel's friends. Oblivion disc rowns Israel's many foes; immortality crowns Israel's few friends and furtherers. Though Balfour be dead and Arabs slay, the Jewish National Home will come to pass. For Israel lives and the Balfour Declaration is become a page of light in the Golden Book of the Jewish Story.

ARTHUR JAMES BALFOUR

A SERMON FOR THE MONTH

"The Lord gave and the Lord hath taken away. Blessed be the Name of the Lord."—Job, 1:21.

The Jewish world were grief-stricken when the sad news came of the passing away of Arthur James Balfour, the veteran politician, philosopher and author of the Declaration which bears his name. It is a distinctive feature with Jews that they seldom forget their enemies and detractors, but never their benefactors. Cyrus, the King of Persia, remaians an imperishable name in the records of Jewish history. Haman, on the other hand, will never be forgotten for his ignoble career as long as Purim is celebrated annually, and yet how vastly different are the feelings of Jewry for these two men! As we think of Cyrus, so will our posterity bear down from generation to generation—*mi dor l'dor*—the name of the immortal author of a Declaration of Independence to Jewry—Arthur James Balfour. Our readers will remember the awful tale of Job, his woes, the disasters that followed with such fearful and tearful rapidity to him and his loved ones, until nothing was left to him but bare life not without its bitter string of agonizing pains and travail. Yet from his bed of ashes, he sang his immortal song of trust and love and praise: "The Lord gave, and the Lord hath taken away. Blessed be the Name of the Lord." What a sublime courage! What a wonderful exhibition of strength to consign one self to a Power that makes for Righteousness! Some such analogy may be drawn between the Jews and Job. Job stands out in Jewish literature as a national hero. The Jews stand in world history as a people who have suffered international injustice, a people whose lot was not unlike that of Job, a people who have suffered from the cup of life, the bitter dregs of suffering, of ridicule, of every conceivable form of mental and physcial torture. But lo and behold! a saviour stands out and protests against this international injustice, this international persecution, and changes the whole destiny of the Jewish people by promulgating a Charter of Independence, by heralding a return of the exiles to their long-neglected home. To-day, the immortal author of Jewry's charter of Independence has passed away to the Great Beyond, from which no traveller ever returns, rich in deeds and ripe in age. And what of the Jews? Sorrowfully and with deep reverence we repeat the time-old words of our national hero: 'The Lord gave, and the Lord hath taken away. Blessed be the Name of the Lord.' It is an unfortunate failing with men to-day, that they forget that we live in a fool's paradise, until we are rudely reminded of it, that another and a higher will has to be reckoned with besides our own. We forget that nothing really belongs to us. We forget that the Lord gave to us all our dear relatives, friends, possessions, and that when He chooses, He has the right to take away. And this is the reason why when death enters into our midst, it serves us with such severe shocks. Our loss to-day is a fearful one—*gadol 'kayyam shibraino*—but there is some consolation in the thought that it is the outcome of natural laws, that Arthur James Balfour was not really ours by right, but by God's mercy and bounty that he was predestined to play his great role as an actor on the stage of life—a noble part which would remain indelibly impressed in the minds of a not-forgetting audience. Blessed is the Lord for having given us this modern Cyrus, this modern pleader for Israel's emancipation. Thankfully and gratefully do we cherish in mnd the sweet fragrance of our associations with him, a great British soul and a Christian statesman who felt the call that came to him to render an immortal service to the whole House of Israel. His irreparable loss will never be replaced easily, but his revered memory will be a thing to cherish, which will lead us on to our reconquest of the Promised Land. It is with this feeling that we remember him to-day and always, and place upon his fresh tomb the laurel wreath of our sincere affection and homage. With Job—the man of grief and acquainted with sorrows—we reverentially say, 'The Lord gave and the Lord hath taken away. Blessed be the Name of the Lord.'

CORRESPONDENCE

GREETINGS FROM SIR DAVID EZRA

Editor, Israel's Messenger.

Dear Sir,—Rabbi and Dr. Louis Levinsky have spent a week or so in our midst. We were very glad to get your letter and also to meet them. Calcutta was their first impression of the East, and they enjoyed their stay in spite of the heat. They are now touring India, en route to Bombay, where they will meet some of our folks.

With many greetings and good wishes for Purim, in which my wife joins me.—Yours sincerely,

David Ezra.

Calcutta, March 6, 1930. 3, Kyd *street.*

FOR A WORTHY CAUSE

Editor, Israel's Messenger.

Dear Sir,—Due to the very successful affairs recently given by the Joint Committees of the Hebrew Relief Society and Shelter House and the Jewish Women's Benevolent Society, *i.e.* the Tea Dance at the Astor House and the Purim Ball at the Majestic Hotel, and in view of many requests, the Jewish Women's Benevolent Society have decided to hold their last dance of the season on May 14th, at the Majestic Hotel, with kind permission of the management. Something quite novel and unique to the public of Shanghai will be exhibited, as the Society has been successful in obtaining the kind consent of the Oriental American Co. and the Caravan Co. to arrange a Pyjama Fashion Parade and Messrs. Arts and Crafts, Ltd., to attend to the stage decoration and arranging of *tableaux vivants*. The entire proceeds will be used for local worthy charities.

(Mrs.) B. Chaikin, *Hon. Secretary.*

Jewish Women's Benevolent Society.

Shanghai, Apr. 10, 1930.

POLITICAL AND RELIGIOUS CONDITIONS IN ERES YISRAEL

Editor, Israel's Messenger.

Dear Sir,—My recent journeys throughout the East and the Arab uprisings here have deprived me of the pleasure of writing you earlier and commending you for the public-spirited service you are rendering to our nation. I have read with vivid interest your several articles in Israel's Messenger commenting bravely upon the Arab atrocities in Eres Yisrael, and your manly open letter to Mahatma Gandhi, the Indian Nationalist leader, asking him to affirm or refute the allegations attributed to him by the Arab press. It is such acts of independence on your part that help us to see the dawn of a new era in our midst and impel us to take an optimistic view of the future. It is but natural that every nation which is eager to emancipatae herself from the thraldom of oppression should be eager to secure the liberty of other nations similarly placed. Every intelligent man who values the beauty of religion, will concede that our Torah the principal aim of which is to establish peace, to further the brotherhood of man, to raise the standard of morality, will not tolerate the spread of strife, discord and anarchy between man and man. It is, therefore, unimaginable that the followers of Buddha, or any other religion, will encourage any movement to crush our nationhood at a time when we have outlived all our oppressors and conquered the forces of darkness, and routed the backward and reactionary nations who had conspired to undermine our existence. I repeat again that your Open Letter to Gandhiji will help to bring to the notice of his countrymen the unjust measures taken by our neighbours to stir the whole world against us. I await with interest the reply from the noted Hindu leader and reformer to your fine epistle.

Now, to my great I have no good news to communicate to you. The blood of our martyrs still cries unto us: our neighbours are continually agitating to arouse the fanatic elements, and thereby think of staging another uprising in order to impress the nations of the earth with their military prowess and bellicose attitude. But, happily, he whole Yishub is undaunted: we are full of faith and courage to resist any invasion upon our rights and privileges. We trust in the God of Israel, and He will fight for His people and lead them to victory and save them from their oppressors. Your help in our stand is needed and may be effected in the following three ways:—

I. Your insistence upon our rights based upon the Balfour Declaration, and an appeal to Great Britain and the League of Nations to take strong measures to suppress lawlessness here, and help our people to attain their goal. Our redemption will promote the welfare of all the human races and create a spirit of real understandings between us and our neighbours. We stand to reciprocate for every justice meted out to us and claim the same spirit of fairness for those who are deprived of it. The authors with their facile pen, the preachers with their eloquence, the statesmen with their sense of impartiality should be aroused to plead for our cause, and help us to realise our ancient dream.

2. By supporting our local industries, by purchasing our products and extending the spirit of co-operation between Eres Yisrael and Diaspora Jewry, we shall have contributed something of which we may not be in any way apprehensive of the future. We must see that the stream of immigration to our shores should not suffer in any way: the gates of our country should be ever open to welcome the return of the exiled sons of Judea into their ancient homeland.

3. By our brethren in all parts of the globe giving their unstinted support to the Keren Kayemeth and the Keren Hayesod, the two outstanding national institutions which are responsible to-day for everything that we possess and hold and cherish in our ancient soil. Here are two agencies that are working laboriously to win New Judea for our people: it is an uphill task but with united co-operation from our brethren *pezurim b'arba kanfot ha-aretz*, we shall attain our *geulah* and once more inhabit the land of our forefathers.

Before I close this letter, I wish to add that in regard to the legacy of the late Mrs. Seema Belilios, of Hongkong, we have received no information regarding its fate, and we begin to doubt if any share of the bequest will be granted to our Tel-Aviv community. Perhaps there may still be a way left to hear something favourable about it.

I also wish to add to my great regret that I have not yet completed the construction of the Ohel Moed Synagogue. So far only the walls have been erected and we are now hoping to proceed with the dome. Funds are needed to complete the work, and while thanking Mr. D. E. J. Abraham of your community for his generous contribution of £250 towards the building Fund, I regret to say that there has been no other response from the generous members of your community. I am pleased to add that I am making some progress with the Pirche Kehouna Institution, but I cannot bring it to the level I desire, because of lack of means. I would be grateful to any of your readers for contributions towards this deserving cause, so that the progress thus far made may not be hampered and impaired in consequence. With Zion's greetings.

Benson M. Ouziel,

Chief Rabbi of Jaffa and Tel-Aviv District.

Tel-Aviv, 25th February, 1930. P.O.B. 9.

JEWS, ARABS AND GREAT BRITAIN

The following letter was published in The North-China Daily News of March 22nd 1930, and is reproduced here in the hope of preserving the facts it contains in regard to Arab propaganda which is worth watching and silencing in every corner of the globe:—

Editor, North-China Daily News

Sir,—The agitation on the part of the Arab propagandists to accuse Great Britain for breach of faith in issuing the Balfour Declaration, when Palestine was already promised them, is so world wide that it is necessary to cut it short and crush it in the interest of truth and justice. In December last, a useful question was raised in the House of Commons by Mr. James de Rothschild when he endeavoured to elicit a definite statement from His Majesty's Government in regard to the alleged promises or pledges to the Arab population of Palestine. Much has been made in the past of this alleged promise, and it was utilised again by the Arab leaders at the Commission of Inquiry. When the matter was raised years ago, it was disposed of by official statements. But it continues to crop up on every possible occasion. It was therefore highly desirable that a new statement should be made on this question. In his reply to Mr. Rothschild, Dr. Drummond Shiels (the Under-Secretary of State for the Colonies), reiterated that His Majesty's Government had *never made any promise which in any way could invalidate the Balfour Declaration.*. The British Government has always taken the view that Palestine was excluded from the pledge given to the Arabs. As a matter of fact, the position of the pledges to the Arabs was cleared up in the "famous" white Paper issued in 1922. Lord Balfour in the House of Lords has dealt with the matter, and Mr. Churchill, when Secretary of State for the Colonies, was quite definite on the subject. It is worth quoting Mr. Churchill's statement in the House of Commons on July 11, 1922:

"No pledges were made to the Palestine Arabs in 1915. An undertaking was given to the Sherif of Mecca that His Majesty's Government would acknowledge and support the independence of the Arabs within certain territorial limits, which specifically exclude Mersina and Alexandretta and the portions of Syria lying to the west of the districts of Damascus, Homs, Hama and Aleppo. It was also stipulated that the undertaking implied only to those portions of the territory concerned in which Great Britain was free to act without detriment to the interests of her Allies. His Majesty's Government has always regarded and continues to regard Palestine as excluded by these provisos from the scope of their undertaking. This is clear from the fact that the following year, they concluded an agreement with the French and Russian Governments under which Palestine was to receive special treatment."

The White Paper dealing with the same subject says:—

"It is not the case, as has been represented by the Arab Delegation, that during the war His Majesty's Government gave an undertaking that an independent national government should at once be established in Palestine This representation mainly rests upon a letter dated the 24th October, 1915, from Sir Henry MacMahon, then His Majesty's High Commissioner in Egypt, to the Sherif of Mecca, now King Husseinnin the Hedjaz. That letter is quoted as conveying the promise to the Sherif of Mecca to recognize and support the independence of the Arabs within the territories proposed by him. But this promise was given subject to a reservation made in the same letter, which excluded from its scope, among other territories, the portions of Syria lying to the West of the district of Damascus. This reservation has always been regarded by His Majesty's Government as covering the Vilayet of Beirut and the independent Sonjak of Jerusalem. The whole of Palestine west of the Jordan was thus excluded from Sir H. MacMahon's pledge."

The Arabs and their their friends are not likely to be influenced by these definite and documnted documents, but it is necessary that they should be as widely as possible placed on record. It is the only way of silencing and paralysing the efforts of a group of propagandists.

N. E. B. Ezra.

Shanghai, 21st March, 1930.

THE LATE LORD BALFOUR

The following letters were published in the NorthChina Daily News of the 8th and 9th ultimo:—

Editor, NORTH-CHINA DAILY NEWS

SIR,—I have just read a portion of a recent issue of a local Jewish periodical in which the Editor writes an obituary notice on the late Lord Balfour. Amongst other things, I came across this most unpardonable effusion:—

"He will, nevertheless, be remembered by posterity not so much because he has written great works on philosophy, not because he was once a Prime Minister of Great Britain, but because he issued the Balfour Declaration and rendered immortal service to Jewry."

Lord Balfour was a great man and it will be by the brilliance of the intellect of the man that rose to the highest position in the political firmament of Great Britain that he will be remembered by posterity, and most definitely not merely because of his having ing issued his "Declaration," although no biography of the man would be complete without a record of that incident.

I, Sir, am a Jew, but I could not read the above without feeling that an injustice was being done to the memory of Lord Balfour. I have very little doubt that this letter will elicit a reply, but you may be assured, Sir, that there will be no reply to that.

JAYAR.

SHANGHAI, Apr. 5, 1930.

Editor, NORTH-CHINA DAILY NEWS

SIR,—No one denies that the late Lord BALFOUR was a great man, a great thinker and a great philosopher. No one would dare rob him of his brilliant intellect and his brilliant achievements in the realms of British politics. But when all is said and done, I still adhere to my statement that he will loom large as an author of the "BALFOUR Declaration" heralding the return of the Jewish people to their ancient homeland.

That I am not alone in my conviction will be seen by the view held by a noted author and publicist, Mr. ISRAEL COHEN, B.A., who in his preface to a book entitled "Speeches on Zionism," by the Earl of BALFOUR, published two years ago, says:—

"Whatever place Lord Balfour may ultimately occupy in future histories of England, one thing is certain, that in the history of the Jewish people the name of Balfour will enjoy unchallenged immortality, evoking comparison with that of Cyrus, for the issue of the Balfour Declaration marked the opening of a new epoch in the annals of Jewry which will be recognised as such in the remotest centuries to come."

We Jews have a long memory. We remember events which would otherwise have been completely forgotten. We remember to this day the names of Persian monarchs. No one will forget the name of CYRUS, the Great, and yet there are so few people who know why he is remembered. It is because CYRUS helped the Jewish people to return to their homeland and rebuild their Temple. Other names may be cited from the pages of the Bible who had rendered immortal services and whose names are preserved by us to this day.

Your correspondent "Jayar" must be nursing some imaginary grievance against the present writer, when he assures your readers that "an injustice was being done to the memory of Lord BALFOUR," because of the statement made that the latter will live long in history as the author of the "Declaration" than anything else. Is this an injustice? I challenge his right to pass such a verdict.

Editor, ISRAEL'S MESSENGER

SHANGHAI, 8th April, 1930.

THE PALESTINE REPORT

Under the above caption, the following letter was published in the NORTH-CHINA DAILY NEWS OF *April 4, 1930:*

Editor, NORTH-CHINA DAILY NEWS

Sir,—While a full report of the Shaw Commission may be awaited with interest by mail, we must be thankful that the exracts therefrom cabled by Reuter leave no doubt in one's mind regarding the future of Palestine. The report in question will undoubtedly raise new hopes and bring about the necessary reforms and lead to a better spirit of co-operation between the Jews and the Arabs.

The Times' suggestion that the Mandatory Power should make it clear "that it intends to maintain the Mandate and to enforce law and order throughout the country" shows that a firm hand is needed to suppress the rebels who flout the authority of Great Britain to remain in Palestine and aid the Jewish people to upbuild their country. It was but recently that the Grand Mufti of Jerusalem declared to the Press, "We have no complaint against the local administration, beyond the fact that we would like the British officials to go home, and leave us to run our own country as a free Arabic Palestine. This is our dream and our ideal." When a firm hand is shown, the Arab leaders will think twice before challenging the verdict of 53 nations who stand solidly behind the Palestine Mandate. It is time that the flirtation with the Arabs be stopped and justice done and upheld to a minority people who have every right to sit side by side with the strong nations without being molested and oppressed by he latter.

There is absolutely no question of ousting a single Arab from his privilege and right in Palestine. The country is big enough to support five times the present population without driving the Arabs from their present position. The friction that now exists is due to outside efforts which ought to be suppressed. No less an authority than Mr. Ramsay MacDonald tells us in "Awakening Palestine," page 22 thus:—"What is to be the future relationship between Arabs and Jews? If left to themselves I should have no fears, but they will not be left to themselves." Further-more he adds, "When one is reminded that the cultivable area of Palestine is 12,000 square miles, of which but 4,000 are in use, one can see how insignificant are the Zionist holdings, what room there is for their extension without the disturbance of a single Arab." Here are facts which are incontrovertible and they should not be overlooked by critics at the present moment, when the fate of a minority people is hanging in the balance.

Facts and figures may be cited to show that the Jews did not settle in Palestine on the ruins of the Arab peasant and that the largest and most important areas the Jews have bought not from peasants nor yet from small landowners, but from large effendi landowners who "acquired" their land neither through labour nor investment, but were able to buy lands at ridiculously low prices, largely through exploitation of the poverty and degeneration of the Arab peasant or even to secure them through seizure as unowned property. Incidentally, it is worthy of record that even after the Jews have bought so much land from the effendis there still remains in the possession of 144 wealthy Arabs 3 million dunams, about one-seventh of the whole area of the country. I would take the liberty to quote a list of figures, illustrating the income to the Government Treasury from lands when in the possession of effendis, and when subsequently purchased by Jews who invested in them unlimited toil and creative power. The settlement of Malbas (Petah Tikwa of to-day) was waste land on which no one ever entertained the remotest idea of settling until the arrival of the Jews. It yielded to the Treasury less than £25 -. To-day Petah Tikwa contributes to the Treasury £15,000 -. The land of Rishon-le-Zion formerly also yielded less than £25 -; to-day Government income from Jewish Rishon-le-Zion is £5,400 -. The land of Simrim (Zichron Jacob) used to bring the Government less than £2 - per annum; Jewish Zichron Jacob to-day pays into the Government Treasury £2,500 -. If there help to arouse "Arab animosity against the Jews" as the Shaw Commission declares, then we agree to stand "condemnation" before the whole world.

Your suggestion that the Zionists should go slowly and not "too rapidly" in their eaggerness to upbuild their country will be appreciated by many, but there are other friends and supporters who deplore the slow rate at which the Zionists have travelled, Mr. Robert Boothby, M. P., tells us in an article headed "The British Task in Palestine" in the February issue of "The New Judea" that since the war the Jewish population "ought at least to have been trebled. The fact that this has not been achieved constitutes to some extent a reproach against the Brtish Government." On the other, hand, the Arabs since the war have made gizantic strides. They have founded four states, in Iraq, in Hedjaz, in Syria and Transjordania. Not content with these they want a fifth. They want an empire. *The Times'* suggestion to the British Government, as reported in your today's issue, to make "a clear re-statement of the terms of the Mandate and of the policy by which it is to be carried out in practice" is the only way of silencing all further doubts and paralyzing the efforts of the propagandists. The Palestine problem is one in which Great Britain is vitally interested. There is no gainsaying that a Jewish Palestine will afford the best chance for peace in the Near East. Robert Boothby M.P., holds emphatic views on the subject. Says he:—

"A strong Jewish Palestine, based on European standards of life and thought, and affording absolute security for the British forces required to defend the Suez Canal zone, would effectively snap that chain and become the vital link of another, stretching from Great Britain, through the Mediterranean, to India and all the British dominions and Colonies east of Suez. Instead of being a source of weakness and anxiety, Palestine would then become one of the brightest stars in the whole British constellation . . . In addition we ought to give all the assistance that lies in our power to the Jews in their efforts to irrigate and improve the country, and to increase the flow of immigration. The cost to Great Britain will be negligible, for the annual Zionist Budget already amounts to £750,000, and will certainly increase. The gain can hardly be over-estimated."

N. E. B. EZRA.

SHANGHAI, 3rd April, 1930.

JEWS, ARABS AND HINDUS

We have unavoidably held over for three months the publication of the letter which we publish below from the Editor of *The Saurashtra*, Mr. AMRITLAL D. SHETH, M.L.C. published in Ranpur, India, pending the receipt of an answer to our letter from MAHATHMA GANDHI, the noted leader of the Nationalist movement in India. Consequent upon the receipt of the reply which we had pleasure in publishing in the last issue of ISRAEL'S MESSENGER from GANDHIJI, we give prominence to the letter referred to above. Our Indian contemporary draws our attention to the woeful state of affairs that now prevail in the Native States of India, where the people are held body and soul in abject slavery. In fact, our contemporary describes the position of its unfortunate countrymen as being far worse than that of the Jews in the pre-Renaissance days of Europe. We are sorry we cannot comply with our contemporary's request that we devote some space in ventilating the problems of Indians, inasmuch as we know so little about the actual state of affairs in India. Furthermore, we very seldom indulge in politics, as it is not within our province to do so. Barring this question aside, we have nothing but admiration for the Indian people, Indian culture and Indian contributions to the world of thought. We are watching with interest the present situation across the seas, and are confident that with British sympathy for and Indian sincerity in Nationalism, the day may not be far distant when Sawaraj will greet the people and hold sway there. The letter in question follows:—

Editor ISRAEL'S MESSENGER.

DEAR SIR,—We acknowledge with thanks and pleasure receipt of your letter dated the 2nd ultimo, as well as a copy of your journal and hope you will continue to favour us with the same. If you are interested in our journal which is published in Gujrati we shall be pleased to send you a regular copy every week to your address.

We have read with equal interest the "Open Letter to MAHATMA GANDHI" published in your journal; but unfortunately we are not posted with the whole question in all its various details and, therefore, are unable to say anything at present. We trust MAHATMA GANDHIJI will make his position clear to you and your fellow brethren's entire satisfaction; but we can say thiis much that the opinions attributed to MAHATMA GANDHI have never been published in our side, and, as far as we know, he has deliberately refrained from any expression on any foreign movement since some time back. Still he will clear himself as soon as he is free and you may be assured from perusal and study of our own home affairs that our hands are too full with our own troubles.

But our paper as well as all of our colleagues are interested only in the question of the Indian Native States. Our native states with their irresponsibility, with their autocracy, with their unlimited extravagance hold such a position of tyranical power, and hold their seventy million of people in such a serfdom of voiceless, moneyless and pleasureless slavery that their position is not only not better but far more worse than that of the Jews in the pre-renaissance days in Europe and everywhere.

And, dear sir, we are fellow-sufferers if nothing more. Our misfortune is perhaps greater inasmuch as we have to carry on a struggle with our own native tyrants. Both of us in the present circumstance have to look forward with equal hope and apprehension to the British Government for maintenance and observation of definite guarantees given by them. If you can, therefore, see your way to give us some lines on our question, or spare us some space in your wellknown journal, we may also ventilate our grievances to the world and show the world the actual and hard unpalatable facts about our own existence.

We thank you for your kindness and courtesey and remain, dear Sir,—Yours faithfully,

AMRITLAL D. SHETH.

RANPUR, 3rd January, 1930.

THE CHILDREN'S MUSEUM

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am happy to send you the accompanying particulars of the Children's Museum, hoping that you will be interested in this scheme which has already been enthusiastically received by the Press and child-lovers in all parts of the world.

We want to teach children how lovely life can be, and that their fellows all over the world are their brothers and sisters, by demonstrating in the Museum that all their pleasures and ideas are universally the same. In this way a real unity of Nations will ultimately be established.

It is necessary that our scheme shall be actively supported by contribution of materials and donations. We therefore hope that after you have read the enclosures, and especially the questionaire, we may look to you for practical interest and support.—Yours faithfully,

(Mrs.) CHARLES E. DAWSON,
Hon. Secretary.

LONDON, 23rd March, 1930. 8 *Queen's Gardens, Lancaster Gate*. W. 2.

Commenting on the above, Miss REGINA MIRIAM BLOCH, the well-known poetess and founder of the Museum, writes:—

"I am sure you will publish the foregoing message to your readers and give it the publicity it deserves. We need exhibits of juvenile interest and donations. The Chinese section will be most important, also the Jewish one in the Museum."

[*Enclosures*]

It has been decided to found a Children's Museum in London, to be a National and International Centre, to educate and inspire the children of all Races, and to stimulate child-lovers of the British Empire and the World. The aim of the Museum will be instructive, and for the delight of children; to encourage creative talent, to foster the lover of health and beauty and the appreciation of humour, and to discourage the spirit of destruction. The Children's Museum will contain Dolls in national and period dress of all ages, Toys, Costumes, Pictures, Books, Scientific and Educational Models, and everything that applies to child life and children in all lands. There will be Lectures on exhibits and on all subjects of interest to children and child-lovers—a Children's Orchestra and Chorus, and entertainments of various appropriate kinds, Marionettes, Punch and Judy, and similar characteristic features bound up with child life, modern and historical. The Museum will contain a Children's Theatre, Dance and Concert Hall, a Children's Cinema, Folk-lore and Fairy Tale rooms, a Children's Reading room, a Refreshment room, an Exhibition room for children's Paintings, Handicrafts and Art work, and a Library. The Children's Museum was the happy inspiration of Miss Regina Miriam Bloch, the well-known writer, the provision of the recreational and entertainment features being the conception of Mrs. L. Haden Guest. The late Sir John A. Cockburn, K.C.M.G., M.D., former Premier of South Australia, who founded the Queen Adelaide Museum in Adelaide and was the first Chairman of the Organizing Committee, called the scheme "an immortal thought."

The Finance and Commerce of April 30, a local weekly journal, contains a significant article on "Why I Have Faith in Shanghai," by Sir VICTOR SASSOON, Bart.

The Shanghai Hebrew Relief Society acknowledges with thanks the receipt of $50.00 from Mr. M. S. BLOCH through Rabbi M. Z. ASHKENAZI.

Mr. CYRIL E. MINNY left this week for Europe and America on six months' furlough. Mr. MINNY will visit Eres Yisrael on his return journey.

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Boys' & Girls' Pyjamas	2.00	Stationery Boxes	0.30	1 Doz. Cross Stitch Handkerchiefs	0.50
Crochet Baby Caps	0.35	Ink Bottles	0.09	1 Doz. Appenzel (Blue) Handkerchiefs	4.00
Embr. Bedspreads, 72x100	3.85	Bridge Sets, Grass Linen	0.60	1 Set Sardinian Scarves	2.40
Embr. Pillow Cases	0.60	Napkin Cases	0.25	Boudoir Caps in Bruges	1.00
Nanking Handbags	1.00	Bridal Bed Sets	20.50	15 cents Chiny Doylies	0.07
Silk Tassels	0.05	Lace Curtains, Long	2.00	10 Yards Crochet Lace	1.00
Men's Neckties, Worth $2	0.60	1 lb. Sealing Wax	0.35	Sardinian Chairback	0.15
Venise Doylies	0.25	1 Gross Pen Nibs	0.15	Lace Dresses	1.50
Guest Towels, Crash Linen	0.50	Rulers, steel edged	0.11	Moistemers, One to every buyer	Free
French Penholders, Worth 20c.	0.05	1 Doz. Pocket Pencils	0.15	Children's Illustrated Books for Painting	0.15
1 Tube Glucol, Sticks All	0.20	Grafo Copying Pencils, Worth $1.95	1.00	Handbags for evening, Gold embroidery, Worth $5	2.00
10 Shorthand Books	1.00	1 Artgum	0.10	Girls' Felt Hats	1.00
Boudoir Pillow Cases, Worth $2	1.80	13-Piece Luncheon Set	7.00	Tennis Ball Cleaners	1.50
Mosaic Banquet Sets	127.50	Bridge Sets, Crash Linen	2.50	Tennis Racket Covers	1.00
1 Doz. Filet Medallions	0.10	Lace Collars in Silk, Worth $7.50	1.00	Tennis Visors	0.70
Embroidered Home Caps for men	1.55	Cuffs to Match	1.00	Pearl Necklaces	0.20
Silk Nightgowns, Emb.	6.00	Silk Petticoats, Embr.	6.00		
French Cookery Books	0.20	Jewish Cookery Book	0.20		
Gift Books, Worth $7	1.50				

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THE MESSIAH

By Dr. ALEXANDER LYONS
Eighth Avenue Temple.
Brooklyn, N. Y.

One of the most promising incidents of our time is the increasing disposition to come together and talk things over. An outstanding example of this the London Conference on the Reduction of Armament. It obtains in commerce. Even in politics we find representatives of conflicting parties conferring in interest of compromise and cooperation. The churches, to their disadvantage and discredit, have been tardy in bringing about mutual good will demonstrated practically as well as theoretically. They have been too much obsessed and obstructed by a thoughtless assumption of creed, polity, denomination or partisan pride as the essential of their interest and identification. There are still churches that maintain an arrogant aloofness like that of little boys who will not play with you unless you play their game or in their way. These people affect me with profound pity. They have so much conceit that they substitute a church for God and lose sight of the rights and claims of many of His children. Heaven be thanked! this perversion of piety is passing. It will yield more and more with the spread of larger and better mutual knowledge. There is a growing friendliness and even fraternization among intelligent Jews and Christians thru whom the vast unthinking masses will gradually be influenced to relinquish their prejudice against one another and instead of being "them asses" will become mutually respectful and helpful. To that end there must be greater mutual knowledge.

A source of great antagonism of Christian to Jew historically has been the refusal of the Jew to accept Jesus as the Messiah. For centuries the Jew had to consent to conversion or submit to burning or banishment for his refusal to see in Jesus the promised Messiah. To-day yet countless Christians persist in converting the Jews to this belief and penalize their refusal with a pernicious prejudice that outrages many of the principles of the higher forms of Religion. The Christian needs to be informed. It is true that no informed Jew accepts or can accept Jesus as the Messiah. Indeed I cannot see how any intelligently informed Christian can construe him. Jesus was a Jew. As such politicel oppression to the end of he knew that his people needed and realizinig their mission of spreadcraved redemption from unjust ing upon earth the belief in one God worshipped in ethical and moral lives by a fraternally disposed humanity. Jesus did not effect this. On the contrary he has been contorted by theological interpretation and the occasion of almost nineteen centuries of envenomed antagoninsm among Christians themselves and of much worse in the attitude of Christians to Jews.

From the viewpoint of Jewish need and expectation Jesus was not the Messiah. I believe, however, that Jesus could become a Messiah, one of many of that exalted rank, if what he believed and intended from the standpoint of his Jewish background were accepted by Christians as it largely is by Jews as an agent of that Messianic time when the processe of war shall be supplanted by the progress of peace and brotherliness, belt the blobe with beneficence. Jesus, however, should not be construed and venerated as the only Messiah. The problems of an advancing civilization are too many and gigantic to be solved in the train of the effort or influence of a single person or power. Whoever has or may contribute in an outstandinz way to the furtherance of God's Kingdom of Righteousness upon earth should be placed in the galaxy of Messiahs in the heaven o' humanity. We have just celebrated Lincoln's birthday and shall soon honour the natal day of George Washington. To me they are Messiahs along with Abraham, Moses, Isaiah, Jesus and the vast army of crusaders in the causes of junotice, mercy and a benign progress upon earth.

If Jesus be the Messiah to Christendom so be it as long as their dignity justifies their devotion. They must not, however, exclude a Confucius, a Buddha, a Ghandi, a Pasteur, an Edison and countless others from a messianic contribution to human welfare and happiness. If Christians would only be convinced of this and conduct themselves with appropriate consideration and sympathy they would not with persistent and inflammable zeal maintain their insulting insistence upon Jewish conversion. I want to see all men of all religious faiths grow in mutual knowledge to the end of mutual respect and cooperation. Thus can each play a messianic role in making God's Kingdom come and His will be done upon earth as it is in heaven, when Peace with her olive wand extend and bid wild war its ravage end. Man with brother man will meet and as a brother kindly greet

JEWISH CONCEPTION OF THE MESSIAH

DR. ALEXANDER LYONS, *a spiritual leader of Brooklyn Jewry contributes a few thoughts on the absorbing subject of the* MESSIAH, *the anointed of Israel for whom the Nation awaits so patiently. Turning to chapter 53 of* ISAIAH, *the words of prophecy concerning this national hero will be found in the thirteenth verse of the preceding chapter. Therein we are told: "Behold My servant shall prosper, he shall be exalted and lifted up, and shall be very high." In chapter 52,* ISAIAH *describes the extraordinary restoration of Israel to prosperity and power, whilst in chapter 53, he describes in words the astonishment which the gentile nations will pour forth at the marvellous spectacle. The Jew has refused to accept* JESUS *as the Messiah because none of the prophecies were fulfilled in him, nor did he bring peace and an era of happiness to all mankind. The result of this rejection on the part of the Jew brought indescribable sufferings and tortures being meted out to the latter by the followers of Christianity, which is another striking proof that* JESUS *was not the predicted Messiah to Israel. We may add that all through the words of prophecy, the terms 'my servant', 'he' or 'him', refer not to any particular individual but to the people of Israel as a whole.* DR. ISAAC OROBIO *who wrote in the seventeenth century a book entitled, "Israel Defended, or the Jewish Exposition of the Hebrew Prophecies applied by the Christians to the Messiah," does not deny that a Messiah was expected and foretold, 'a real living man, a descendant of King* DAVID, *who should occupy the throne of Zion in Jerusalem, dispel and destroy Israel's foes, and establish a kingdom of righteousness and peace over all the world." But among the later Prophets, we are told this idea of a personal Messiah gave way before a grander and more reasonable expectation that 'Israel as a people would fulfil all the hopes which formerly clustered round the person of the Messiah and that Israel was the means, under God, of delivering the Gentiles from their darkuness and sin and bringing all to the pure worship and love of the One only true God' Dr.* LYONS *has a novel way of interpreting his conception of the Messiah, and states that 'whoever has or may contribut in an outstanding way the furtherance of God's kingdom of righteousness upon earth should be placed in the galaxy of Messiahs in the heaven of humanity'. The conclusion of his message speaks of a spirit of co-operation and mutual confidence between man and his brother man. Such a description gives us a foretaste of the Messianic Era when all the nations 'will gaze on the glory of God as in a mirror, and the revelation will throw the gazers on their knees'. They will realize that 'The Lord is King, and His sceptre ruleth over all. The Heaven and the heaven of heavens cannot contain Him... He ye earth! His Hand, and all things are filled with good.' The mountains see Him and tremble, the deep utters its voice and lifts its hands on high'. We are obliged to Dr.* LYONS *for the inspiring messages from his pen that have reached us for publication from time to time in* ISRAEL'S MESSENGER. *We are glad to say that our readers look forward to read and assimilate the views of the learned Rabbis who contribute for* ISRAEL'S MESSENGER. *We have had enthusiastic letters from readers, both local and abroad, who speak with enthusiasm of how much pleasure and profit they derive from the previous messages that we have published in past issues. May we look forward to further contributions to enlighten our readers far and wide?*



DR. ALEX. LYONS.

CHIEF RABBI OUZIEL'S APPEAL

Elsewhere in this issue there appears a moving appeal from Chief Rabbi BENSION M. OUZIEL for the completion of the construction of the only Sephardic synagogue in Tel-Aviv. Sephardim Jewry way out here, need not be told of the urgent necessity of responding to this unique call to support a work which will give spiritual joy and comfort to several generations of Jews in our homeland. The response from the East, while generous from two of our leading men, namely, Mr. D. E. J. ABRAHAM of Shanghai, and SIR MENASSEH MEYER of Singapore (the former contributing £250 and the latter £200) is still not a representative one and should be further supported by those who have not given. We are pleased to say that one reader of ISRAEL'S MESSENGER who was approached already, has pledged to contribute £50 - and we hope there will be others equally blessed with visions to respond to the appeal, so eloquently made by the eminent CHIEF RABBI of Tel-Aviv Jewry.

In regard to the BELILIOS' legacy, to which reference has been made by our esteemed correspondent in his letter in our correspondence column, we are informed that this matter has not yet been finally disposed of by the Hongkong Supreme Court. Mr. D. S. GUBBAY of Hongkong, who is one of the trustees, is hopeful of an early settlement of the dispute and no doubt the Jewish community of Tel-Aviv, which is ably represented by Chief Rabbi OUZIEL, will yet have a share of the bequest in accordance with the will of the deceased SEEMA BELILIOS.

NOTES FROM SINGAPORE

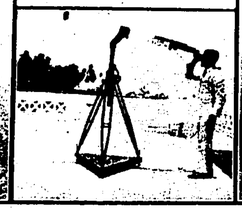
Optical Science is excellently represented in Malaya and amongst its notable exponents are Messrs. M. EZEKIEL and Sons, of Singapore, who operate in everything associated with the profession.

Messrs. EZEKIEL and Sons have recently sold an 'ASEVERA' Zeiss Giant Telescope, the largest Telescope ever imported into Malaya, to a popular Chinese resident. This equipment can disclose many wonders of the immense universe. Details of the surface of the sun and moon are shown in bold relief. One can explore the surface of Mars; Jupiter's four bright satelles are clearly recognisable; planets and double stars appear before one's eyes, which cannot be recognised with smaller instruments. Stars up to 11.2 magnitude are discernable. The same instrument with erecting prism, will serve as well for terrestrial observations.

Messrs. EZEKIEL and Sons sight testing is conducted on the most up-to-date lines and includes the latest equipment for the perfection of that branch of work. The firm makes lenses to suit every idiosyncrasy of sight and every individual requirement, and their stock includes every kind of coloured glasses and other optical goods. The firm operate also as Jewellers and were in the wholesale trade in Java prior to commencing business in Singapore in 1916.



Dr. E. M. EZEKIEL, B.O., O.D., F.P.O.C.



Dr. A.M. EZEKIEL, *with telescope.*



Dr. A. M. EZEKIEL, O.D., F.P.O.C., LONDON.

BALFOUR'S NIECE URGES OPTIMISM

A plea not to allow grief to waste the opportunity for carrying on the work that Lord Balfour had so much at heart was made at the meeting of the Zionists' Actions Committee on March 20, by Mrs. Blanche Dugdale, a niece of Lord Balfour. Coming from Lord Balfour's death bed, Mrs. Dugdale said she "came because I know that everybody in this room feels with us on this day. Dr. Weizmann told me yesterday how you received the news. His feeling with and for the Jewish people was based on a very strong faith which was his confidence in the Jewish people. He felt absolutely certain that your cause would succeed because he believed in you and the people behind you will be all united. Thank you a thousand times, both for myself and his family, for the way in which you have spoken of him."

Dr. Weizmann declared he would have another opportunity of speaking at greater length about the great loss the Jews had sustained. "The Jewish people were unable to pay homage to such a man of distinction through any form of decoration or monuments but Lord Balfour's name will be cherished in every Jewish home throughout the world for all time."

"LET OUR ENEMIES REJOICE"

"Let our enemies rejoice at Lord Balfour's death," said Professor Joseph Klausner, writing in the March 20 issue of the Hebrew paper "Dear Hayom." "But declarations such as the Balfour Declaration do not die with their authors. Historic facts are stronger than any individuals or any enemies."

Henrietta Szold, the only woman member of the Zionist Executive, said: "Lord Balfour's great spirit marches with our effort to realize the ideal he put into towards which he opened the door."

(Continued on page 12)

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DEATH OF Mrs. HILEL EPSTEIN

Passover eve has cast a gloom over the home of Mr. HILEL EPSTEIN, a prominent member of the local Ashkenazi community and an active Zionist worker. His life partner—an *Eshcth Hayil—has* passed away suddenly on the 11th ultino, after having been struck with paralysis, much to the regret of her husband and children. The deceased came to Shanghai with her husband two years



THE LATE MRS. H. EPSTEIN.

ago to join her daughter Mrs .B. RODFELD, and was looking forward to visiting Eres Yisrael with Mr. EPSTEIN in order to make there her home in future. The deceased was a strong helpmate to her husband from whom she was never separated, and supported him in all his work for Zionism and communal activities. It is stated that she had seldom failed to contribute her shekel to the Zionist movement, and in fact she remained a regular contributor from the very inception of the movement by the late Dr. HERZL. She was an ideal woman filled with love for her religion, Jewish customs and traditions. Her death at the age of 68 removes a popular member of our community by whom she was highly respected. She is survived by her husband, sons and daughters, a cousin in Jerusalem, Mr. M. MOVOMYSKY, who is actively working for the development of the Dead Sea concesson, for all of whom great sympathy is felt in their irreparable loss. Letters of condolence have been received by Mr. EPSTEIN from the Zionist Organization in Harbin, and other leading members of that community.

The local Zionist Association "Kadimah" wishes to acknowledge with thanks the following contributions given for trees in memory of the late Mrs. EPSTEIN, which will be forwarded shortly to the Jewish National Fund, in Jerusalem:—

Mr. and Mrs. N. E. B. EZRA	$5.00
Mr. and Mrs. FRED ELLIS	5.00
Mr. and Mrs. A. L. BACH	5.00
Mr. E. HIRSCH	3.00
Mr. and Mrs. M. S. BLOCH	5.00
Mr. and Mrs. R. E. TOBE	10.00
Mr. and Mrs. B. SHAININ	5.00
Mr. and Mrs. H. KAMMERLING	5.00
Rabbi and Mrs. M. Z. ASHKENAZI	5.00
Mr. S. SHIFFMAN	5.00
Mr. and Mrs. I. L. HASSER	3.00
Mr. and Mrs. L. KASARNOVSKY	3.00
Mr. and Mrs. L. MERKIN	3.00
Mr. HILEL EPSTEIN	3.00
Mr. and Mrs. B. RODFELD	3.00
Mr. L. ROFFELI	3.00
Mr. A. RODFELD	3.00
Miss H. EPSTEIN	3.00
Mr. and Mrs. M. KATZNELSON	3.00
Mr. KIEBANOFF	3.00
Total	$83.00

THOUGHTS ON FRIENDSHIP

By JULIUS J. PRICE, Ph.D.
[Rabbi Sinai Congregation of the Bronx, N.Y.]

Political friendships, ardents as they appear, will snap when conguity of opinion no longer exists; as was strikingly evidenced when Burke in the House of Commons amidst the tears of Charles Fox, dissolved the connection that had long subsisted between him and the latter. Fashionable friendships are of all perhaps the most brittle, as poor Beau Brummel could testify in his solitary garret at Caen. Evil passions and irregular dispositions again, may be said to be the enemies of a solid friendship. Pride and jealousy in Rousseus made him successively quarrel with all who took an interest in him. Avarice began the dissolution of the connection between Frederick the Great and Voltaire, and an intimacy that had commenced with the exchange of sleeve buttons and the comparison of this monarch to Antoninus and of the philosphers to Cicero, ended in squabbles about contemptible littlenesses. With a comparison like Foote who entertained friends at his table, to ridicule their infirmities in public, no solid friendships could be reared.



Dr. JULIUS J. PRICE.

Even marriages will sometimes terminate friendship and many a jovial bachelor acquaintance has found that his old friend's wife had him out of the house in a month——"as if he had been upon wheels". Over straining the cord of friendship, especially in money matters, as Haydon, the painter must often have done by his endless embarrassments and borrowings is another cause of rupture, to which may be added, removals,——occasioning intimacy to be discounted and followed up, as attentions and sympathies. "Many a friendship" observes a writer sarcastically" that has survived the strain of a loan of $100 note, has been terminated by the removal of the parties five miles from each other.

Dr. JULIUS PRICE takes for the subject of his message the unique theme of sincere friendship. 'The great lesson', writes our distinguished contributor, 'to be deduced is, that the more unselfish an attachment is, and the more it is founded on virtuous principles the more durable it is likely to be'. We are reminded of the apt saying of a Greek philosopher who said with profound wisdom that, 'Whosoever is delighted in solitude is either a wild beast or a god'. We are, however, neither wild beasts nor gods, and as human beings who are subject to emotions, we need companionship. The beast may well be content to dwell in its lair, the god may sit enthroned and rule the destinies of lesser beings than himself, but we human beings must 'throw out our tendrils and clasp our fellows that we may live by them'. A sage once described friendship as human fellowship, for said he, society is like a mirror which give us back our own likeness. If we smile on it we shall receive smiles in return; if we frown, it will look darkly for us. If we seek a proper definition of true friendship perhaps there is none better than that of ARISTOTLE when he says, 'Friendship is composed of a single soul inhabiting two bodies'. And then we have STOPFORD BROOKE who when asked to describe a true friend said, "He is one to whom your heart has opened itself as freely as a flower to the sun, to receive from whom is pleasure, for whom to sacrifice yourself is the purest joy, the secret springs of whose life you have stood beside with awe and love; whose silence is as vocal to you as speech; whose passing expressions of countenance convey histories; whose being has passed into yours, and yours into his, each complementing, and exalting each; with whom you have shared existence and all its passions, whose sorrow and whose joy move you as the coming spring moves the woodland, who has received as much from you as you from him'. And after all is said and done, was it not the master poet who advised in lines:

"The friends thou hast, and their adoption tried,
Grapple them to thy soul with hooks of steel."

From these illustrations it will be seen how severe a gauntlet a friendship that aims at permanence has to run. The great lesson to be deduced is, that the more unselfish an attachment is, and the more it is founded on virtuous principles, the more durable it is likely to be. Friends remember that in this union no less than in marriage relation, to which true friendship has a considerable resemblance, there is reciprocity of kindness, implied, and a mutual contract inferred, if not expressed in words, by which each pledges himself of the promotion of each other's happiness.

The chain of friendship, in short if it would remain durable must be kept bright by a continuance of kindly attentions. The letter duly replied to, the visit of sympathy or of congratulation duly paid, even the gifts on holidays duly dispatched are things little in themselves, but important in results. Siviet amicis, for the use of myself and friends was the motto which Jordan at the court of Frederick placed on his books. Acting on the generous principle, carefully studying the comfort and happiness of each other, forgiveness and for fearing when needful, at the end of life a pleasing spectacle will be presented, similar to that described by Charles Lamb in the sketch of the two companions at the Blue coat school, who at thirteen turned over Cicero's treatise baseness sitting together in this little earthly paradise and in their old age. "It was touching" says the biographer of Sidney Smith alluding to his friendship with Lord Jefferey "to observe these two eminent men, who has begun the struggle of life together who had loved each other and so long and so well, who had now both attained honor and eminence in their respective proffessions. Without an act of baseness sitting together in this little earthly paradise and in their old age talking over and looking back in the past with all the pleasures and satisfaction of a well-spent life."

MR. MAX COHEN ARRIVES IN SHANGHAI

Palestine Jewry boasts today of a fine institution which gives shelter to hundreds of orphaned girls who were rescued from the pegrom centres of benighted countries in Europe. That institution has a brilliant record behind it. It has existed for 28 years as a home of refuge affording educational and cultural needs in harmony with the spirit of modern Judaism. Year after year its scope of work has broadened and taken duties which provcd a drain upon its slim resources. It was felt desirable that it should have a building of its own to accommodate not 509 but double that amount of orphaned girls who are eagerly waiting for admission. For years it had to pay high rent which had deprived it of a considerable part of its scanty income. The Home has found a suitable site in Jerusalem, the corner stone of which was laid in August last year. This building when completed will be equipped with all modern hygienic requirements as becomes an Orphans' Home.



MR. MAX COHEN.

Last week a delegate from the Orphan's Home arrived in Shanghai, Mr. Max Cohen by name. He carries with him credentials from the leading representatives of Eres Yisrael Jewry and several interesting photographs of the inmates and other scenes depicting the good work which the Orphans' Home for Girls in Jerusalem is doing. Three years ago, the silver jubilee of the institution was celebrated and in honour of the occasion an attractive illustrated booklet was gotten out showing its remarkable growth and development which reflects much credit upon the committee of management which include Rabbis D. Weingarten and W. Minzberg.

Chief Rabbi Abraham I. Kook of the Holy Land, in a testimonial given to Mr. Max Cohen characterises the Orphans' Home for Girls as "a gem in our holy city of Jerusalem, whose faithful task is to rescue the unfortunate little orphaned girls from falling into the clutches of the numerous destructive agencies that lie in their wait, and to bring them as qualified Jewish daughters and the future true and honourable mother of Israel." Such an institution with a distinguished record is fully descrving the moral and financial supports of the Shanghai Jewish community. Mr. Max Cohen who is a talented representartive of the Orphans' Home for Girls is spending a week or two in Shanghai in the hope of enlisting the aid of the Jews of Shanghai prior to his departure up North. He will be pleased to interview local members of the Jewish community and explain to them the good work which is being done by the institution of which he is the accredited representative. It is interesting to note that Bombay and Calcutta Jewish communities have responded well to his appeal for funds. In some cases actual offers to endow beds for the orphaned girls were given and the amount remitted direct to the institution in Jerusalem. Mr. Cohen deserves the hearty support of our co-religionists in Shanghai and it is hoped that a generous response will be given him during his brief stay here.

[*Continued from page 11*]

Moses Novomejesky, the engineer who heads the company that owns the concession for the Dead Sea, recalled Lord Balfour saying: "My political career and my part in English political history will soon be forgotten, but it is possible that my name will only remain in Jewish history owing to my connection with the Declaration of 1917."

WHAT THE ARABS SAY

The Arab press in Palestine regards the death of Lord Balfour as a "sign from God, who has removed from life all enemies of the Arab cause," citing an instance of the recent death of the British Judge William Litt, of Haifa, who died of pneumonia last November and who was particularly severe upon Arab offenders when passing sentence in cases arising from the riots.

The local Zionist Association "Kadimah" remitted to the Jewish National Fund, Jerusalem, last month a draft for £65 on account of the Hanuccah Ball proceeds.

SOCIAL AND PERSONAL



Mrs. A. RENNER, a prominent member of various Shanghai Women's clubs, who sailed on the 2nd ultimo, for Europe to spend the summer. While in France, she will visit the Eugene O'Neills, famous American playwright and his wife. Mrs. RENNER will return to Shanghai with her son in October next to rejoin her husband Dr. A. RENNER, a well-known local physician.

Mrs. S. E. LEVY and her son BERTY, and Mr. R. H. ELIAS left for London via Siberia on the 22nd ultimo.

At a recent meeting of the Council of the Royal Empire Society Mr. M. N. RAKUSEN was among the Fellows elected.

Dr. O. FISCHER has returned from Nanking, having obtained his certificate from the Ministry of Justice enabling him to practice in the reorganized Provisional Court in Shanghai.

Contrary to expectation Mrs. J. M. JOSEPH will not spend her vacation this year in Canada as was reported in our last issue.

Mr. LAWRENCE KADOORIE and Mr. HORACE KADOORIE have returned to Shanghai from their vacation in Hongkong.

The many friends of Mr. J. E. SALMON will be very pleased to learn that he has recovered from his recent illness, and hopes to leave the Country hospital shortly.

MME. FLORA ROSEMBERG, of the French Bar, received news last month to the effect that she had been admitted to practise law before the Shanghai branch of the Kiangsu High Court and the Shanghai Special District Court, a licence. No. 11, having been issued, in her favour by the Ministry of Justice.

The annual dinner and dance of the Jewish Recreation Club will be held at the Astor House Hotel on Saturday, May 10th at 7.30 p.m. Tickets for the dinner and dance or for the dance only, can be obtained from any of the following:—Messrs B. DRISIN, M. GABERMAN, L. GREENBERG, Z. O. LEVOFF, A. D. POLIAK, M. N. RAKUSEN, H. WHITGOR. All members and friends are cordially invited.

Congratulations are extended to the football team of the Jewish Recreation Club which has been successful in winning the championship of the Second Division ("B" Section) of the League.

The Jewish Recreation Club's tennis season will commence on May 12th, when three courts on the Race Course will be available to members. Ladies and gentlemen desiring to enrol are requested to communicate with Mr. M. N. RAKUSEN, c/o O.I.C. Ltd., or Mr. A. D. POLIAK, 616 Avenue Joffre. As the membership is limited, early application is advisable.



MISS DENISE BERAHA
The young daughter of Mr. and Mrs. M. BERAHA, of Shanghai.



Miss E. LIPKOVSKY, daughter of Mr. and Mrs. M. LIPKOVSKY who will appear in the benefit Pyjama Parade at the Majestic hotel this month.

Miss MOZELLE LEVY, daughter of Mr. and Mrs. S. S. LEVY sailed for San Francisco last week on the *President Lincoln* on a brief vacation. She expects to return to Shanghai in September next.

Mr. J. E. JOSEPH, of Hongkong, passed through Shanghai last month on the *Empress of Canada*, en route to London.

The engagement is announced of Miss NUCIA TALAN, daughter of Mrs. M. TALAN, and former member of the editorial staff of *The Shanghai Mercury*, to Mr. ALEXANDER RODKIN, of Shanghai.

At a meeting of the Women's International Zionist Organization held at the residence of Mr. and Mrs. A. E. MOSES on the 31st March last, the chairlady Mrs. D. E. J. ABRAHAM paid a tribute to the memory of the late Mrs. J. H. HERTZ wife of the Chief Rabbi of the British Empire, who was a vice-President of the London Wizo. It was decided at the meeting to give a tea dance in aid of the Wizo at the latter end of this month. It is not improbable that it will be held at the Astor House Hotel, of which due announcement will be made in the local Press. Mrs. R. E. TOEG will be glad to receive contributions for the Wizo from the local members of our community.

Mr. EZRA SHAHMOON and his brother Mr. ALBERT SHAHMOON returned to Shanghai last month from their tour in Europe, both having travelled via the Siberian route.

Mr. S. M. JOSEPH is planning to leave for Europe this month where he hopes to spend his summer vacation.



MISS CLAIRE KAMMERLING.

Who recently passed the Senior Cambridge Examination.

Great sympathy is felt locally for Mr. MAURICE BENJAMIN at the death of his brother-in-law Dr. J. ABUSHEDID which took place in Jerusalem last week. The deceased was over 50 years of age and is survived by his widow (who is now proceeding to Jerusalem from London) and children.

Mr. J. ASHEAR has returned to Shanghai from New York on some urgent business in the interest of the well-known firm of SHALOM and Co. Mr. ASHEAR left for Hongkong last week where he will stay for some time.

We have been favored with an invitation from H. E. Dr. C. T. Wang, Minister for Foreign Affairs, and Mrs. Wang to a Garden Party on the 4th instant, at 1066 Avenue Joffre. It is not improbable that Dr. WANG will make public certain announcements regarding foreign affairs of the country when he will address the journalists on the occasion.

An invitation to attend the birthday of the Emperor of Japan was extended to us by Mr. M. SHIGEMITSU, H.I.J.M.'s Charge *d'Affaires*, and Mrs. SHIGEMITSU, which took place on the 29th ultimo, at the Japanese Consulate General. The celebration was graced by the presence of Their Imperial Highnesses, the Prince and Princess TAKAMATSU, who sailed for London yesterday in order to return the visit of DUKE of GLOUCESTER to Japan last year.

We extend sincere thanks to the Hebrew University and the Trustees of the WOLFFSOHN Foundation for their invitation to attend the dedication of the "DAVID WOLFFSOHN House" of the Jewish National and University Library, on Mount Scopus, Jerusalem, on Monday, April 14, 1930. As this has reached us too late to avail ourselves of the opportunity given us, we are nevertheless glad to give the following extracts from the bulletin issued by the Librarian:—"Sir JOHN ROBERT Chancellor, the High Commissioner for Palestine, has consented to speak at the exercises which will be held on the second day of Passover, when it is expected a large number of visitors will be in Jerusalem. Special exhibitions of manuscripts and rare books have been arranged for this occasion. The Jewish National and University Library, which already has a quarter of a million volumes on its shelves, has the most modern equipment of any institution of its kind in the Near East, and in addition to serving the needs of the Hebrew University, is open to the general public of Palestine."

Sir VICTOR SASSOON, Bart., is leaving for London on the 18th instant.

DR. HERBERT ADAMS GIBBONS

SAILING NEXT WEEK ON AN IMPORTANT MISSION TO PALESTINE, EGYPT AND TURKEY

The noted author and historian, Dr. HERBERT ADAMS GIBBONS, is leaving Shanghai on the 4th instant via Suez, accompanied by his wife and daughter for Palestine, after staying here for nearly three months. Dr. GIBBONS has delivered several lectures during his stay here and up North, and made a number of acquaintances among the members of our community. He was kind enough to open the Purim Ball in March last, and deliver an address on the occasion. In his interview with us which appeared in the March issue of ISRAEL'S MESSENGER, he had shown remarkable interest in Jewish problems, especially in regard to their national movement which affect for good the future destiny of our entire people in Palestine and the Diaspora. Dr. GIBBONS will confer with the leading Zionists in Palestine and help to bring the Jews and the Arabs closer together in their object to upbuild the country and work for its future prosperity and greatness. Dr. Mrs. and Miss GIBBONS carry away with them our best wishes in their trip to the Near East. It is hoped that Dr. GIBBONS will write us from Palestine giving us his impressions of the country as it stood in the past, as it stands to-day and as it will stand in future.



DR. HERBERT A. GIBBONS.

TRIBUTE TO LORD BALFOUR

By Rabbi J. SHACHTER, Belfast

The proudest son of the proudest Empire of the world has now passed within the veil. Every section of Society has pictured this genius as one who stood nearer to its own conception in politics, intellect and philosophy. To some he was the symbol of the unbending aristocrat and the irreconcilable Conservative; to others he was one of modern England's most effective preachers of democracy. As a Jew, the writer of these lines is mostly concerned with this extraordinary personality, the author of the historic declaration of 2nd November, 1917, when the British Government pledged itself to use its best endeavours to secure the establishment of the Jewish national home in Palestine. Since that time, he name of Arthur James Balfour has been for ever woven into the history of the Jewish people as their chief advocate, not only at 10, Downing Street and Versailles, but to the peoples of the world. In the course of our chequered history, we have had many friends who have encouraged us in our struggles for existence, but we have to travel far back into the recesses of that long history, perhaps to Cyrus, to find one who has so freely and fully served the Jewish cause.

The question was frequently put "What were the motives which made this illustrious figure perform that great act of liberation for the Jewish people?". It was certainly not due to any temporary outburst of enthusiasm. The study of his life would show that it was only momentous events, such as this, which stirred him to a like enthusiasm. "The Balfour Declaration," says the distinguished leader of the Zionist movement, Dr. Weizmann "was far from being a war measure which might or might not be useful to a given consummation of political events." It was the outcome of that feeling of justice towards that ancient race, which contributed to such a considerable extent towards the civilisation of mankind; a feeling which emanated from deep conviction, that stirred Lord Balfour to proclaim to humanity the justice of the act which would restore the Jewish nation to their ancient soil. Along with that, the protagonist of our cause, with his keen vision, saw in this Jewish endeavour a momentous step in the advancement of world culture and world thought. His interest and unshaken confidence in the success of this "adventurous experiment," as he called it, did not cease with the issue of the memorable declaration. All apparent setbacks and difficulties with which the promoters of the movement were met, could not affect in the slightest his deep conviction of the significance of that movement either from the human or from the higher spiritual point of view. The recent unfortunate outbreaks in New Judea and the outrages committed upon the defenceless Jews by Arabs did not shake his firm view of a Jewish National Home in the land which is immemorially associated with the Jewish name. Lord Balfour has lived a life full of honour; he has performed many great acts, but

[Continued on foot of opposite column]

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[Continued from preceding column]

that which will remain through all eternity as one of his greatest is that of the so called "Balfour declaration." It was of unique significance, as it carried with it a recognition of a principle for which a down-trodden people waited for two millenniums. His name will be perpetuated not only in Jewish history through linking it up with such undertakings as the "Balfour Forest," or the charming Jewish settlement of "Balfouria" in Palestine, but ever find a deep-seated and abiding place in the heart of all Jews, men, women, and children, wherever they may be.

OUR BOOKSHELF



"Small Volumes" of the Talmud, By Micael D. Higer, Published by Bloch Publishing Co. New York, 5689 (1929). Price G.$2.

Due to the peculiar Aramic language used and to scholastic-sophistic way of treating the subject, the Talmud was always considered a "closed book" to the multitude of Jews with an average Jewish education, not to mention the millions of our co-religionists to whom the very existence of this Jewish Encyclopedia is altogether unknown. When looking at the trend of the present materialistic age one is apt to believe that since the Talmud cannot be adequately translated into any foreign language it is approaching the time when it will altogether be forgotten. Happily, this contingency is remote. The appearance of a new book in which the author gives the versions of three "Minor Volumes" and three separate chapters of the Talmud, viz.: "Yirath Heth," "Derekh Eres Zeira" and "Arayoth," Chapters: "Maasim," "Shalom" and "Gadol Hashalom" as are found in various MSS (Oxford, ADLER and KAUFMAN) are certainly a sign that Ancient Israel is still going strong and that there are yet a good many who are interested in Talmudic studies. In his book the author has revised the various MSS, and the text of the "volumes" are preceeded with an introduction pages 1-69 in which Mr. Higer classifies the contents of the text with special reference to similar quotations and comparison with Biblical sources, Talmudic data and Rabbinic literature. At the end of the book there is an appendix of comparative versions and notes. Talmudic scholars will undoubtedly find the book containing a mine of information.

J. L. FRIEND.

"THE OLD IN THE NEW" By Ab. S. ISGUR, Published by the "Jewish Life," Harbin, 1930, Price Yen 0.75.

This brochure represents a series of articles which appeared formerly in the *Jewish Life*—*a Zionist* weekly in the Russian language published in Harbin. The author, who is by the way a foremost pedagogue, has well succeeded in his booklet in which he tackles the problem of "the Jewish Education and the bringing up" as it was being carried on in the past, beginning with the early ages of our people and until the Talmudic period inclusive. As a Hebrew teacher himself, the subject is seriously treated by him. Quoting the Bible and the Talmud, Mr. ISGUR proves the great value and importance which the sons of the "Am Hasefer" have attached to education, school and knowledge and how scholars were being prepared to hold the "torch burning" to light the darkness and withstand the mediaeval persecutions, inquisitions and auto-da-fes. The author shows the hidden treasures in our ancient literature with regard to education. He further makes the striking statement that many of our present latest methods in pedagogique are in reality but very old and were much in use in ages gone by. The brochure is written in an excellent Russian, is well printed and we recommend it to those who have a knowledge of that language.

J. L. FRIEND.

RABBI DR. SILVERSTONE'S SPIRITUALISTIC VAGARIES.*

A Rejoinder

By N. S. BURSTEIN, Cardiff, Wales.

I am not altogether a stranger to the so-called science, Spiritualism. In my bachelor days, when I lived in Burnley, Lancashire, I had many friends (non-Jews) there and in the neighbouring town, Blackburn, who were spiritualists, and when I visited them on Sundays, they often used to take me to their meetings and seances, always regarding me as a friend to their cause. A Spiritualist leader, by name John Lobb, was once bitterly attacked and I actually went out of my way to defend him in the Press, as an onlooker and a lover of humanity, as I wrote at the time (Oct. 9th, 1905). Among other things, I said on that occasion: "I am not a Spiritualist, but the Spiritualists have had my sympathy for a number of years, simply because I have found among them honest, broad-minded and, above all, truth-seeking men." I find it necessary to quote two more sentences from my defence of Mr. Lobb, before I begin my main argument: ". . . I have been told by some Spiritualist leaders that the cardinal principles of their faith are the fatherhood of God and the brotherhood of man—all the rest is auxiliary." And finally, ". . . I am not—advocating Spiritualism, but I feel it my bounden duty to say that one ought to respect any religious teaching which is a trainer of morals and teaches men and women the true aim of life, which leads to the noblest development of man." Although these ideas were written nearly twenty-five years ago, I still adhere to every one of them. But Spiritualism for the Jew as a Jew is quite another question. And to see a Jew—and a minister at that—advocating Spiritualism, is anomalous in the extreme sense of the word.—Immortality? Yes. That the Jew believes in immortality, I think I have sufficiently proved in my lay sermon on "Immortality—the Flower of Hope" (*Jewish Chronicle*, Sept. 27th, 1927.) I then emphasized the words of Hasdai Crescas, that "through the act of faithful obedience to the religious laws, the pious are constantly entering into closer connection with the Supreme Being and rise to a degree of immortality even in this world."

The Jewish rule is not to disturb the dead, neither the dead body nor the hovering soul. My learned young friend, Rabbi Dr. Silverstone, surely knows very well that when the coffin is lowered into the grave, we say: "May he come to his place in peace." And do we not pray: "the song for the hereafter"—the Great Beyond "for the day which will be wholly a Sabbath and will bring blissful rest in life everlasting." To support his spiritualistic argument, Rabbi Dr. Silverstone tells us in his article on "The Great Beyond" that Saul consulted a clairvoyante, who brought up from the spirit world what was supposed to be the Prophet Samuel. But we must remember that King Saul was mad with despair and therefore did things which no other king in Israel ever did. The Mahomedans, I have been told, have a veneration for lunatics, saying that "God hath favourably deprived them of their senses, in order to render them guiltless to sin." This must have been the case with Saul. The Jews as a whole have throughout the ages taken the guidance and followed the sublime example of King David, who, after the death of his son, exclaimed: "But now he is dead, wherefore shall I fast? Can I bring him back again?" I shall go to him, but he shall not return to me." (Sam. XII, 23). Not for us is it to distort the meaning of the command: "Turn ye not unto the ghosts nor unto the familiar spirits," which translated into modern terminology, means do not concern yourself in the investigation of Spiritualistic phenomena. Let me make it clear that it is not my purpose to cavil at the spiritualistic cult. My argument is solely from a Jewish standpoint, that for a Jewish Minister to advocate Spiritualism means going altogether out of his sphere. It is a false step, with disastrous consequences for our Jewish youth. It is bound to lead to the decline of religion and the withdrawal of the Jewish soul from the teachings of the holy Torah. Spiritualism for the Jew is not a science, but a low curiosity, and it is the absolute duty of the Jewish Minister to check, not to encourage, this low, curious prying into the spirit world.

As I explained in my "Immortality the Flower of Hope," man's highest perfection is not attained through knowledge, but principally through love, the tendency to and longing for the fountain-head of all good. "God's highest purpose is to make man participate in eternal bliss to come." That is the boundary for a Jewish spiritual guide! Finally, I will quote a sentence from a philospher, which indiscates the greatness of his perceptions: "It is no proof of a man's understanding to be able to confirm whatever he pleases; but to be able to discern that what is true is true, and that what is false is false, this is the mark and character of intelligence." I trust Rabbi Dr. SILVERSTONE will take note of this.

*To "The Great Beyond," by Rabbi Dr. Silverstone, *"Jewish Chronicle Supplement,"* Jan. 31st, 1930.

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EVENTS IN NEW JUDEA

[FROM JEWISH ADVOCATE]

ADMITS WOMAN TO BAR

Jerusalem. (J. T. A.)—A seven-year struggle ended when the Supreme Court decided to allow Rosa Ginsburg, daughter-in-law of Ahad Ha'am, noted Jewish writer, to take the foreign advocate's examination allowing her to practice in the courts. The Court held that there was nothing in Ottoman law restricting practice to males, thus finally recognizing that woman is a person within the meaning of the law.

TEL ABIB'S FIRST LADY DIES

Tel Abib, (W. N. S.)—Mrs. Eva Dizengoff, wife of Mayor Dizengoff and first lady of this all-Jewish city, died here at the age of 59.

TWO CHAMPIONS OF ISRAEL

London (W. N. S.) Members James de Rothschild and Marcus of the House of Commons spoke in defense of the Zionist work in Palestine in reply to an attack by the pro-Arab Member Col. Howard-Berry.

FRENCH HALUSIM FOR ERES YISRAEL

Paris (W. N. S.)—Thirteen young French Jews have left Paris for Palestine, there to work as pioneers on the land.

NATANYA COLONY PURCHASE

Jerusalem, March 3 (J. T. A.)—A hope of discovering in the land registry at Constantinople proof that the Natanya colony of B'nei Ber Yamin, named in honor of the venerable American philanthropist, Nathan Straus, belonged to the Moslem Wakf, the society for protecting holy Moslem property, is expressed in the Arab paper Jamal El Arabia. While the paper hopes that the finding of this proof will void the sale of the property making up the Natanya colony it is learned here that there is no real danger of such a thing coming to pass as the deeds to the property are all in perfect order.

ARAB RELIEF COMMITTEE

Jerusalem, March 4 (JTA)—The Arab Relief Committee, of which the Grand Mufti is chairman, states that $87,220 has been collected in Moslem countries, including five contributions from the National Party of Iraq and Arab immigrants in Salvador. The Arab newspaper Felestin reports that $2,600 has been collected for the 800 starving Druse refugees on the boundary between Nejd and Transjordania.

IMMIGRATIONS BENEFIT TO PALESTINE

Jerusalem, March 4 (JTA) Immigration benefits Palestine no matter whether it is Zionist or any other kind, declared Hassan Sidki Dejani, youthful Arab leader who is organizing the opposition party in co-operation with Tewfik Abdullah of Acre, the chief antagonist of the Grand Mufti in the orth. Dejani declares that the new party is primarily interested in internal reform and its delegations will visit Moslem countries only to raise funds for economic schemes. The party aims at an Anglo-Palestine treaty to replace the Mandate.

320 HALUSIM LEAVE POLAND

Warsaw (W. N. S.)—320 chalusim have left Warsaw and are now on the way to Palestine. The group is made up exclusively of young men and girls who want to dedicate themselves to the upbuilding of the Jewish Homeland.

JEWISH LABORERS ON INCREASE

Tel Abib (J. T. A.) —Incomplete figures of the Jewish laborers' census show that there are 7,000 hired in Tel Abib now, as compared with 5,871 in 1929.

ARAB LANDLORDS TO LOSE $1,000,000

Jerusalem.—(J. T. A.) Arab landlords stand to lose $1,000,000 annually if the Jews carry out their intention of leaving all Arab premises by the next ren. days, estimates Seraj Mogattakin in censuring the Arabs for profiteering from the anti-Jewish boycott while the Jews are speedily building houses and shops in Jerusalem, Jaffa and Haifa. He said "the Jewish boycott is natural and peaceful whereas ours is artificial and compulsory. We should utilize the same weapons as they."

NO JEWISH HOME IF GERMANY HAD WON

Jerusalem.—(J. T. A.) If Germany had won the World War the Jewish National Home in Palestine would have been impossible, declared General von Kressenstein, commander of the Turkish forces in Palestine during the war, in an interview in the Palestine Daily Bulletin. If there would have been no Jewish national home neither would there have been an Arab national movement, he said. "Had the Turks remained there would have been an intenser Turkification and we would not have given the Jews special rights in Palestine because of the treaty by which we undertook not to convert any parts of the Turkish empire into German colonies. I believe that the Jews realized that Germany could not give them a national home and therefore they sided with the Allies." General von Kressenstein expressed admiration for the progress Palestine has made in the decade since he fought there. He had special praise for the Rutenberg works. He was greatly touched at the friendliness of the British authorities. The former military ruler of Palestine expects to write a book on the Turkish campaign in Palestine.

NON-JEW CONTRIBUTES $1,000

New York. Philip Lurie, president Organization Council for Palestine, has remitted to the Jewish National Fund a check for $1,000, which L. D. Gardinox, president of the International Silver Company of Meriden, Conn., has contributed to the National Fund through the firm Einstein & Gordon, Philadelphia. In a letter accompanying the check, Mr. Gardinox writes: "You know well that we are interested in the historic process of the rebuilding of the Jewish National Home, and are happy to make a contribution to the Jewish National Fund. We wish you and your allies the greatest success in raising the money for the great cause."

GREAT BRITAIN OUTLINES POLICY IN ERES YISRAEL

London, April 3. The Premier was asked in the House of Commons to-day by Mr. Stanley Baldwin, the Conservative leaders, whether he was now in a position to make a statement regarding the Government's policy in Palestine.

Mr. Ramsay MacDonald replied:—"His Majesty's Government will continue to administer Palestine in accordance with the terms of the Mandate approved by the Council of the League of Nations. That is an international obligation upon which there can be no question of receding. Under the terms of the Mandate, His Majesty's Government are responsible for promoting the establishment, in Palestine, of a national home for the Jewish people, it being clearly understood that nothing shall be done that might prejudice the civil and religious rights of the existing non-Jewish communities in Palestine or the rights or political status enjoyed by Jews in other countries. A double undertaking is involved: to the Jewish people on the one hand, and to the non-Jewish population of Palestine, on the other, and it is the firm resolve of His Majesty's Government to give effect, in equal measure, to both parts of the Declaration and to do equal justice to all sections of the population in Palestine. That is a duty wherefrom they will not shrink and to the discharge of which they will apply all the resources at their command.

"The report of the Commission covers a wide field. The Commission was appointed to consider the immediate causes of the deplorable disturbances in August last and to suggest means to prevent their recurrence. In endeavouring faithfully to carry out their terms of reference, the Commission must have found it difficult to draw the line very rigidly.

"The Government is now studying the various recommendations of the Commission with a view to dealing with the immediate causes of the outbreak and to prevent their recurrence, and they are in consultation with the interests concerned. I wish it to be understood that this statement includes immediate provision of the police forces required to secure civil peace in the existing circumstances."

Mr. Baldwin said he thought the Premier had gone as far as he could at the moment and that his statement would be received with satisfaction. He presumed that, in due course, an opportunity would be given to the House for discussion.

The Premier replied:—"We are in active consultation with all parties concerned, both in Palestine and those who are available for conferences here, and no time will be lost in simplifying the statement I have made to-day."

Mr. Lloyd George, the Liberal leader, associated himself with what Mr. Baldwin had said. Wireless through Reuter.

JEWISH NATIONAL AGENCY OUTLINES ITS POLICY

THE ADMINISTRATIVE COMMITTEE of the Jewish National Agency, at its meeting held in London from 23rd to 27th March, 1930, unanimously adopted the folowing resolutions:

1.—The Jewish Agency expresses to the Jewish population in Palestine its admiration for the steadfastness shown by them during the recent times of trouble, and records with profound satisfaction the inflexible will manifested by the Jewish people the world over to continue the work already begun in Palestine. The Jewish Agency declares that it is determined to do everything in its power toward the realization of the Jewish National Home in Palestine.

2.—The Jewish Agency expresses its appreciation of the declarations made on behalf of His Majesty's Government that they will continue to carry out he obligations assumed by Great Britain in relation to the Jewish National Home, and looks to them to implement this policy in accordance with the letter and spirit of the Mandate.

3.—The Jewish Agency, through its Administrative Committee elected in August, 1929, in Zurich, reaffirms the declaration of the XII. Zionist Congress, held in August, 1921, expressing 'the determination of the Jewish people to live with the Arab people in Palestine on terms of harmony and mutual respect, and together with them to make the common' home a flourishing community, the upbuilding of which may assure to each of its peoples an undisturbed national development.'

4.—And Administrative Committee asserts the principle that there shall be in Palestine no domination of Jews by Arabs or of Arabs by Jews.

It further declares that Jewish work in Palestine has always been conducted with scrupulous regard for the interests of the Arabs, and that this work has brought great material and moral benefit to all sections of the population. The Jewish people desire to eliminate all prejudice and misunderstanding between both races, and to co-operate with the Arabs for the purpose of carrying through the common task of social, industrial and agricultural development. Lord MELCHETT **was elected Chairman of the Council, in the place of the late Mr. Louis Marshall, and Dr. CYRUS N. ADLER was elected Vice-Chairman.**

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On a desert island in the Pacific recently a whole company of cinema players, making scenes for a picture there, had to stop work for two whole days, whilst the famous actress who filled the leading role was recovering from acute internal pains caused by eating overripe tripical fruit. The delay cost the producing company just about thirty thousand dollars.

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OUR UNCHALLENGEABLE TITLE DEED: By I. SUNLIGHT, Manchester

The Commission charged to enquire into the recent disturbances in Palestine have presented their report, which has just been published. The Jew-Arab controversy will now start afresh with even greater vehemence than what we have experienced in the past. The anti-Semites who euphemistically style themselves as "friends of the Arabs", will no doubt exhaust every possible and impossible argument they could produce in favour of their protegees; and they will unctuously raise their voices in indignation against the wicked Zionists, who are bent on robbing the peaceful and inoffensive Arabs of their rightful possessions.



MR. I. SUNLIGHT.

The main arguments which the pro-Arabs are advancing in support of the Arab cause are:—

1. The Arabs have dwelt in Palestine for the last thirteen hundred years and have thus become the native population of the country.
2. England had no right, moral or political, to promise the Jews a National Home in Palestine as set out in the Balfour Declaration, for this would inevitably lead, so they contend, to the subjugation of the native majority by a small alien minority.
3. The gross injustice on the part of England in granting the two most important concessions—the Jordan Electricity Power and the Dead Sea Mineral Exploitation—to the Jews instead of offering them to the Arabs.

On the surface, these arguments seem quite formidable, and if not properly confuted, they may draw the unsophisticated to the side of the Arabs. As the Arab Delegation, which has just arrived in this country, will undoubtedly not be slow in elaborating on these points, it would be worth while examining the logical value of these arguments in order to expose the palpable fallacies that lie hidden under their surface. To stress the fact of the Arabs' occupation of Palestine for such a long period, is simply begging the question. We all know that, and no one is suggesting that they should be driven out of the country. On the contrary. Our leaders have repeatedly declared that it is their wish to live on the most friendly terms with the Arabs, and it is absurd to talk of subjugating them in any shape or form. But what I cannot understand is, that the Arabs, or their champions, should be so foolish as to bring forward this argument altogether, as, in my opinion, by doing that, they are certainly damaging their cause instead of helping it along. The Arabs' call for sympathy of the outside world on account of their long occupation of the country, can be likened to the case of a profligate husband, who, from the first day of his marriage, treated his wife cruelly, kept her all the time in misery and starvation until he made of her an entire wreck. And yet, on the 25th anniversary of his wedding, this unworthy husband had the impudence and audacity to invite his friends to join him in the celebration of his Silver Wedding! What have the Arabs done for the improvement of the country during all those thirteen hundred years, of which fact they are so prone of boasting? Have they ever made any effort to develop the country so as to bring it up to line with all other civilised countries? They have done nothing of the sort. What we do know is, that each succeeding century has found the country in a more wretched state of desolation than it was during the preceding one until the land was turned into a perfect wilderness, overrun with marauding bands and thus making it unsafe for anyone to leave his native village. The Arabs ought to be ashamed of themselves to bring forward such a stupid argument. Can any sensible man believe that the Arabs ever loved their country, or that they took any interest in its welfare, when for a long period of thirteen hundred years they have not shown the slightest inclination to improve the conditions of the country? And after all this shocking record of inactivity and neglect, the Arabs have the shameless audacity to complain that two important concessions have been granted to the Jews and not to them! Surely, the waters of the Jordan would flow for another thousand years without the Arabs utilising them for the production of electric power; and the Dead Sea would remain dead for ever, if the possibility of its resurrection should depend on the enterprise of the Arabs.

JEWISH CLAIM TO PALESTINE

As to the all-absorbing question about England's offer to the Jews of a National Home in Palestine, it must be understood that—apart from the undeniable right on the part of England to administer the country she conquered at the cost of much blood and treasure in the way she thinks best—the English statesmen have considered the Jewish claim from a much higher point of view. The Zionist leaders with Dr. Weizmann at the head, were able to prove to the British Government that the Jews were the rightful owners of Palestine, and moreover that the creation of a National Home for the Jews in the Holy Land would not only be an act of justice as far as the Jews are concerned, but it would also serve the interest of the British Empire, and it would furthermore greatly benefit the Arabs themselves. Have those who champion the Arab cause ever given a thought to the justice of the Jewish claim? The Jewish claim on Palestine is not based simply on the Balfour Declaration which is after all merely a recent incident in the long and glorious history of the Jewish nation. Our Title Deed of the country is uncontestable and it dates thousands of years before the Balfour Declaration was published to the world. We rely mainly on the *Divine Declaration* which was made to our forefathers, who lived and toiled in the land and who had made of it a land flowing with milk and honey. It was the Jews who made this land holy. There we built the Holy Temple as a House of Prayer for all nations. All that is noble, lofty and sacred originated in Eres Yisrael. There we had our great Kings, priests and prophets, who proclaimed the Divine Truth to mankind. The Bible, the Great Book, which has always been and still is a source of inspiration to everyone studying its contents—is the production of the genius of the Jewish people when they lived in their own beloved land of Palestine. The Jewish love for Palestine is really boundless. Even after they have been driven out from the land by the Romans nineteen hundred years ago, the Jews have never for a moment forgotten their old Jerusalem; and though exiled and scattered all over the world, in spirit and in thought our people have always lived in Palestine. In fact the whole of our life is a continuous demonstration of Israel's everlasting hope of again being a nation in the holy land of our forefathers. Moreover our great love for Palestine is not only shown by the 2,000 years of longing and praying for its restoration to us, but it has also been clearly manifested by the thousands of Halusim, who at the sacrifice of their lives, have in the space of a short decade developed the country to such an extent as to draw the admiration of the whole world.

JEWS ASK FOR NO FAVORS

Let it therefore be known to all, friends and foes alike, that we ask for no favours. We only claim that which we rightfully call our own—a possession we have never abandoned. We possess documentary evidence of the highest authority, and which nobody can challenge. The Bible in which our indisputable right to the land of Palestine is testified over and over again, has been accepted by all the nations as containing the Divine Truth, and it has been translated into all the languages including Arabic, so that anybody who wishes can read all about our people and its relation to the land of Palestine. It is therefore nothing but plain logic when we turn to all those who are against us and say, that so long as they have not denounced the Hebrew Bible as a lie and a fraud, they must inevitably admit our rightful claim to Palestine. Even our Jewish friends of the "liberal persuasion," who have expunged every reference to Palestine from their prayer book, cannot in the same way remove from the Bible all the prophetic utterances concerning the Jewish future in the land of Palestine, unless they renounce the whole Bible from beginning to end. Our cause is just and we are therefore sure of success. We may encounter difficulties in the way but we shall surely overcome them as we have overcome them in the past. We know there are many, both from without and from within, who wish us nothing but ill. But all what they can do is to cause us temporary embarrassment, succeed they will surely not, as it is written:-"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." Is. 54. 17. We do not feel at all downcast nor are we dismayed by the findings of the Palestine Inquiry Commission. Whatever motives outsiders may ascribe to our Palestine "adventure", we know that our aspirations are of the noblest character and that righteousness is on our side. And because our conscience is clear, as we never intend doing injury to any other people; we shall continue our work calmly and steadfastly, and, turning neither to the right nor to the left, we shall proceed unflinchingly in the straight path of progress, surmounting every obstacle in the way, until we reach our goal.



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EDITORIAL NOTES & COMMENTS

A GREAT SAYING

"Before God a good intention is as the deed," enjoin our Sages of old (*zichronam libracha*). What a sublime utterance! A good deed need not be done in an extravagant manner for all the world to see and admire, but "good intention"—*muhashaba toba*—the good heart, *leb tob*, is needed to crown the good "deed" before God. A great saying the effect of which loses to this day none of its charm, lustre and beauty.

A NEW ZIONIST JOURNAL

The Jewish Standard is the latest publication that reaches us from Toronto, Canada. It is a weekly journal and well gotten out with a fine cover and original contributions of excellent merit. It is a Zionist organ and should play a good role in offsetting the attacks of another local journal on the Zionist movement. We welcome the *Jewish Standard* to our sanctum and extend to it our best wishes and a long and prosperous career in Jewish journalism.

PEN-PICTURE OF ARAB HUMILITY AND TIMIDITY

Criticising COMMANDER KENWORTHY for his defence of the Palestine (Eres Yisrael) Mandate, the *Falastin* of Jaffa, makes the following statement, "If he (the Hon. Commander) will take the trouble to learn the truth, which we doubt, he shall find that in these disturbances the first demonstrators were Jews, the first man attacked was an Arab, and the first man killed was an Arab." A fine trinity! Here we are given a pen-picture of Arab timidity and Arab humility, as against Jewish temerity and Jewish audacity! And yet the gallant propagandists headed by Mr. AMEEN RIHANI, threaten another massacre of their Jewish neighbours if the BALFOUR Declaration is not abrogated!

KIRYATH SEPHER

A new issue of the bibliographical journal Kiryath Sepher, the organ of the Jewish National and University Library, has just made its appearance. The journal includes also a detailed bibliography of Hebrew books and books of Judaism which have recently appeared throughout the world (545 numbers) and the following essays:—A. Tauber, Notes on Incunabula: A. Yaari, The Passover Haggadoth—a Bibliography; G. Scholem, Bibliography of the Literature of the Breslau Hassidim. (Supplement and corrections). The letters of ABRAHAM MAPU to ABRAHAM CAPLAN were published from the original manuscript which is in the Jewish National and University Library by Mr. BEN ZION DINABURG. This issue consists of 160 pages and completes the sixth year of publication of the Library quarterly.

TCHERNICHOVSKI AND HIS POETRY

THE HASEFER AGENCY FOR LITERATURE LTD. of London has sent us for review a copy of the above book, printed in attractive style in the form of a booklet. SAUL TCHENICHOVSKI was born in 1873, in Crimea. He received his Hebrew training in school, and at home where his father was his first Hebrew teacher. TCHERNICHOVSKI was born a poet. We have him describing his love for poetry as follows:—

"I write because I live, because at this very hour I feel the song of life. .... But it is no simple song, but one of conquest, triumph of the material over chaos and void; triumph of what exists over what is not, of life over death".

TCHERNICHOVSKI and BIALIK are our national poets. They have striven for some time to revivify the old ancient form of poetry which played so important a part in Hebrew culture. All the great incidents in Hebrew history were commemorated by poems or songs. The *Sheer ha shirim* is such an expression of soul ecstacy. In the review book before us the poet deals with Jewish subjects covering a wide field. In his rhapsody 'To the volunteers of the people,' the poet triumphantly chants:—

"Raise the banners of Zion, O warriors of Judah!
The Lord is mighty, our stronghold and aid.
If there be no walls, friends, then we'll be the rampart.
Our corpses the bastion, our hearts the stockade".

THE LONDON BETH-DIN

By Dayan Dr. A. FELDMAN, B. A. Ph. D.

The above booklet has reached us for review and contains the subject matter which was embodied in a paper and read before the Society for Jewish Jurisprudence (English Branch) on 17th December, 1928. The London Beth Din is the Court of the Chief Rabbi and is recognized as a Jewish Court which functions 'not alone ecclesiastically but also in a judicial and advisory capacity'. We are told that this court has in recent years come frequently within the ken of the non-Jewish public as a result of which much praise has been showered on its usefulness by the Judges in the High Court, and Magistrates on the Bench. Of recent years, the Beth Din has grappled with questions of importance and urgency, and we may cite an instance which is re-



corded on page 13 on the subject of Get (divorce). In regard to it, civil divorce dissolves the civil contract or bond only. To undo the religious function a special act of dissolution is required, technically known as Get. Writing further Dr. FELDMAN says:—

"For the re-marriage of a Jewish woman without Get is fraught with the most serious consequences for herself, because she is still regarded from the Jewish point of view as the wife of the former husband: her union with the second man is considered an act of adultery: the issues of such union are regarded as mamz'rim, illegitimate in the worst degree, and debarred from entering into the congregation of the Lord." (Deut. XXIII: 3). The

Judging from the above, it will be seen that grave questions come up before the Beth Din, so that however perplexing a problem may be, the Dayanim or members of this Jewish Court have no other alternative but to find a ready solution. Happily, the Beth Din boasts of eminent and learned Rabbanim who are conscientious and painstaking in their labours to serve their community. Dr. FELDMAN, stands out as a brilliant example of one who has done much to further the ideals of this important Jewish Tribunal. Imbued with an enthusiasm and zeal for the cause, Dr. FELDMAN has also inspired his colleagues who sit in the Bench with him. RABBI FELDMAN is the author of 'The Parables and Similies of the Rabbis' (Cambridge University Press) 7/6 cloth; and 'Sabbath Spice and Festival Fare' (Talks to Children) GEORGE ROUTLEDGE and Sons. 3/6d.

A NEW CIVILIZATION

The Arab outbreaks in New Judea in August last year have taught Jewry many lessons which we hope will serve some good purpose in future. It is patent to all that we cannot and should not rely too much upon others to do the work for us. Great Britain while doing her share in accordance with the pledge given us, we Jews must wake up and give our leaders moral and financial supports in their arduous task. We dare not stand from afar and ignore them. In respect to the memory of the martyrs and heroes who fell in Judea last year defending the Jewish cause, let us join the army of Zion builders and help in the restoration. We must not overlook this supreme opportunity of giving added impetus to the work of our brave halussim who are carrying on so determinedly. They desire only to peacefully rebuild the land of our forefathers and live a natural life. They have converted, through superhuman efforts and sacrifice, a desolate country into a land flowing with milk and honey and have shared these blessings with their Arab neighbours, as the SHAW Commission has testified. Our halussim are creating a new civilisation which will stand out as a beacon of righteousness and lofty endeavour to all mankind.

AUSTRALIAN JEWRY'S NEW ALLY

The Australian Jewish Chronicle, a weekly journal published in Sydney, reaches us in an entirely new garb which is a credit to the publishers and the virile community which it represents. Our valued contemporary comes out for the first time as an official organ of the Australian Zionist Federation, which is an indication of the strong Zionist spirit that is pervading the Antipodes, thanks to the pioneering efforts of Mr. M. ETTINGER, the Zionist emissary from Eres Yisrael and other staunch leaders, such as SIR JOHN MONASH, Rabbi I. I. BRODIE, PERCY J. MARKS, HARRY SYMMONDS, *Rev.* A. L. FALKS *et al.* Apart from this, the pulpits are controlled by a strong Rabbinate who are wholly Zionistic and who champion the cause openly and fearlessly. Therein lies, to our mind, the possibility of a revival of Judaism and Zionism in Australia, and the role which the *Australian Jewish Chronicle* will play will not be disputed. We welcome our valued contemporary in its new dress and wish it long life, continued success and prosperity. Australian Jewry should be proud of the new healthy spirit that has been introduced in its midst: the mission of the Press is stronger to-day than that of the pulpit. We feel confident that the latest enterprise in the field of journalism in Australia will create a new healthy spirit of loyalty and enthusiasm for a robust Judaism and a virile Jewish Nationalism.

"NOT TO RULE NOR TO BE RULED"

Dr. HAIM WEIZMANN in a message to the Allied Conference held in Washington on the 9th March, to raise funds for Eastern Europe and the upbuilding of the Jewish National Homeland, wrote, *inter alia*, thus:—

"Our object is not to rule, nor to be ruled, nor to impose dominion of one element of the population of Palestine upon the other. It is our duty, by increasing the peace of the upbuilding of Palestine, to create a situation which will forever exclude the possibility of misunderstanding or of future attacks. Translated into concrete terms, the program of the Jewish agency means more immigration, more lands, more colonization, more industrial development. There is a host of men and women, of a quality of which any people might well be proud, clamoring to enter Palestine. There is necessary to receive and establish them. Our task is to provide the means for bringing the two together."

The foregoing should supply food for thought to our Arab neighbours. They have all along accused the Zionist leaders for their ambition to "rule" the Arabs and take unfair possession of their rights. This clear statement on the part of the Zionist leader should go a long way to allay the anxieties on the part of our neighbours and impel them to drop their policy of hatred and murder. We are convinced that in the not distant future, a peaceful settlement will be arrived at between the Jew and the Arab, and both will march together to create a better world for present and future posterity.

THE POSITION IN ERES YISRAEL

This excellent booklet contains four stirring speeches by Dr. HAIM WEIZMANN on sundry occasions and is published by the Jewish National Agency. It discusses the subject of the Arab atrocities in New Judea, and the subject of the Jewish People's Right to its National Home. The distinguished leader of Zionist Jewry by his rhetoric always grips the attention of his hearers and brings home to them the appeal of the subject he is discussing. A perusal of the booklet is bound to inspire confidence in the Zionist movement and convince the most callous critic that come what may, the future of the Jewish homeland is absolutely certain. It is the destiny of Israel to march eastward and connect the broken links in the chain that had been sundered nineteen centuries ago. Dr. WEIZMANN is a tried leader of Zionist Jewry and his intense loyalty to Zionist ideals makes him a majestic figure upon all platforms which he graces from time to time. His four addresses are answers to the four sons of the Haggadah, namely, Haham, Rasha, Tam and Sh'eno Yodeyah Lish' al. No one reading them would fail to be imbued with the lofty idealism of WEIZMANN and catch those sparks which scintillate from his fine utterances. The Zionist Organization, or rather the Jewish National Agency, is to be congratulated for disseminating these speeches and bringing them before the attention of the world in such an attractive form. We believe that the series to which this brochure belongs and others which are to follow, deserve a wide circle of readers and the attention of all sympathizers of the national aspirations of the Jewish people.

THE SHAW COMMISSION'S VERDICT

The SHAW Commission which went to Eres Yisrael to investigate the cause of the Arab uprisings in August last, gave their verdict which requires careful study, and should help to clarify the whole situation. Jews should know where they stand and the Arabs should also know where they stand. It is a mutual obligation to uphold a common cause in which there should be a spirit of genuine co-operation and trust. It must be patent to all that come what may, the Jewish people all over the world, to whom the BALFOUR Declaration was addressed, will persevere with the terms of the Declaration and the Mandate. The SHAW Commission has conceded that "Jewish enterprise and immigration have conferred benefits on Palestine, which the Arabs have shared." When this fact is indelibly impressed upon the world, the Arab agitation to oust the Jewish people from their homeland will find no leg to stand upon. Jews are there by 'right and not on sufferance'. We hope that

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the moderate element of the Arabs in New Judea will support the Zionist strivings to upbuild their country and work for the common cause. An alliance between the Jews and the Arabs will go a long way to establish peace and goodwill among the inhabitants of the Holy Land. Jews must endeavour to convince their Arab neighbours that they are not returning to their homeland to rule the Arabs nor do they wish the latter to rule them. Both should cultivate friendly relations and live in unity and brotherliness. It behoves us to bury the hatchet and smoke the calumet of peace.

A GOOD SUGGESTION

The suggestion by Mr. SNELL that the Jews and Arabs should hold a conference together and find a way for peaceful developments, is one which we hope will be furthered energetically in the near future. There is every desire on the part of the Jewish people, not only in their homeland but everywhere, that there should be no further strife and feud maintained between the two Semitic races. The Arabs who understand what forces for good the Jews are capable of introducing in to the Holy Land, will not hesitate to fraternise with the latter and work hand in hand for the weal of the country. There is absolutely no ground for apprehension that the Jews have any designs upon their Arab neighbours to dispossess them of their rights. The reforms suggested by the SHAW Commission will, no doubt, help to bring the two peoples together and hasten an arrival to some understanding. We look forward with intense pleasure and interest to the introduction of a system of government in New Judea which should be in consonance with the spirit of the BALFOUR Declaration and the Mandate. Every attempt to belittle the rights to which the Jews and the Arabs are entitled must be discouraged. The administration should be just and fair to all. There should be no one in it who dare defy the policy of the Mandatory Power to aid the Jewish people to upbuild their national homeland. We earnestly hope that energetic steps will soon be taken to suppress lawlessness and the rebels in the country. We are sick and tired of agitations to overthrow recognised obligations to which the League if Nations has made itself responsible.

GREAT BRITAIN'S PLEDGE

The striking address delivered by the Premier, Mr. RAMSAY MACDONALD in the House of Commons on April 3rd, anent England's pledge to the Jewish people (seventeen million in all) to establish their homeland, and its determination to proceed with the project in spite of the misguided efforts on the part of certain irresponsible group of critics to overthrow the Mandate, must be hailed with satisfaction by all right-minded people. "That is an international obligation upon which there can be no question of receding', said the Premier. It is the least that the British Government could do at the present moment to silence the traitors in the camp, and see that her solemn pledge to the Jewish people twelve years ago, should not be violated with impunity. While maintaining friendliness towards the Arab population and safeguarding their rights to enjoy civil and religious freedom in the country, Great Britain without doing violence to the latter should proceed to aid the Jewish people to upbuild their country. It was very clearly defined in the past that no pledge was given to the Arabs to establish Palestine as an Arab State. To quote Mr. ROBERT BOOTHBY, M.P.:—"We never bound ourselves to establish a purely Arab State in Palestine. But it is essential that, in carrying out our pledge to the Jews, the civil and religious rights of all races and all creeds who enjoy the protection of the British flag should be preserved intact. There must be no expropriation of Arab peasants. And so far there has been none, and none has ever been suggested."

"PALESTINE AND THE BRITISH TAX-PAYER"

The above brochure, the first of a series, was expressly written to confound the enemies of Zionism, and offset the agitation that is afoot, wherein the British public are made to believe that they are paying taxes for the upkeep of the administration of Eres Yisrael. A complete summary of the annual revenue and expenditure from July 1st, 1920, (the date of the formation of the civil Government) to March 31st, 1927, is given, with a whole lot of other important statistics thrown in as well. In the summing up, readers are informed that the British taxpayer has not contributed a single penny towards the creation of the Jewish Homeland or the maintenance of the Palestine administration. When we remember the malicious campaign initiated recently by the *Daily Express* in regard to Zionism and to what extent it had disregarded the long exploded myth of Britons shouldering the responsibility in the administration of Eres Yisrael, we can well appraise the value of such a brochure under review. It has been said by NAPOLEON, "Truth alone wounds." It will in this case "wound" the honour of the *Daily Express* when its vicious campaign of lying propaganda is ruthlessly exposed by the publication of the booklet issued by the Jewish National Agency. It is a potent weapon in the hand of every Zionist and non-Zionist with which to silence an enemy, whose sole ambition in life is to perpetuate the Galuth-life of Jewry and keep Israel in eternal bondage. We congratulate the Agency for its useful propaganda work which will assuredly serve its purpose in a way that will bring fresh victory within the reach of Ancient Israel. The booklet may be had from the office of the World Zionist Organization, 77, Great Russell street, W. C. 1., London. Price 2d.

LAG B'OMER

LAG B'OMER, or the thirty-third day in the ceremony of counting the Omer, which falls this year on the 16th instant, was proclaimed a festival during the BAR COCHBA rebellion. Rabbi AKIBA with his numerous disciples identified themselves prominently with the movement for the liberation of Judea from the clutches of Rome. Tradition relates that in the midst of the rebellion a plague broke out among the disciples of Rabbi AKIBA during the weeks following Passover, and the plague subsided on the thirty-third day of the Omer, or two weeks preceding Pentecost. In commemoration of this event the Jews have been observing Lag B'Omer which is known as "Scholars' Festival." The observance of the day points concretely to the extreme reverence and esteem in which our people have been holding men of letters. The mystic prophet of the Arabia desert, MOHAMMED, could not have chosen a happier name for Israel than "The People of the Book." We Jews have not only given to the world its greatest book, the Bible, but we have always been lovers and creators of books. In the past few years we have tried to popularise Jewish works among our readers, but regret to say that the response has been too meagre. This is the time of the year when all Jewish homes should replenish their bookshelves and procure some classical works written by Jewish scholars for Jewish homes. Let Lag B'Omer reminds us again what we were and what role we are called upon to play in the present unique stage in the history of our people. As a people of the Book we must reverence the sacred lore which is our heritage from time immemorial. Rabbi ELAZAR used to say, "The book and the sword were handed down from Heaven in one—if you observe what is contained in the book, you will be saved from the sword." A wealth of meaning is this to us and we should hearken to it!

POSITION OF WOMAN IN RABBINICAL LITERATURE

By Prof. EZEKIEL MOSES EZEKIEL, B. A., LL.B., J. P.

The author of the above brochure continues the absorbing subject in this second contribution. We would refer our readers to the review of part 1, which appeared in ISRAEL'S MESSENGER of 4th January, 1929. The role of woman to-day as it was yesterday, is worthy of study and research. In body, mind, feeling and character, woman was designed by nature to play a part different from that of man, and all the differences which characterised the sexes pointed to a part for women which was personal and not general, domestic and not public.

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We are told that there is in woman a like intelligence, activity and passion, like and co-ordinate but not idential, with that of man, equally valuable but not equal by measure; and this worked best in the home—that is to say, the sphere in which woman acted at their highest was the family, and the side on which they were strongest was affection. On the other hand, we know that the sphere where men acted at their highest was in public, in industry, in the service of the state, and the side on which men were strongest was activity. In Biblical times also, woman played an important role, and we have only to turn to the pages of the Holy Scriptures to read of what DEBORAH alone had accomplished in order to appraise the role which the woman had in the life of our nation. PROF. EZEKIEL considers woman and her relations with the domestic life and her relations with man. Dealing with the modes by which a man acquires a woman for life, the author stresses the fact that Kiddushin, or the Hebrew equivalent of marriage conveys, etymologically the sense of consecration. He deals with the Kethuba or Marriage Deed, Polygamy, etc., transition to Monogamy, the duty of propagating the human race, and conjugal infidelity.' The family is the real social unit in communal life. What society has to do is to promote the good of the family, and in the family woman is as completely supreme as is man in the state. To keep the family true, refined, affectionate, faithful, is a grander task than to govern the state, and it is a task which needs the whole energies and the entire life of a woman. PROF. EZEKIEL is to be congratulated for having contributed such an interesting and instructive paper on a topic which is of absorbing interest. We understand that Parts three and four are shortly to be published. *Asseh n'oslah!*

SOME HISTORICAL FACTS

The history surrounding the BALFOUR Declaration is filtering through the Press from time to time. At a meeting of the Revisionists held in Johannesburg in December last, a Mr. JULES delivered a remarkable address which throw some light on the historic pledge recorded in Jewish history since November, 1917. Mr. JULES goes to assure us that the BALFOUR Pledge was not a gratuitous offer to Jewry but an act of justice to redress the wrongs committed against us during many centuries. Mr. WINSTON CHURCHILL, in submitting the Palestine Mandate for the ratification of the House of Commons in 1922, stated that the BALFOUR Declaration was based entirely upon the invaluable services rendered by the Jewish people to the Allied cause. "I will tell you what those services were. By the end of 1916 the German Government perfected a scheme of a Jewish Palestine of much greater magnitude than the subsequent Balfour Declaration. This scheme was submitted by Count Bernston to the Jewish leaders of the United States, with the condition that the Jews as a body should join the German and Irish sections and form a big anti-allied block, which would have had the effect of preventing, or at any rate postponing the entry of the United States into the War. The Jews turned it down. Probably Lord Reading, who was then in the States, promised on behalf of the Allies a similar offer. It is further related that when the Palestine mandate was given to England, the Catholic leaders in France were very much wrought up and a church dignitary called on CLEMENCEAU, protesting against the violence that this implied to French traditions and the Catholic Church. The late Mr. CLEMANCEAU is said to have listened calmly to the outburst of passion on the part of the Archbishop and to have replied: "Yes, this may violate the traditions of France as the protector of the Catholic Church, but you will admit that it does no violence to Jewish rights and aspirations. We had to make a choice between the two."

BALFOUR DECLARATION IMPLIES JEWISH STATE

That when the BALFOUR Declaration was given to the Jewish people, it was implied that ultimately a Jewish State would be established in Palestine, is the gist of an article by HERBERT SIDEBOTHAM, once spokesman for LLOYD GEORGE, during whose premiership the BALFOUR Declaration was issued appearing in the *New Palestine* of New York. Mr. SIDEBOTHAM points out that although more than clever years have elapsed since the Turk lost control of the Holy Land, the Jews to-day are less secure than they were under the Moslem yoke. While England's Mandate task has been easy, physically, says Mr. SIDEBOTHAM and while Palestine has not cost the British taxpayer a single penny since 1923 recent events there lead to the inevitable conclusion that either the English are less competent to govern the country than the Turks or that for some reason England has not put her heart into the work. That the second is the true explanation, Mr. SIEBOTHAM has no doubt. He blames the English administration in Palestine for the troubles and not the Arabs. His most interesting statement is that when the Mandate promise was given the ultimate ideal was the establishment of a Jewish state in Palestine. To quote Mr. SIDEBOTHAM, "it is not the Arabs, poor dupes, who are on trial, but the British administration; and the charge is a very definite one, namely that there has been sufficient disloyalty in the administration to produce all the effects of a breach of trust and to fasten on the good name of England the suspicion of either incompetence or ill will." In tracing English responsibility for the recent outbreaks, Mr. SIDEBOTHAM explains that the tendency of the Palestine administration to compromise, the cut lie about the expense of Palestine to British taxpayers and the unpopularity of Lloyd George, all contributed to the conspiracy of silence broken only by the whittling down of the big ideal of which England had been appointed guardian. A misreading of the Arab character, the anti-Zionist bias of the old time population of Jerusalem and the undercurrent of opposition to Zionism on the part of the Palestine administration are also blamed for the recent outbreaks, by Mr. SIDEBOTHAM. Mr. SIDEBOTHAM not only criticises but he offers some suggestions for reform among which are the withdrawal of the Colonial office Memorandum of 1922 in which the National Home promise was whittled down as a sop to the Arabs, the avowal by England of its intention to create in the future a Jewish state in Palestine, the establishment of a police force on which the government can rely a purging of the administration to get rid of those unsympathetic to the policy of the Mandate, and lastly, a new High Commissioner for which place he suggests General SMUTS.

MR. USSISHKIN'S TRIBUTE TO LORD BALFOUR

Tributes to the late LORD BALFOUR were tendered in all countries where Jews have reason to remember with pride the role which the late British statesman had played in Jewish history. We are unable to find space for the several tributes and resolutions passed, but we shall select one which is typical of the feeling of Eres Yisrael Jewry represented by Mr. M. USSISHKIN, head of the Jewish National Fund:—

"The Jewish National Fund, whose aim it is to redeem the land of the fathers for the sons, is permanently associated with the great name of Balfour. The people of Israel will re-establish themselves in the land of Israel, and they will never forget the man whose name will hover over our re-established home as the name of Cyrus is for ever linked with the Second Temple."

The Executive of the Jewish National Fund for Great Britain, London, has forwarded the following message of condolence to Mr. Gerald Balfour, the brother of the deceased statesman:—

Jewish National Fund workers in this country mourn deeply the passing away of the Earl of Balfour whose memory is perpetuated by the Balfour forest in Palestine which country he more than any other statesman helped to restore to the Jewish people.



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We are told that there was in it a fine intelligence, activity and passion, but their colour was not that of man, equally valuable but not equal in measure; and they worked best on the home, that is to say the subject on which woman acted at their highest was the family, and the role on which they were strongest was affection. On the other hand we know that the sphere where men acted at their highest was in public, in industry, in the service of the state, and the role on which men were strongest was activity. In Biblical times also, women played an important role, and we have only to turn to the pages of the Holy Scriptures to read of what DEBORAH alone had accomplished in order to appraise the role which the woman had in the life of our nation. PROF. EZEKIEL considers woman and her relations with the domestic life and her relations with man. Dealing with the modes by which a man acquires a woman for life, the author stresses the fact that Kiddushin, or the Hebrew equivalent of marriage conveys, etymologically the sense of consecration. He deals with the Ketubah or Marriage Deed, Polygamy, etc., transition to Monogamy, the duty of procreation, the human race, and contingent subjects. The family is the real social unit in communal life. What society has to do is to promote the good of the family, and in the family woman is as completely supreme as is man in the state. To keep the family true, refined, affectionate, faithful, is a grander task than to govern the state, and it is a task which needs the whole energies and the entire life of a woman. PROF. EZEKIEL is to be congratulated for having contributed such an interesting and instructive paper on a topic which is of absorbing interest. We understand that Parts three and four are shortly to be published. *Asach alechah!*

SOME HISTORICAL FACTS

The history surrounding the BALFOUR Declaration is filled in, through the Press from time to time. At a meeting of the Revisionists held in Johannesburg in December last, a Mr. JUTES delivered a remarkable address which throws some light on the historic pledge recorded in Jewish history since November, 1917. Mr. JUTES goes to assure us that the BALFOUR Pledge was not a gratuitous offer to Jewry but an act of justice to redress the wrongs committed against us during many centuries. Mr. WINSTON CHURCHILL, in submitting the Palestine Mandate for the ratification of the House of Commons in 1922, stated that the BALFOUR Declaration, was based entirely upon the invaluable services rendered by the Jewish people to the Allied cause. "I will tell you what those services were." By the end of 1916 the German Government perfected a scheme of a Jewish Palestine of much greater magnitude than the subsequent Balfour Declaration. This scheme was submitted by Count Bernstorff to the Jewish leaders of the United States, with the condition that the Jews as a body should join the German and Irish sections and form a big anti-allied bloc, which would have had the effect of preventing, or at any rate postponing the entry of the United States into the War. The Jews turned it down. Probably Lord Reading who was then in the States, promised on behalf of the Allies a similar offer. It is further related that when the Palestine mandate was given to England, the Catholic leaders in France were very much vexed, and a church dignitary called on CLEMENCEAU [illegible] asked the statesman that [illegible] to French traditions and Catholic Church. The late Mr. CLEMENCEAU is said to have replied [illegible] assumption on the part of the Archbishop and [illegible] Yes, this may affect the traditions of France, as the [illegible] Catholic Church, but you will find that [illegible] Jewish people. We [illegible] make a [illegible]

BALFOUR DECLARATION IMPLIES JEWISH STATE

That when the BALFOUR Declaration was [illegible] that ultimately a Jewish State would be [illegible] Mr. Lloyd George, [illegible] BONAR LAW, [illegible] Mr. BALFOUR, [illegible] Mr. CHAMBERLAIN [illegible] Mr. MONTAGU [illegible] the Marquis of CRE[illegible] Lord ROBERT CECIL [illegible] Mr. AMERY [illegible] Mr. LEOPOLD AMERY [illegible] Mr. HOPE SIMPSON [illegible] Mr. HOGARTH [illegible] Mr. HARRY SACHER [illegible] Mr. ISRAEL SIEFF [illegible] Mr. ISRAEL ZANGWILL [illegible] Mr. ASQUITH [illegible] Mr. LLOYD GEORGE [illegible] Mr. BALFOUR [illegible] Mr. CHAMBERLAIN [illegible] Mr. MONTAGU [illegible] Mr. CHURCHIL

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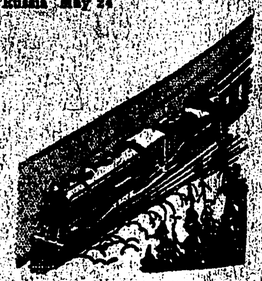
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1st June, 1930
5th Siwan, 5690

SHANGHAI, CHINA

猶太月報社

ESTABLISHED 1904
27th 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.



מבשר ישראל

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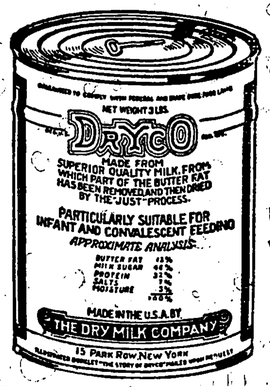
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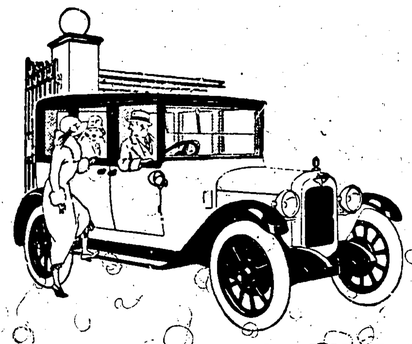
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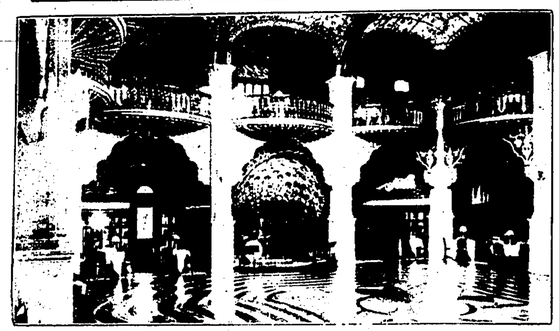
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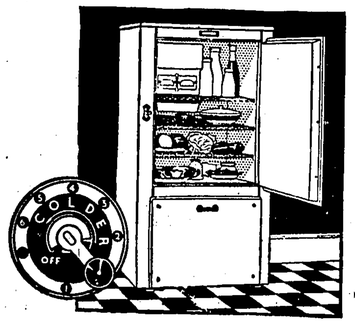
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*Rosh Hodesh Tammuz ..... Fri., June 27
Fast of Tammuz Sun., July 13
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Fash of Ab ..... Sunday Aug. 3
Rosh Hodesh Ellul Mon., Aug. 25
Rosh Hashanah Tues., Sept. 23
Yom Kippur ... Thurs., Oct. 2
1st day Succoth ... Tues., Oct. 7
Shemini Atzereth Tues. Oct. 14
Simhath Torah Wed. O.ct. 15
Rosh Hodesh Heshvan ..... Thurs. Oct. 23
Rosh Hodesh Kislew ..... Fri. Nov. 21
1st day Hanukah Mon. Dec. 15

*Also observed the day previous as Rosh Hodesh.

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OUR SYNAGOGUE PROBLEM

The synagogue problem is growing acute in these days of spiritual unrest and its solution requires the skill of the most inventive mind in Jewry. It is a task which neither the Rabbis nor the laymen dare shirk. Both large and small congregations suffer and the disease is a chronic one. We have all along held the view that building imposing structures for the glory of the Most High will not alone help to save Jewry from spiritual shipwreck. No ship can go to the ocean without a skilful captain and a pilot. To do so would imperil the lives of the crews and the passengers. Recently *The American Hebrew* has invited a symposium on American Judaism and quite a number of clergy and laity have contributed their views on the subject. We were, however, much struck with the views enunciated by a noted Jewess, Mrs. HERBERT S. GOLDSTEIN, President of Women's Branch of Union of Orthodox Jewish Congregations of America. Mrs. GOLDSTEIN, is the wife of a leading orrthodox Rabbi in New York, and her contribution should help a great deal to winnow the wheat from the chaff. Says she:—

"If we want our synagogue service to make an impression upon us and upon our children, our attendance at synagogue must be synonymous with active, concentrated and intelligent (not merely mechanical) participation in the saying of prayers. This presupposes study which is one of the very foundation stones of our faith. Just as there is no royal road to learning without studying, so in my opinion there is no royal road to instilling religion, without study."

It is an old, old story of which we are all familiar, but it is given in a new dress of the latest model. Mrs. GOLDSTEIN has touched the fringe of an acute problem which is exercising the leading minds of world Jewry, and we believe it is high time to tackle it with courage and independence. The problem is a universal one. It is not confined to big cities such as New York, London or Chicago, but to the youngest communities as well. Those who find little or no support to solve the problem are obliged, *nolens volens*, to look upon 'liberal' Judaism as a panacea to the ills from which they suffer, although knowing full well that it is a case of jumping from the frying-pan to the fire. It is held in some quarters that the synagogue problem could be solved by entering the camp of the 'liberal' wing who have made religion so easy and watery that one does not need to exercise much strength to worry about the problem any longer. No wonder that recently the so-called "Rabbi" and President of the Cincinnati College, Dr. J. MORGENSTERN, in a letter to Mr. BERNARD RICHARDS, Executive Secretary of the American Jewish Congress, suggested that if the orthodox Jews in Soviet Russia were to escape persecution and oppression at the hands of the Jewish Communists and Atheists, they should embrace "Liberal" Judaism of the Cincinnati brand, thereby admitting (consciously or unconsciously) that the latter is a medium of a kind of apostacy to wean the unwary from his ancestral faith! What more than this is needed to brand 'Liberal' Judaism as treacherous to the welfare of the Jews? We are impressed with the concluding remarks of Mrs. GOLDSTEIN which we desire to stress since we had aired similar views in the past in ISRAEL'S MESSENGER as a solution to the problem besetting us. Says Mrs. GOLDSTEIN:—

To believe we must feel, to feel we must understand, to understand we must study. Until we become conscious of and conversant with our rich cultural heritage, the profound ethics, the inspiring history, the glorious literature, which the Jewish people have given to the world, the synagogue will merely remain a mass of brick and stone, without any soul or spirit in it and all modernized efforts to revitalize it will prove fruitless.

We would suggest that the foregoing striking views should be pasted on the Notice Board of every Synagogue in the Diaspora (perhaps it may help to remove the obsolete one which we have in mind) so that the message contained therein may be indelibly impressed upon the minds of the committee of management and the worshippers. Mrs. GOLDSTEIN has made a fine contribution to the problem, for which she is entitled to our meed of praise and thanks. It is a sign of the times that the Mothers in Israel are beginning to tackle the synagogue problem, and we believe the time has come when they should be invited to take seats on the Council of the Beth Hakeneseth. Perhaps the sterner sexes are too much occupied with other problems to help us solve the one before us. If so, we must extend a cordial invitation to the fairer sexes to enter the new field of endeavour and thus help to open wide the gates of God—*Sh'ar Hashamayim!*

HEBREW FESTIVAL IN JOHANNESBURG

The revival of Hebrew as a spoken language is a marvel of the age. Time was when it was a fashion to even ridicule the very idea of it! It was felt that the sacred tongue which was not able to hold its own in the synagogue, could hardly be expected to rule outside of it. The so-called liberal Jews had banished Hebrew from the places of worship and even from the school curriculum. "Rabbis" have even graduated from the Cincinnati college who were wholly ignorant of Hebrew. Joy was uppermost in the minds of their leaders for their "success' in banishing Hebrew from their stronghold. They knew well that they had got rid of a medium by which they could retain the ancient glory of Israel and the key to the treasures of Israel's past. Obssesed with the idea of ushering in the era of universalism, the school of KOHLER and others had made frantic efforts to banish Hebrew, and thereby give it a decent burial. But lo! the rise of modern Zionism has disillusioned them. The language which was the key to Israel's lore could not be permitted to suffer extinction. Hebrew, the language of prayer, could be made the medium of conversation between Jew and Jew, not only in Eres Yisrael but in Eres Nochriya as well. Thus there arose a universal desire to revive Hebrew as the national language of New Judea. Here a blow was struck at the root of the movement which was initiated by the 'liberal" wing to perpetuate the Galuth life of Israel. It has put an end to the fantastic dream of KOHLERISM and dethroned the blunt vision of their leaders. In the present wave of the Hebrew revival, we see a healthy sign of return to Jewish ideals and the restoration of Jewish manhood and nationhood. A masterly address was recently delivered by Dr. J. D. MOSSINSOHN before the Hebrew Speaking Circle of Johannesburg, who spoke on the problem of the Hebrew language and Hebrew culture. This is a problem that has been forced upon us by present conditions in Zionism. Dr. MOSSINSOHN is Principal of the HERZL Gymnasium in Jaffa, being saturated with a strong Hebraic culture. Recently he undertook a mission to South Africa in order to initiate a drive for the Keren Hayesod. He assured his audience on several occasions that he had felt very much embarrased for stressing his appeal for funds instead of the Jewish Renaissance. "We have been swept all along by the tide of materialism," said Dr. MOSSINSOHN, "and have sinned grievously against Zionism, in that we have neglected the spiritual side of the movement. [MR. HARRY AARON GOODMAN, *rise up and take heed!—Ed.*] Instead of adopting a long-sighted policy of first preparing the ground and then only trying to gather fruits, we have neglected the ground. Yet we have at our disposal a great potential treasury which can be exploited—a treasury which reposes in the soul of the Jewish people, and consists of its love and longings for Eres Yisrael. In Eres Yisrael too we have sinned [MR. GOODMAN, *wake up!—Ed.*] in that we have not given sufficient recognition to Galuth." Dr. MOSSINSOHN belongs to the modern school of thought. He lays greater strength on National Judaism and stresses the fact that the ancient Jewish soil is the basis of the Jewish revival. He makes it clear that three factors are essential; the people, the land and its culture, (and under culture the language is included). Proceeding to discuss what is meant by national culture, Dr. MOSSINSOHN defined it in general as a product of the great struggle that man has to wage with nature. Man is at first the slave of nature, and his rise in civilization is measured by the extent to which he becomes its master. Usually, however, man fights against nature, not single handed, but as a group, and from the common fight there emerge a common consciousness, common thoughts and sentiments, which constitute the common culture, the national culture, of the group. A people torn from its land and language has ceased to live a natural life. That has been the sort of life the Jews in the Galuth have been compelled for centuries to live—and what a poor miserable existence it has been! We have lived to see some of our own people in the Diaspora not only despising their own glorious inheritance but actually frowning upon the very people to whom they belong. *Ma Yomru Hagoyim* Jews have flourished in every country under the sun. They are the ones who encourage anti-Semitism and feed their stomachs. It is to do away with this unnatural life that Zionism makes an appeal to end the homelessness of the Jew. First, and foremost, the language must be considered as vital to revive the soul of the people. In it lies the germ of victory and success. It was a French writer, ALPHONSE DAUDET, who declared that, "So long as a nation clings close to its language, it holds the key to its prison." Dr. MOSSINSOHN realises this. He believes implicity in the revival of Hebrew as a language of prayer and conversation. Note how nobly he expresses himself:—

A language is not to be regarded as a mere collection of names, as so many symbols conveying certain meanings. In the treasury of a people's language there is enshrined all the history of its past struggle and sufferings. Thus each word acquires a significance beyond its mere meaning. Subconsciously we feel the history that is enshrined in it; we feel that it has a soul. There is a living soul that speaks through the medium of a language. When they lost their spoken language the Jews lost the key to the treasury of their past; and by reviving the language they are now hoping to recover that key. But such a revival can be brought about only on a national soil, for it is only out of the spontaneous flow of life on a national homeland that the spontaneous creation of speech and culture can come.

A sage advice worthy of the mission which was undertaken by him. The soil of South Africa must be a fruitful one for such a national leader to make his voice heard. At his meeting in Johannesburg, the Chair was occupied by that giant figure in the Rabbinate, PROF. CHIEF RABBI DR. J. H. LANDAU. It was a most sumptuous spiritual feast, judging from the report published in *The Zionist Record*. It was indeed a brilliant Hebrew Festival and Dr. MOSSINSOHN was greeted by a large enthusiastic audience which included the cream and flower of Johannesburg Jewry. The lecturer in bringing his masterly address to a close made an impassionate appeal for Hebrew and pleaded his case strongly and vigorously. His remarks are worthy of reproduction for the readers of ISRAEL'S MESSENGER. It is not often that we are brought face to face with a live wire who understands well the soul of this people and the manner in which they could release themselves from the fetters of their Galuth life. Says the Zionist leader:—

The united power of these three—land culture and people, is very great. This is the power which we must invoke at the present critical stage in Jewish history, when the solidarity of Jewish life is being attacked from many quarters. On one side it is being attacked through fire and blood; on the other through apathy and indifference. If a choice could be made between these terrible dangers, the ruin from fire and blood is to be preferred to that from an indifference that knows no ideals and cherishes no longings. In countries like South Africa the danger of such devastating indifference is imminent and critical. It is not a danger to be under-estimated. It is a question of national life or death. Thus a serious responsibility and duty is thrown upon those who can be the torch-bearers of Hebrew culture in this country. It is for them to keep alight the lamp of Jewish culture, which is also the lamp of Zionism. They must rouse local Jewry to its duties to the Hemrew tongue. They must save the souls of the rising Jewish generation in this country. (Prolonged applause.)

Dr. MOSSINSOHN has kindled a great light in South Africa by his masterly *darush*. It was a spiritual feast which should linger long in the memory of those who had listened to him. He has held the lamp of Jewish culture and proved how it could be made reflected through Zionism. He has shown that the Hebrew language could be used as a medium with which to save the souls of the rising Jewish generation. It was a worthy message to a renowned *kahal*.—*Asher Kol hai.* It was void of material force, since the meeting was solely reserved to develop the spiritual force of Judaism into the hearts of those who know well how to hold aloft the banner of Judaism and Zionism.

HUSEINI and RIHANI on Arab Culture and Arab Atrocities

MR. JAMAL HUSSEINI, the secretary of the Palestine Arab Executive, is conducting an active propaganda in London in order to influence British minds to repudiate the BALFOUR Pledge and the Mandate. At a *soiree* given by LADY DRUMMOND HAY recently, to which a number of prominent journalists had been invited, Mr. HUSSEINI made a plea for the Arab case. "If left alone," said he, "the Arabs in Palestine would build up their commerce and industry and civilization. They were capable of it. They were the sons of great scientists, mathematicians and philosophers." We wonder what was intended to imply by "If left alone." Who is disturbing the Arabs from developing "their commerce and industry and civilization?" Why are they anxious to make their experiment only in Palestine? Why don't they develop their "civilization" in Iraq, in Hedjaz, in Transjordania and in Syria? True, the Arabs are the "sons of great scientists, mathematicians and philosophers," but that is no reason why they should to-day adopt violence in their stead, inflame the populace and to step aside when the Arab mob, infuriated and ruthless, sweeps on to massacre and rapine? That is a poor way of convincing the civilized world of Arabs being able to rule and govern others in Palestine. The atrocities of last year perpetrated by them had been denounced universally. Both in the Press and at public meetings the Arabs have lost ground. To quote the *Observer* of London:—

"By taking the law into their own hands the Arabs would in any case have lost much sympathy from the civilized world, but through accompanying their rising against the Jews with savage murders of old men, women and children, and the indiscriminate looting of Jewish shops and property, they have effectively put themselves out of court. There can be no question of granting self-government to a nation so far removed from civilization that a sense of grievance coupled with religious fanaticism, takes the form of wholesale murder and loot."

A plea for the Arab atrocities was put recently by Mr. AMEEN RIHANI, the Syrian nationalist, who spoke at a meeting held in San Francisco. At an interview given by him to Dr. LOUIS I. NEWMAN, the latter says, "I asked Mr. RIHANI whether he believed the August occurrences had helped the Arab cause; he answered that unfortunately the only way in which the Near Eastern peoples can bring their case effectively before the Western World is by resort to force." Greater condemnation of Arabs' unfitness for self-government could not have been advanced. A people who are wholly illiterate should not be permitted to govern a higher force. Both HUSSEINI and RIHANI will have to be born and re-born again before they can make a strong case for their backward nation. They may be proud of their man-power but that is not sufficient to subjugate an intellectual race under them. The Jewish people who number seventeen million will know how to handle the situation in their ancient homeland and command the respect of the Powers. "Not by might, nor by power, but by My Spirit" is Israel's watchword, and the race which has given those ethical and moral precepts to the world will not bend and cringe and fawn before a frutal force. "The long vigil of Israel is drawing to a close," says Dr. HAIM WEIZMANN, Chief Executive of Zionist Jewry. "We have made a beginning in Palestine, and we are proud of it. We have put one hundred thousand Jews into the country, and we shall not desert either our ideal or its pioneers." That is Israel's final reply to the group of agitators and propagandists. The upbuilding of Israel's—Homeland in New Judea will go on without interruption. "For they can conquer who believe they can," was DRYDEN'S faith, and so it is and will be ours in our present noble mission to re-enter the Promised Land.



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INDIAN MUSLIMS, JEWS AND ENGLAND

According to the *Evening News of India*, Bombay, a deputation representative of leading Mohamedans of India will visit Palestine, Britain and Geneva as a result of the delibertions of the All-India Muslim Conference for Palestine held in Bombay on April 19 and 20. The principal question which was discussed is the question of control of Palestine. It is felt by the Mohamedans that while Jews, Christians and Mohamedans, had been living in Arabia peacefully for centuries, it is only the Zionists who had been responsible for the immigration into the Jaziret-ul-Arab of an "indifferent type of Jewish population." This parrot-like fling at Zionists which passes at every Muslim gathering should be scotched sooner than later. It was even referred to by the SHAW Commission, to which Dr. HAIM WEIZMANN replied in the following terse manner:—

"The Commission has gone out of its way, again, to comment on the nature of the immigrants that we are bringing into the country. I am unaware that the Commission made a particular study of this problem. I do not think they could have done it very easily. We are told that we have selected immigrants not in accordance with their particular views. We can only say that as far as the Zionist Organization is concerned—and we are entirely responsible for immigration—we know nothing of any discrimination on political or religious grounds. Many of the immigrants are young people, most of them from Central and Eastern Europe. A great many of them came on the labour schedule. Many belonged to the Trade Unions. I do not think there is any particular sin in this, but it is this that may have lent colour to the part of the report I am alluding to. It should be borne clearly in mind that there are two categories of immigrants. For the first kind the Zionist Organization is responsible, having guaranteed to the Government that for the period of one year they would not be a burden on the country. The second kind of immigrant was admitted on showing that he possessed $2,500 (now $5,000). For the second kind the Zionist Organization was not responsible. Now it is perfectly obvious that the possession of $2,500 or $5,000 does not necessarily mean that the possessor is fit for Palestine, while the man who comes with nothing at all but his work may yet be a valuable citizen. We ourselves would like to see as many Jews as possible settled in Palestine, but we were very uneasy about the second category. It is rather hard, therefore, that the report should charge us with overstepping the economic possibilities of the country. The fact still remains that while the richest empires in the world are struggling with prolonged unemployment, we have managed to overcome this difficulty in Palestine since 1926. And to continue this upward trend, the National Home requires men and land, the very things that the report wishes to curtail."

At the Muslim Conference referred to above (so we are told by the *Evening News of India*, for the copy of which we are indebted to a valued corrspondent in Bombay), the Indian Mohamedans, besides believing that it is their sacred duty to carry out the injunction of their Prophet not to let the holy places remain under the domination of non-Mohamedans, claim that they alone will be able to maintain even justice in that land. They say that by the very nature of the teaching of Islam, they are tolerant towards all prophets while the Jews and Christians had not been so. The question of the holy shrines in Palestine may well be left to the League of Nations to decide: we are well disposed towards the proposal to give each religious sect the opportunity to control its sacred site, without let or hindrance. We Jews must look askance upon any attempt to make of our holy sites a fetish and a superstition. Every place, as our Law teaches, where ten men gather together for worship is regarded as holy for the Divine Presence to be present. Islam is not the only faith that teaches toleration towards all prophets: the attempt to belittle Judaism in this respect is wholly unwarranted, most unfair and unjust. Islam cannot pretend to supersede Judaism. Islam is an off-shoot of Judaism and will remain an offshoot until it fulfils the mission to which it is destined by Providence. On the other hand, Judaism does not compete with Islan. Islam has unrestricted freedom in its mission without being antagonised by Judaism. Judaism looks upon Islam with respect. The mother and the daughter should tolerate and reverence each other and must so live as to win the respect of all. Any attempt, to our mind, to weaken Judaism and belittle her mission on the part of some misguided Moslems, will not fail to "saw off," to quote Mr. S. S. LEVY, "the branch that supports the Muslim high up in the air from the mother tree." We are further told by the *Evening News of India*, that "a large section of Indian Mohamedans believes that behind all the attempts of the Zionists, there is a mischievous (sic) move for political domination and for sweeping away the Arab Mohamedans who at present form nearly eighty percent. of the population. Resolutions were moved at the conference requesting the Mandatory Power not to play into the hands of this 'powerful Jewish financiers of Europe' but keep up the pledge given to the inhabitants of Palestine before the war." Here we have a sort of a "condensed milk" with which to feed the hungry babies, thus betraying a lamentable lack of the real perspective of the Zionist aims and ideals. We sincerely hope that the World Zionist Organization will give some attention to the agitation on the part of the Indian Mohamedans, and reply to their series of complaints and shed the necessary light thereon. For the present, we would direct the attention of our readers to the resolution passed by the Jewish National Agency which concluded its session in London in March last, making it clear "that there shall be in Palestine no domination of Jews by Arabs or of Arabs by Jews." The appeal to the Mandatory Power "not to play into the hands of this powerful Jewish financiers of Europe," is pathetic if not tragic. We are surprised that our Indian Mohamedan neighbours should borrow a phrase from the anti-Semites of Europe, at a time when Judaism and Islam have much to work for and struggle for hand-in-hand for the weal of humanity. We sincerely hope that the misguided movement to alienate Judaism from Islam will not succeed. Our Indian Muslims are merely excited over nothing. They are simply playing into the hands of the anti-Semites, and we hope it will not be long before the truth will dawn upon them and help them see the real brother Israel in his true perspective. We are quite open to forgive and forget if we find a proportionate endeavour made by our neighbours to meet us half way. Meanwhile, we would assure our readers, in the words of RABBI Dr. LOUIS I. NEWMAN who replied to Mr. AMEEN RIHANI, that "we are not a people that preaches non-resistance to unrighteousness, however, and for that reason, in truth and brotherhood, we will demand and execute justice in the gate."

A GREAT WHITEWASH

In our last issue we commented briefly on the SHAW Commission Inquiry and had to rely mainly on the garbled reports cabled by Reuter. We were not then in a position to realise how far it was detrimental to Jewish interest and favorable to Arab and Palestine administration. Since then we have been in possession of full reports and were astonished to see that the Commission has practically whitewashed the culprits and exceeded its scope in making certain recommendations. Although it was a forgone conclusion that the Commission would not desert the administration and refuse to paint it in the darkest hue, still, bearing in mind the traditoinal sense of British justice, we hesitated to attach much importance to the rumour that went about in connection therewith. From the verbatim statement it is evident that great consideration was shown to the needs of the Arabs, and Jewish rights in their own country to which the Jews had gone by right and not on sufferance are totally ignored. Nevertheless, we have some consolation given us. The cause of the riots is placed at the door of the Arabs. The disturbances, says the Commission, took the form of a vicious attack by the Arabs on Jews, accompanied by sheer destruction of Jewish property. The report absolves, *mirabile dictu*, the Grand Mufti of Jerusalem of deliberate incitement. "It is probable, though except in one case there is no proof, that individual members of the Arab Executive further exacerbated racial feeling after the disturbances had begun. For their failure to make an attempt during the week preceding the disturbances to control their followers, to declare publicly and emphatically that they were on the side of law and order, neither

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the Mufti nor the Palestine Arab Executive can be acquitted of blame." The local administration of Palestine is almost entirely whitewashed of either poor judgment at critical moments or partiality. The admitted weakness of the local government is assigned to the difficulties inherent in the mandate and the failure of the British government to devise clearly stated policies of administration. The fundamental cause "is the Arab feeling of animosity and hostility towards the Jews, consequent upon the disappointment of their political and national aspirations and fear for their economic future." The immediate causes, according to the Commission, were the incidents connected with the Wailing Wall tracing back to Yom Kippur of 1928. Among the incidents the Jewish demonstration at the Wall on August 15 is placed first, second comes the activities of the Society for the Protection of the Moslem Holy Places, and four lesser causes are added. The immigration and land situation receive a vast amount of attention and here Jewish interests are most at stake. Eviction of Arab tenants was creating a serious situation. "Unless some solution can be found to deal with the situation the question will remain a constant source of present discontent and a potential cause of future disturbance. Palestine cannot support a larger agricultural population than it at present carries unless the methods of farming undergo radical changes. With more intensive cultivation, should this prove to be possible, room might be found for a number of new-comers in certain districts." The statement of HARRY SNELL, the Labor member of the Commission, in a separate report furnishes considerable comfort to the Jewish cause. He places greater blame on the Mufti and other Arabian officials. He furthermore does not regard the economic situation at all seriously. He says:

"Regarding Jewish immigration and the land problem, too much importance is attached in the report to the excited protests of the Arab leaders on the one hand and to the impatient criticisms of the Zionist leaders on the other. What is required in Palestine is less a change in policy in these matters, than a change of mind on the part of the Arab population who have been encouraged to believe that they have suffered a great wrong and that the immigrant Jew constitutes a permanent menace to their livelihood and future."

We are, however, pleased to state that the statement made by PREMIER MACDONALD that there will be no change in the interpretation of the BALFOUR Declaration no matter how adverse is the report of the SHAW Commission, at the House of Commons and at a private luncheon in London with several leaders of the Jewish National Agency, including Dr. HAIM WEIZMANN and FELIX WARBURG, is most re-assuring and tends to inspire great confidence in England's great desire to do full justice to the Jewish people and avoid a repetition of the Arab atrocities in future. The comments of the Palestine Press on the Inquiry Commission's report are unanimous in denouncing it and hoping that the British Government will ignore entirely the recommendations made by the latter. It may be noted that the Arab paper *Falastin*, published in Jaffa (Eres Yisrael), while refusing to admit the Commission's description of the riots as an unjustified attack on the Jews, expresses gratification at the acquittal of the Arabs on a charge of planning the riots. The *Falastin* says that "if the British government pays attention to the findings of the report and acts accordingly it will be well for Palestine and the British Empire, but if it follows HARRY SNELL, whom the government undoubtedly influenced (sic), then peace is far from Palestine and England." This veiled threat should be noted by Great Britain. It is time that the forces of disorder should be given short shrifts. There should no longer be any tendency to flirt with the Arab leaders whose consuming passion to oust Great Britain and the Jews from New Judea should be curbed once and for all, so that the progress of the country may not be impaired, but continued uninterruptedly for the weal of *all* the inhabitants thereof.

"THE TIMES OF INDIA" ON ZIONISM

It is refreshing to note that the leading Anglo-Indian journal, *The Times of India* of Bombay, keeps a level mind amidst the storm and stress with which the Indian atmosphere had been saturated since the outbreaks in New Judea in August last year. From the very outset, our contemporary refused to be carried away by the spirit of partiality which had swayed its contemporaries in India, but felt it a duty incumbent upon it to take no sides but administer justice and fairplay to the parties concerned. In its issue dated April second, *The Times of India* devotes a leader on "The Jerusalem Riots" and refers to the report given by the SHAW Committee. Without mincing words, our contemporary declares:—

Zionism is an intelligible doctrine. A home is as necessary to the adherents of the Jewish faith as the establishment of a Temporal Power to the claims of the Church of Rome. Yet here there is a great difference. There are subtle changes in the interpretation of the Jewish faith. Like the Christian faith, which still retains many of its Jewish features, the Jewish faith has had to withstand the shocks of criticism and new scientific teaching. But the racial element remains. Englightened philosophically and scientifically, the Jew takes pride in his race and believes in racial purity. He demands, therefore, a home; but the centre of his home need not have been Jerusalem, a city which the Arabs claim with more than a fair share of justice to be their own. A home in South Africa, for instance, would have satisfied the ambitions of the earliest Zionists. But now they have Palestine. It is the home of the Jews; but the Jews do not rule it. The only effect is to make the Jewish minority powerful where once it was insignificant; and because the Jewish minority is powerful—and has now actually become the majority in Jerusalem itself—the Arabs are perturbed. This, as the report points out, does not excuse the outrages committed last August. None the less, it is the duty of the Government so to adhere to their policy of impartiality that the Arabs cease to fear any undermining of their economic or political status. They seek an assurance that they will not be tyrannised by the Jewish newcomers—for they are newcomers, just as the Welshman who stays in London for the first time is a newcomer: his claim that he is probably described from a Briton who tried to catch salmon from the marshy banks of the future Westminster does not assist him."

The foregoing is an honest effort to state the real case of the Jews and Arabs as it is viewed by an impartial organ. Our contemporary concedes that "Zionism is an intelligble doctrine. A home is necessary to the adherents of the Jewish faith. . ." This is the least we could expect from our non-Jewish friends to concede to us. A nation which is still a nation cannot live indefinitely without a country of its own. If the Jews have outlived their oppressors and saw the downfall of the many empires, Shahs and Tsars, it is because they had clung tenaciously to the nationalistic elements of their faith and refused to surrender their creed of a restoration to their ancient homeland. If there were any wavering on their part during their long period of exile, the Jewish people would have succumbed to the waves of persecution and perished altogether. It is that faith in their own Nationalism which had helped them to withstand the fury of their oppressors and defy their persecutors. *The Times of India* errs when it says that the "centre of the Jewish home need not have been Jerusalem, a city which the Arabs claim with more than a fair share of justice to be their own." We believe we can successfully dispose of these two grave blunders on the part of our valued contemporary. As regards the first contention that the Jewish home might be anywhere but in Jerusalem, we would say that this was the same idea of the late LORD BALFOUR when he was confronted for the first time in arguing Zionism with Dr. HAIM WEIZMANN, the Chief Executive of Zionist Jewry. In an address delivered by the latter before the Central Asian Society, on November 12, 1929, with Sir EDGAR BONHAM-CARTER in the chair, Dr. WEIZMANN made the following statement:—

"It was in the year 1906, and Lord (then Mr.) Balfour was greatly interested in the motives of the Jews for refusing such a wonderful and attractive offer as the colonisation and establishment of a home near Uganda. I tried to explain as much as I could. After half an hour I thought I could not make much headway, and it was not Lord Balfour who lost patience but I. Finally I said, 'Mr. Balfour, suppose I give you Paris instead of London, would you take it?' He said, 'We have London.' I said, 'Mr. Balfour we had Jerusalem when London was a swamp.'"

It is said that the foregoing dialogue has at last convinced the late LORD BALFOUR why the Jews would not be justified in accepting any other territory but the ancient Judea as their national homeland.

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The second point raised by our contemporary is a matter of historical record. Jews have lived in their ancient country since time immemorial. The fact that they were dispossessed of it at one time, is no argument that they have surrendered their rights to it. Jews have continually turned their faces towards the East in remembrance of Zion. If Judea to-day is worth anything in the eyes of the world, it is because the Jews have made it a holy city through their national genius. For many centuries Zion had remained under the slough of degradation and the Arab who have lived for generations (not for centuries) did next to nothing to raise the fertility of the soil nor develop its resources. To this day, there is no genuine affection for that country by the Arabs and the artificial love shown in certain quarters is bound to perish overnight like JONAH'S gourd. We are, therefore, surprised that *The Times of India* which is well advanced in its views should fall into the error of admitting that the Arab claim to New Judea must not be denied, or that it is stronger than that of the Jews. In recent times this claim has become a popular fallacy which shows what immense gain can be achieved by clever propaganda work. We are, however, certain that this requires a little resistance on our part to kill the soul of it. Jews must bear patiently the present artificial waves of onslaught on their national aspirartions, and with tact and perseverence they are bound to overcome their enemies and reconcile their friends. On the whole, we appreciate the tone of *The Times of India* and its efforts to understand the basic principles of Zionism, which we are sure will go a long way to inspire confidence in the future of New Judea, and the great task that is now being shouldered by the Jewish People throughout the globe to make their country a land in which all—Jews, Christians, Arabs and others alike—may live in a spirit of brotherliness, amity and cordiality.

DOES ZIONISM CLASH With ISLAM?

Our Reply To KIRBY PAGE

KIBBY PAGE, a noted publicist and lecturer was in Shanghai a few months ago on a lecturing tour. Our attempt to reach him proved unavailing, owing to his many engagements in town. He, however, was good enough to send us a brief note, giving us a *resume* of his impressions of Palestine, which he had visited, and which he said would appear *in extenso* in his own paper *The World Tomorrow*, published in America. This contribution (thanks to a valued correspondent in Kobe for drawing our attention to it) has been lifted by the *Osaka Mainichi* and published in its columns in three instalments, namely, 20th, 22nd and 23rd March last, under the caption, "Zionism Clashes With Islam." We take it that this was not the original caption given to it by Mr. PAGE, and that our Osaka contemporary must be responsible for it. Be that as it may, we consider it our duty to state that there is nothing in the Zionist creed to make it clash with Islam. Islam denotes peace: it is the religion of MOHAMMED which aims to foster the unity of the human race and the Unity of the Godhead, in which every Jew pins his undivided faith. It is, therefore, absurd to state that "Zionism clashes with Islam." If anything, Zionism supplements Islam. It upholds Islam and joins together in a lofty endeavour to usher in the kingdom of ALLAH on earth. We will now turn our attention to the article by Mr. PAGE, referred to above. He tells us that during his recent trip to Palestine, he came into contact with some prominent Zionist and Arab leaders with whom he had discussed the whole outlook of the future of the country. He found to his astonishment two hostile elements, each striving to defeat the other in order to gain the supremacy of the situation. To start with, Mr. PAGE assures his readers by saying, "Personally, I have all along been an ardent sympathiser with the Zionist aspirations." We have no doubt about it. A Christian who is a student of the Jewish Bible cannot be otherwise. He would be stultifying his own faith by repudiating Zionism and opposing the forward march of the Jewish nation to their ancient country. We are, however, not very pleased with the tenor of Mr. PAGE'S remarks. He shows a tendency to side with the Arabs by flirting with them. He realises that the Jews have to face real difficulties in the solution of their affairs in their ancient country. He admits that their mental, physical and spiritual strength are too strong to be conquered by their neighbours. He foresees victory for the Zionist ideal, unless steps are taken to undermine Zionist strivings before they get too far advanced and well-nigh hopeless to check. One faith he has in their defeat, and that is, by giving a new interpretation to the BALFOUR Declaration. Says he:—

"Fortunately, however, the Balfour Declaration is exceedingly vague in terminology and is susceptible of various interpretations."

Here we have a noted spokesman of a great religion, known as a religion of love, who is ready to give his weight of influence to twist the original honest intention of the bargain which the Jews had struck with Great Britain, in order to satisfy the Arab pressure to drive away both the former and the latter from Palestine. Mr. PAGE as a God-fearing Christian soldier, should know and ought to know, that deception practiced by anyone is an abomination in the sight of God and hardly in consonance with the ethics of true religion. Christianity, a daughter of Judaism, would not be worth a brass button if it fails to stand to-day as a force to demand fairplay and toleration for others and support not might but right. It is against the ethical precepts of true religion to deprive anyone after a bargain had been consummated by giving a false and misleading version of the value of the contract signed between the parties concerned. Mr. PAGE should realise the seriousness of the statement when he is advising the Arabs to urge upon a new interpretation of the BALFOUR Pledge, in order to drive away or deprive the Jewish people of their rghts and privileges to which they are justly entitled as a result of the issuance of the BALFOUR Declaration, which implies a Jewish State, as was clearly made manifest by no less a publicist than Mr. HERBERT SIDEBOTHAM, in the last issue of ISRAEL'S MESSENGER. We are sorry for Mr. PAGE and the embarrassing position into which he had placed himself. Unfortunately, this is not the only dig which Mr. PAGE has for the Jews in his otherwise fair and temperate contribution. As a student of the Bible, he hardly knows whereof he speaks when he allows himself to go on record thus:—

"Palestine is an Arab country and must (sic) eventually be ruled by Arabs. That the two groups can live together in peace has been proved in many lands. At the present time 60,000 Jews in Bagdad dwell amicably with the much larger Arab population. Indeed the Arabs of Palestine are now receiving substantial benefits from the activities of the Jew and from the heavy foreign contributions."

Will Mr. PAGE kindly explain to us how came it that he claims "Palestine as an Arab country?" When did the Jewish People renounce their claims to their ancient Fatherland? Is there anything on record to show that the Jewish People have conquered another country after having been dispossessed of their Fatherland nineteen centuries ago and made it their homeland and ruled over it? Mr. PAGE should be told that the warp and woof of Jewish life has been the dream of re-possessing their ancient country and reviving there once more their nationhood. May we quote a Christian divine in this connection? The late Rev. JOHN CUTTELL in his thesis on "Jerusalem: The City of Peace," says, "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,



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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." During the last fifty years the Jewish People in all countries have worked incessantly to buy their ancient soil inch by inch and enrich it by the sweat of their brows. Jewish brains, Jewish money, Jewish skill, Jewish tears contributed more for the progress and development of their ancient country than the Arabs have ever done during their sojourn in that country for generations. A country cannot be conquered by merely dwelling in it. A country can only become a homeland when the people dwelling in it strive to civilize it and fertilize it and culturize it. These gifts the Arabs do not possess and any artificial love shown to-day will not last longer than JONAH'S gourd. After all is said and done, it was Great Britain with the help of the Jewish Battalions under COL. PATTERSON who conquered Palestine from the Turks, and the Arabs have no right to oppose Great Britain if she had pledged to aid the Jewish People to re-build their ancient national homeland. True, the Jews and Arabs have lived and will aways live amicably side by side together without any friction whatsoever. Not 60,000 Jews (as Mr. PAGE avers) but 90,000 Jews are to be found to-day in Bagdad dwelling "amicably with the much larger Arab population." Even in Palestine and until August of last year, the Jews have lived amicably with the Arabs, and but for the instigation engineered by a third party there would have been no agitation against them. The idea of the Jewish People recovering their ancient homeland should be welcomed by the Muslim world, and not resented by them. The Muslim world is rich to-day with territories of their own: a tiny territory in the East of Asia inhabited and ruled by the Jewish nation should not arouse the ire and animosity of the Arabs, who have much to gain and nothing to lose by the rise of their Jewish cousin—Israel. Ishmael was never known to harbour hatred and callousness for the welfare of his brother—Israel. Mr. PAGE has at last a kind word for Jewish genius. Says he:—

In industry, agriculture, sanitation and education the Jews are making valuable improvements for the whole country. If the existing enmities could be removed it would be mutually helpful to each other.

If so, why grudge the Jewish people the right to reinherit his ancient soil? Must the Jewish people forever remain under the tutelage of others? What right has anyone to strangle the soul of a healthy nation lest it grow fast and conquer more stars for civilization? After all what role the Jewish People will play in future as a nation will not fail to redound to the credit of all nations. Jewish achievements in the past have never been slow in enriching the whole humanity, as witness the Bible which is to-day the basis of our modern civilization. "With its nationality reasserted and re-established," says Dr. B. MOSSINSOHN, in a lecture delivered in Johannesbung in March last, "the Jewish people in Palestine could again be what it once had been —the link uniting the culture of the Orient with the civilisation of the Occident." Let those who oppose us on selfish grounds begin to realise our aims and understand us better. There is nothing in the Zionist programme which should embarrass any nation or individual. The anti-Semites have done their worst and they are not likely to succeed in arresting the forward march of Jewry towards the goal to which they are destined by Providence. To quote Dr. HAIM WEIZMANN from a recent statement issued by him to the Press, "We have laid the foundation of our National Home in Palestine. The work which we have begun we shall continue. We shall not desert our ideal and our pioneers." The role which Mr. PAGE has played in his contribution referred to above, is singularly unfortunate. A man of his standing and reputation should have weighed carefully his words before trying to coquet with the Arabs. We have no desire to embitter our relations with him and trust that Mr. PAGE will turn over a new page and see the harm and the injustice which he had done to the Jewish People. It hurts us to see a spokesman of Christianity trying to sow the seeds of strife and discord between neighbours, especially when it is supposed that it is the mission of Christians to plant peace and goodwill on earth. May we hope that we shall have more proof of this, and that we shall not have to wait long before we see this vision, this heaven on earth realised in our time, and thus witness the end of feud and discord between man and man?

ERES YISRAEL JEWRY AROUSED

JERUSALEM, May 21.

The Jewish Executive proclaimed a 24-hour strike to-day as a protest against the stoppage of Jewish immigration by the British Mandate Authorities which is regarded as a blow to the Zionist cause and a violation of the BALFOUR Declaration. It is also rumoured that the British Authorities are contemplating the prohibition of real estate transactions which would in effect prevent Jews from purchasing Arab land.—*Trans-Ocean Kuo Min.*

The foregoing indicates that an unpleasant situation is developing watch requires the united support of Kol Yisrael. It is unpleasant to think that Mr. RAMSAY MACDONALD, who only recently declared unequivocally in the House of Commons that the BALFOUR Declaration and the Mandate would be upheld and supported by Great Britain, there should all of a sudden be a move to discredit that statement and adopt a hostile policy inimical to the interests of the Jewish National Homeland. It is palpably evident that there are two or three wires pulling from each side and the daily fluctuation denotes the strength of the party concerned. It is perhaps the old story of two horses of equal strength pulling in opposite directions, and remaining stationary. It is a mistake to listen to the voice of revolt and brutal force when great principles are at stake. England cannot with impunity disregard her treaty obligations solemnly entered over twelve years ago with the Jewish people. One cannot continually listen to promises of the sacred pledge being honoured, but, unfortunately, as it turns out to-day, more in the breach than in the observance. England, unlike other nations in the past, who played fast and loose with principles, cannot be allowed to permit her escutcheon to be stained with dishonour by trampling upon treaty obligations. There are times when we Jews must speak out openly and fearlessly. The attempt to suspend Jewish immigration to the Land of Israel by the British Mandate Authorities, as the above telegram indicates, is undoubtedly intended to satisfy Arab agitation to strike a blow upon Zionist aspirations and to discredit the BALFOUR Pledge. It is astonishing to see how easily certain officials of Great Britain could succumb to threats and noisy Arab propagandists. We still cling to the hope that the voice of England will not permit this outrage upon Jewish feelings and honour to go unchallenged. There is indeed no power on earth that can stem the tide of Jewish Nationalism. It withstood the fury of their oppressors for two millenium. To-day the voice of Jewry will demand that right and not might should rule in their ancient country. The immigration may be stopped temporarily, but Jewish efforts will remain restless until that unjust legislation is removed and the Jewish rights to enter the gate of their ancient Fatherland be permitted without restriction.

The rumour to prohibit transactions of real estate in Eres Yisrael by the Jews as the wire published above indicates, is another mad and sad news which we earnestly hope will not materialize. This sudden change of policy by the Mandatory Power is amazing and horrifying. It will certainly not be tolerated and accepted meekly by the Jewish people. Every step must be taken to rally to the support of our leaders and ask them to make strong representations to the British Government and the League of Nations, to remain true to their pledges and not violate treaty obligations. We shall watch further progress with interest and eagerness. Meanwhile, we would urge upon all our readers to remain calm and pursue unhindered their activities for the redemption of their Fatherland and cherish optimism as their cult in life. The restoration of the country to its former owner cannot be expected to be accomplished without hard and bitter struggles, and we must for this reason renew solemnly our pledge and will to work unceasingly for our ideal until it becomes the happy possession of all mankind.

MIGHT OR RIGHT?

Bombay, May 22. One of the most important Mohammedan organizations is stated to have warned the Government of India that failure on the part of London to redress Mohammedan grievances in Palestine was leading to grave changes in India in Mohammedan feelings towards the British. It is pointed out that continual spread of such dissatisfaction at the present juncture is particularly dangerous. The Viceroy is therefore urged to make representations in regard to this matter to Downing Street.—Transocean-Kuo Min.

The foregoing explains clearly the reason why the British Mandate Authorities in Jerusalem had stopped Jewish immigration to Palestine, and contemplate prohibiting real estate transanctions which would in effect disbar the Jews from purchasing land in their own homeland. Clearly it is a case of revolt against the decision of the fifty-three nations who had signed the pact to recognise Palestine as the Jewish homeland. Clearly it is a case of honour or dishonour for Great Britain. It all depends which way her statesmen will travel in the present state of the weather. On the one hand, England is solemnly pledged to aid the Jewish people to upbuild their homeland, and on the other she is being pressed to dishonour her treaty obligations with the latter by the misguided Mohamedans in India. The threat issued by the latter may or may not have some effect in responsible circles. It is palpably evident that the British Mandate Authorities in Jerusalem are preparing to sacrifice Jewish interests in order to placate the Indian Muslims. Jews everywhere must wake up to face the new situation. There is, however, no reason to be alarmed. We have infinite faith in the justice of our cause to triumph in the end. Brutal force may be applied to strangle the soul of New Judea, but that will not help to subjugate the Jewish people in their present life and death struggle for their political emancipation and independence. We have faith that Great Britain will ultimately not stand any bluff or intimidation from irresponsible quarters. It must be remembered that matters of great principles are involved. The moment England shows any weakness to handle the situation firmly, then the outcome would be very serious for her. From that disaster we hope she may be saved. Great Britain stood all along for the rule of right against might. To-day she is the foremost Power in the van of civilization and any weakness in her

rule of integrity is likely to have devastating consequences to the whole world. It is not unlikely that mistakes will be made. Jews are not unlikely to be made scapegoats in order to satisfy the noisy and rowdy elements who clamour for the rule of might over right. As Jews we would earnestly suggest to Great Britain to weigh carefully the prons and cons of the case. If Great Britain finds the BALFOUR Declaration is not workable any longer, as far as she is concerned, if Great Britain finds the pressure of the Indian Muslims too strong to resist, then it would be infinitely better to give up the Mandate in favor of another Power or Powers. It is most unjust and most unfair to whittle down the BALFOUR Declaration and reduce it to zero, and yet act as the Mandatory Power for Palestine. To suspend Jewish immigration to Palestine, to prohibit sales of land to the Jews in their own country is worse than cancellling the treaty obligations with the Jewish people and retiring in favour of another Power. We stand to-day face to face with a great crisis. The attempt on the part of the Muslim world to coerce the Jews to surrender and check Jewish national aspirations will not crush the soul of New Judea. The conscience of the whole world must be aroused in the matter. Our people must wake up to enlighten our Muslim neighbours regarding their unjust interference with our destiny. For many months we have been urging the World Zionist Organization to enlighten the Muslim world in India regarding the Zionist aims and ideals, and had our suggestion been adopted at once; we might have found to-day the Muslim world more amenable to reason. It is, however, not too late. We shall not be intimidated or bullied by anyone. It is a task from which there can be no surrender of any kind. We stand unshakable in our determination to resist our misguided foes, and march forward to re-possess our ancient homeland and live there by right and not on sufferance. Let us double and re-double our forces and give unstinted support to our leaders in their present critical moment to safeguard our national welfare and protect our ancient soil from being menaced by misguided forces.

[*Written for* ISRAEL'S MESSENGER]

A TRIBUTE

To the Memory of The Right Honorable The EARL BALFOUR, K. G. who died on the 19th March, 1930.

This the end! The turn all mortals must take!
But there are links that e'en Death cannot break.
Such links in thy paths thou hast left behind,
Generations with pride will call to mind.
Zion's children will ever give thee praise,
Whose status by thy Mandate thou didst raise.

Through posterity thy name shall resound,
For in thee Israel a champion had found.
For years the Jews had been a scattered band,
Till thy Declaration brought them to their Land.
The Land of David, o' Solomon wise,—
Truly the most cherished and precious prize.
They desire to build, to sow and till,
Hearts of their children with happiness fill.
To share gladly with those in the land
The soil cultivated by their small hand.
To rule as masters is not their desire,
But by brotherly love to Freedom aspire.

In Israel, noble Lord, thy faith was strong,
Thou didst know thy gift they would not wrong.
Britain and the nations of the world knew,
When thou didst thy great Declaration drew,
That the Israelites were worthy of trust,
For the nations they served, they were just.

In Peace, in War, on all occasions tried;
Through all times they stood loyal side by side.
And now too to their trust they shall be true,
Ready to help in all the Arabs do.
So long these neighbours labour hand in hand,
No harm shall e'er come to the Holy Land.

All nations shall adhere to their signed pact,
No agitation shall make them retract.
Let not outside influence the Arabs incite,
The Jews will claim not what is theirs by right.
There is ample scope for all in the land,
Why should not they then labour hand in hand?

Noble Lord in perfect peace rest thee then,
Thy name shall be added to those of men
Who before thee have crossed to realms above,
And by their deeds earned glory, fame and love.
Gentle Peace, the outcome of Purity,
So shall run our remembrance of thee.

B. J. H. SOMÄKE.

BOMBAY, 28th April, 1930.

ZIONISM IN ENGLAND: 1899-1929

By PAUL GOODMAN, London

We have before us an attractive pamphlet published by the English Zionist Federation, London, in commemoration of the thirtieth anniversary of its establishment, wherein we are given an exhaustive survey of the development of Zionism in England. The book is edited by that veteran and a leading Zionist Mr. PAUL GOODMAN, otherwise known as the author of "The Synagogue and the Church." In the chapters composing the survey the subjects discussed widely range from the early days of contact with HERZL, the founder of Zionism to the principles which go to compose the spirit of Zionism. A whole chapter is devoted to the latter subject and we are glad to see principles discussed which should silence the so-called liberal tongues and liberal views of a few notorious progressive Jews. We are told in no unmistakable language that 'the inner springs of all Zionist action are to be found in the spiritual impulse which emanates from the Zionist ideal." Furthermore, that 'true to its innately Jewish character, Zionism lays great stress on a knowledge and understanding of Judaism in its widest interpretation and of Zionism as the golden thread that runs through Jewish history in all ages'. In this same chapter, old memories and old history are reconstrued and retold, and in reading about the journalistic activities indulged in, in those days long past, it is with considerable interest that one learns of the birth of our contemporaries *The Jewish Guardian* and *The Zionist Review*. We are also regaled with a short history of the birth of our Fleet Street contemporary about whom we are told:—

"The journalistic activities of the Zionists received in October 1917 a notable compliment by the publication of the Jewish Guardian, a weekly designed to counteract Zionist views and aspirations, though in later years it has claimed to be a sympathetic looker-on."



MR. PAUL GOODMAN,

Chairman of the Political Committee of the English Zionist Federation, has kept in close touch with the Zionist Movement since THEODOR HERZL *in London in 1896. As an Hon. Officer of the English Zionist Federation since 1910 and specially concerned with Zionist political activities since 1915, Mr.* GOODMAN *has written on "Zionism in England" with first-hand knowledge and exceptional authority, and has, at the present historic juncture in the development of the Zionist Organisation, provided a connected and comprehensive account of the Jewish National Movement in England during the last thirty years.*

There is some truth in that age-long dictum that wisdom comes in years, so much so that one has no other alternative but to admire our youthful contemporary's change of demeanour while yet in the heyday of its youth, which no doubt is a telling commentary on what is to follow when it comes into its years of discretion. There is no doubt the title which our contemporary carries is a high sounding one. Judging from aspects, it does seem an anomaly for our contemporary adopting the much cherished name of *Guardian* to Jewish interests, and at the same time negating same by preaching sedition and violence to the noblest of Jewish aspirations, namely, nationalism as embodied in the greatest idealistic movement of modern times known as Zionism. A fitting conclusion to the pamphlet is brought about in the chapter 'From Strength to Strength', wherein is catalogued the names of eminent leaders of Jewish thought who have striven their utmost to labour for the realization of Jewish aspirations. Our hearty congratulations go out to Mr. GOODMAN and all those who have made the exhaustive survey of Zionism in the British Empire.

STOP PRESS

It is our melancholy duty to record the demise of that noble and worthy Jewess, LINA GUTHERZ STRAUS, wife of our highly respected Zionist leader and philanthropist, Mr. NATHAN STRAUS, the Grand Old Man of New York Jewry, which took place at her home at Marmaroneck on the 4th ultimo, at the age of 76. We are overwhelmed with sorrow and hasten to extend to the bereaved husband and family our profound sympathy and condolence in their irreparable loss. In our next issue, we shall publish a more extended notice of the late MRS. STRAUS' life, and also a copy of the letter of condolence sent to Mr. STRAUS by the Shanghai Zionist Association.

SOCIAL AND PERSONAL



RT. HON. LORD MELCHETT,

President of the English Zionist Federation and Chairman of the Jewish National Agency for Eres Yisrael (in succession to the late Mr. LOUIS MARSHALL.) His rapid rise in Jewish leadership and statesman-like ability in handling the complex problems affecting Jewry has won for him golden opinions throughout the world. Lord MELCHETT is optimistic of the future of political Zionism and has implicit faith in the final triumph of the Jewish national ideals.



Miss ANNIE FINKELSTEIN,

who took part in the Pyjama Parade last month.



Miss E. LIPKOVSKY,

who took part in the Pyjama Parade.



Miss M. HARRIS,

who took part in the Pyjama Parade in aid of the Jewish Benevolent Ladies' Society.



Mr. V. LEVIN.

proprietor of the Recordia, carrying a wide range of Jewish Records in his emporium at 580 Avenue Joffre.



Mr. L. BLUM is leaving for Europe this month for a vacation.



Miss P. LESSNER,

who took part in the Pyjama Parade at the Majestic Hotel.



MR. KIRBY PAGE,

Editor of *The World To-morrow*, whose impressions of Jewish Palestine are commented upon in a leader elsewhere in this issue.

Mr. I. E. SASSOON sailed for London via Canada on the 18th ultimo, and expects to return to Shanghai in the Fall.

Mr. D. G. MARONOVSKY, the widely known Customs broker, transporter, forwarder and packer etc. has removed his offices to No. 12 Jinkee Road (ground floor) Tel. 12882.

Mrs. E. M. NATHAN has removed to No. 48 Gordon Road.

Mr. and Mrs. S. EZEKIEL have removed to No. 181 Seymour Road.

Mr. R. Z. LEVI has returned to Shanghai from his business trip in America and Europe.

Messrs. A. M. HAYIM and HUGO REISS were passengers on the *Empress of Canada* on the 18th ultimo, en route to Europe.

Mrs. LUNA BENJAMIN arrived here from Singapore last month on a visit to her son Mr. MAURICE BENJAMIN and returned to the latter port last week.

Mr. JACK E. ELLIS of Messrs ELLIS, WALKER, HOVIS Co. San Francisco, who was on a business trip in the Orient, sailed for San Francisco on the 25th ultimo.

Mr. ALBERT COHEN left for San Francisco on the 9th ultimo for a brief vacation. He will be represented here in business by Mr. MATHEO BERAHA to whom a power of attorney was given.

Mr. and Mrs. M. SPEELMAN departed for France last month and will return to Shanghai in the Fall. Mr. SPEELMAN is a noted local financier to whom Shanghai is indebted for several enterprising institutions.

An invitation has reached us from Scurabya (Java) to attend the nuptial of Mr. MEYER J. ASLAN with Miss HELEN ELORA ISAAC, which took place on the 20th ultimo, at the Jewish Synagogue Sourabayya No. 10 Peeboetan." It is interesting to note that there is a sufficient Jewish force in that country to be proud of a synagogue. The world knows very little about Jewish settlement in Java and we hope to throw more light in our future issues concerning the rise and growth of Jewish homes in Dutch colonies.

Mr. M. SOLOVEICHIK a brother of Mrs. ASHKENAZI, arrived here from Harbin and is staying with Rabbi and Mrs. ASHKENAZI.

Mr. and Mrs. S. P. COHEN have removed to No. 130 Sinza Road.

SIR VICTOR SASSOON, BART., who left for London last month has had a busy time in Shanghai. He looked into the plans for a huge development here, extending over a period of years, involving large sums of money, said to be greatest in the history of the International Settlement. Plans to invest in the construction of new office buildings, hotels, apartments, property development and the establishment of industrial plants.—Rumours had it that Sir VICTOR contemplated investing £35,000,000 for expansion work in Shanghai over a period of 10 years. The money was to be taken from England India, and Egypt, it was said. However, in answer to a query by an *Evening Post* reporter, Sir VICTOR countered with the statement:

"The knowledge that I am considering the investment of £35,000,000 for development work in Shanghai, is a surprise to me. I brand that figurre as merely 'street talk.' But, I am drafting plans in the interest of Shanghai that will necessitate the expenditure of a substantial amount of money, and therefore you might say—you might say that I would consider investing that much money." Sir VICTOR continued: "One cannot make a concrete statement that he will spend a certain amount of money extending over an indefinite number of years. I would not consider that intelligent planning. However, plans are now being considered calling for a large expenditure extending over a period of, say, 10, 15 or 20 years. It is not possible to pin this program down to any set time limit as there are many factors arising from time to time, that may obstruct, or be a vehicle on which to push the projected work."

Captain R. E. SASSOON returned to Shanghai last month from his vacation in London.

Dearth of houses prevailing in the Hongkew district is driving away several Jewish residents into the Western district, which is close to the Synagogue Ohel-Rachel. Here is a vindication of a few far-seeing members of the committee (Mr. SIMON A. LEVY who is now in London, being one of them) who had chosen the present site for the above-named synagogue. The large attendance every Saturday at the above place of worship is being commented upon freely.

Mr. N. FRED NISSIM was heartily congratulated by his friends upon his successful negotiation of the sale of the Majestic Hotel last month, the amount of the purchase being Tls. 2,700,000.00. The Hotel was purchased by the Shanghai Land Investment Co., Ltd., of which Mr. MAURICE BENJAMIN is a co-Director.

The Pyjama Parade staged at the Majestic Hotel on the 14th ultimo, in aid of hhe Jewish Women's Benevolent Society was an unqualified success. There was a large gathering and the Committee in charge which included Mrs. GONZALES Mrs. M. B. CHAIKIN, Mr. and Mrs. H. KAMMERLING deserve hearty commendation for the painstaking manner in which the whole function had been arranged.

Mr. DAVID E. ROZENZWEIG, son of Dr. and Mrs. E. I. ROZENZWEIG, has arrived in Shanghai to visit his parents. Mr. ROZENZWEIG is studying Engineering at Vancouver and is leaving for that city on the 8th inst.

Invitations have been sent out by Mrs. ABOODY TOEG for the wedding of her daughter MOZELLE to Mr. JASON JOSEPH ISAAC at the Ohel Rachel Synagogue on the 4th instant, at 5 p.m. The reception will be held at the Majestic Hotel.

Mr. and Mrs. MAURICE BENJAMIN are leaving for San Francisco on the 20th instant for their summer vacation. They hope to return to Shanghai in the fall.

Mr. L. KANTOR, a native of Kovno, the capital of Litvonia, who arrived in Shanghai a year ago, has opened a Bakery under the name and style "The Kovno Bakery" which is located in Route Prentice, Passage 181, House No. 11. Mr. KANTOR, who is a conforming Jew supervises personally the work in his bakery; all customers are assured of pure and wholesome bread which is at the same time wholly Kasher. The latter point is especially important in view of the fact that some of the leading bakeries in Shanghai are said to be using animal fats to make the appearance of the bread attractive.

A new institution for the young generation of our Community has made its appearance under the name of Y. H. A. in which Jewish young men and girls are eligible as members. For a start they have opened up a moderate club room at No. 207, Bubbling Well Road, As is the usual case with new organizations, a very elaborate programme of activities has been drawn up and incorporated in the Bye-Laws. Two or three entertainments have already taken place one of them being a lecture on "Anti-Semitism" and was concluded by a dance and some games.

The Jewish Recreation Club held their annual dinner and dance at the Astor House Hotel on May 10th. After dinner, the Hon. President, Mr. L. GREENBERG, acted as Chairman and interesting speeches were made by the following:—Mr. M. N. RAKUSEN, who proposed the toast to the future success of the Jewish Recreation Club; Mr. N. S. JACOBS, who in a witty speech, urged more attention and encouragement of the Junior Section of the Club: Dr. S. D. JOFFICK, who eloquently expressed the hope that the Club would not rest on its laurels but would be stimulated to further successes, particularly in the field of sport; Mr. B. HELLMAN, who advocated closer cooperation, leading to amalgamation with other local Jewish organisations; Mr. C. W. HAMPSON, Hon, Secretary of the Shanghai Football Association, who congratulated the J. R. C. team on winning the championship of their section of the league, to which Mr. I. GREENBERG, the Captain of the team, suitably responded; Mr. H. Whitgob, outlined the activities of the club. In proposing a toast and vote of thanks to the Hon. President, Mr. M. N. RAEUSEN paid a high tribute also to Mrs. GREENBERG for the hospitality and assistance she had extended the Committee at its meetings throughout the past season. During the dance which followed the dinner, it was announced that Dr. JOFFICK had very kindly presented a trophy to be competed for by lady swimmers.

Advice has just been received here from the respective Councils in London and New York that Dr. C. P. Rakusen of Shanghai has been elected to Fellowship of the International Optical League and also the Better Vision Institute.

The Tennis Season of the Jewish Recreation Club is now in full swing, three courts on the race course being available to members. Those desiring to enrol, are requested to communicate with Mr. M. N. RAKUSEN, c o O. I. C. Ltd.

Mr. and Mrs. M. E. SOLOMON have removed from No. 500 Rue Ratard to No. 26 Rue Per Robert.

Mr. John P. JONES, Hon. Secretary of the London University Society is in receipt of the results of the—London Matriculation Examination held locally last January. The following candidates were successful. Second Division—SASSOON EPHRAIM JONAH; Miss JENNIE REGINA TOEG of the Shanghai Public School for Boys and Girls respectively.

Consul J. E. JACOBS of the local American Consulate General who has served in China for the past fifteen years has been transferred to the Far Eastern Division of the Department of State at Washington, D. C. He will leave Shanghai about August next to take up his new duties.

Mr. and Mrs. R. E. TOEG will spend their summer vacation at Tsingtao and will leave Shanghai on the 8th proximo.

Mr. S. M. JOSEPH is sailing for Canada and Europe on the 8th instant per *Empress of Russia* for a six months' holiday.

We regret to chronicle the sudden death of Mr. I. E. ELIAS, Hazan of Ohel—Leah Synagogue which took place last month in Hongkong. The deceased is survived by his widow, two chilren, father, brothers and sisters for all of whom deep sympathy is felt in their great loss.

Mr. MAX COHEN, the delegate from the Jewish Girls' Orphanage in Jeruslem, left for Singapore on the 25th ultimo, en route to Eres Yisrael.

The first annual ball organized by the Shanghai Branch of the Women's International Zionist Organization, under the leadership of Mrs. R. E. Toeg will be given on the 11th instant, at the Majestic Hotel at 9 p.m. Tickets are sold at $2 each, and it is hoped that the local Jewish community will give the function their best patronage and support.

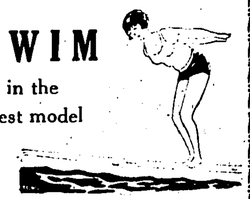
Mr. S. Yahia is here from San Francisco on a business trip.

Mr. E. Hirsch contemplates leaving for 'Frisco on the 20th instant, and his decision to leave Shanghai came as a surprise to his friends here. Mr. Hirsch acted as Hon. Secretary for the Kadimah for two years and delivered several addresses chiefly in Yiddish on the Zionist question. We are sure local Zionists will lose a good worker for the cause in Mr. Hirsch's forthcoming departure from Shanghai. It is, however, not improbable that Mr. Hirsch will yet visit Shanghai in the not distant future.

WHY SOME GIRLS ARE NOT POPULAR

There are some girls who are attractive enough in appearance yet who lack that popularity which other girls enjoy. What is the cause? Simply that they unconsciously repel those with whom they speak because they are afflicted with ill-smelling breath, the result of intestinal inactivity.

Is your breath as sweet as it ought to be? If not try Pinkettes, the dainty little laxatives. They ensure daily regularity, dispel sick headaches, flatulence and bilious attacks, keep the system clean, the skin clear and the breath sweet. Your chemist sells them, 60 cents per vial.



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STOUT LADY: I was never so embarrassed in all my life. I never realized that obesity could humiliate one so. Why I can't even walk on the beach without seeing people everywhere laughing and talking about me.

SLIM LADY: You have yourself to blame for that, my dear. If you had gone to Knige's for a few months you wouldn't have to be ashamed of your figure.

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Quartetto	20939	Sunny Joy	25957
Merry Dancer	8193	Debit Balance	37161
Bill Barrow	43201	The Original Bird	1439
Yester Eve	15451	Young Bill	11871
Elopement Eve	11375	The Golden Pheasant	21779
Novelist II	3257	Silver Cup	46873
Bambino	22621	Pretoria	18177
Le Corsaire	35955	Banquet Eve	21204
Rough Justice	42073	Glen Prosen	22546
Luckystone	27419	Bright Lad	36396
Ownership II	10264	Fireflash	25319
The Capon	3802	Lysander	10714
Pink Diamond	15801	Royal Lancer	32369
Ugly	45730	Old Sport	31684
Glen Gyle	18383	Glen Dhu	21856
Ontario	1762	The Crafty Bird	23903
Sas	18952	Beautiful Eve	31268
Tide Time	19023	French Trader	20918
Punt Gun	13695	Toto	34685
Martin Harvey	14281	The Silver Pheasant	12657
Blue Blazes	46038	Prince Adelbert	15123
Michigan	19511	Copper	12984
Cloverland	9124	The Field	20945

Members wishing to have tickets in the Autumn Champion's Sweepstakes at $1.00 each to be drawn for on 4th November, 1930, can obtain same on application.

[Patronize Our Advertisers]

ISRAEL'S MESSENGER COMMENDED BY PUBLIC LIBRARIES

We publish below some nosegays which we received from some Jewish public libraries and institutions. They express their appreciation for the service which ISRAEL'S MESSENGER *is rendering in the field of journalism in linking Jewish communities together and stressing their national aspirations. We cherish these testimonials and value them for their intrinsic worth. They enable us to realise that the service which* ISRAEL'S MESSENGER *is rendering is not being wasted or sown upon sterile soil yielding no harvest of any kind. Rabbi J. L. Zlotnik, a great leader in Israel, bears testimony to the fact that* ISRAEL'S MESSENGER *is "the bulwark of Judaism in the Far East." Greater than this testimony we would not require from anyone, greater than this summon to duty to serve Judaism and Nationalism is not our ambition in life.* ISRAEL'S MESSENGER *is satisfied if it remains confined in its chosen field of lofty endeavour to fight Israel's battles, to dissipate falsehood, to purge Mahaney Yisrael from all impurities, anachronisms and inconsistencies. These are duties and responsibilities from which we shall never recede. It is, however, gratifying to note that* ISRAEL'S MESSENGER *is being kindly remembered by our friends and that they look forward to its arrival and welcome it as their guest. This is a real symbol of life.* CARLYLE *says, "By symbols is man guided and commanded. Not a hut he builds but is the visible embodiment of a Thought; but bears visible record of invisible things; but is, in the transcendental sense, symbolical as well as real." In a sense every publication worthy of the name helps to rear a Temple representing the ideals of Beauty, the embodiment of a Thought which is visible and invisible. All help to build it and it is this thought which is uppermost in our mind that encourages us to continue our work and give prominence to the views which we publish herewith:—*

"BULWARK OF JUDAISM IN THE FAR EAST."

I am very glad to have the opportunity of expressing our high opinion of your most valuable publication. In all sincerity, we may state that we consider ISRAEL'S MESSENGER as a bulwark of Judaism in the Far East, and as the proud standard-bearer of Jewish ideas and ideals. It is a confirmation of the belief of our Rabbis of old that "wherever Israel may reach, in the course of his wanderings, the Divine Presence will always follow him." *Kol makom sh'galu galtu Shechiha Emmahaim.* With Zion's greetings. Yours very truly.

RABBI J. L. ZLOTNIK,
Executive Director.

MONTREAL, April 9, 1930.
Zionist Organization of Canada, Inc.

"THE DEEP TIE THAT BINDS."

I want to take this opportunity to tell you how interested we have been in the publication of ISRAEL'S MESSENGER. Through the medium of your columns, we have been able to get a close insight into the forces which animate the Jewish Communities of China, and it has proved at the same time a source of encouragement to realise the deep tie that binds us here to you in the great work of rebuilding our National Homeland in Palestine. ISRAEL'S MESSENGER is read by all those who have an opportunity to use our Library, and we have found it to contain much information and helpful material. Please accept our thanks for keeping us on your mailing list, and our sincere good wishes for your continued success. With Zion's Greetings. Yours faithfully,

ANNE S. LERNER,
Assistant-General Secretary.

LONDON, 3rd April, 1930, 154 *Minories.*
JEWISH NATIONAL FUND COMMISSION FOR ENGLAND.

"THE LINK OF JEWRY."

I have much pleasure in informing you how well your valuable journal ISRAEL'S MESSENGER is appreciated by our readers, and how much we all look forward to the day it reaches us. It is difficult to state the approximate number of readers persuing ISRAEL'S MESSENGER. We have on an average 180 readers a day. Some are of the older generation and read only Yiddish, but the young people who read English appreciate greatly the literary articles of your journal, and are particularly interested in the local news. I assure you that through your journal the link of Jewry of the East and of the West is much strengthened. We consider it a great privilege to receive ISRAEL'S MESSENGER regularly, for which we are grateful to you. A second copy will be much appreciated and made good use of, as at the end of each month we send all the periodicals received at our Reading Room to various other Institutions. Thanking you again. I remain, Yours very truly,

RAHEL DONIACH, *Custodian.*
JEWISH FREE READING ROOM AND SOCIETY FOR THE DISTRIBUTION OF JEWISH LITERATURE.

LONDON, 2nd April, 1930. 108a *Whitechapel*

"HELPS TO AROUSE AN INTEREST IN JEWISH IDEALS."

I have much pleasure in expressing to you our heartfelt thanks for sending us your ISRAEL'S MESSENGER. I must say that it helps us a great deal to arouse our interest and passion for our deathless ideals; the manner in which you uphold them evokes our unbounded admiration and praise. We offer you our sincere thanks for the courtesy you have extended to us in the past. May we ask you to kindly send us an extra copy of ISRAEL'S MESSENGER in future, as we have over one hundred members on the roll who regularly read your journal. I close this with prayers to the Almighty to shower His choicest blessings on your dignified publication, so that it may continue to do the good work which it is doing now and for all time to come.

E. D. MUSRIE, *Hon. Secretary.*

BOMBAY, 31st March, 1930, 159 Bellasis Road.
THE JEWISH SOCIAL CLUB.

"BONDS THAT DRAW US CLOSELY."

I am very pleased to inform you that your publication, which we have been receiving regularly for several years, is utilized by this office alone. It affords us a splendid account of Jewish life in Shanghai and in other communities in your vicinity. We really look forward to receiving the various issues for we treasure them as bonds that draw us more closely to a Jewish community that is so distant from us. Wishing you success in your splendid journalistic activities. Sincerely, ESTELLE M. STERNBERGER.
Executive Secretary.

NEW YORK, April 7th, 1930, 1860 Broadway.
NATIONAL COUNCIL OF JEWISH WOMEN.

"LINK BETWEEN CHINA & PALESTINE"

We are certainly very pleased to receive ISRAEL'S MESSENGER and to hear of the activities of the Jewish community of China. Your journal is the link between the Far East and Palestine and we can assure you that we hope your journal will continue for many years. Thanking you for your courtesy in sending us the journal, I am, Yours very truly,

DR. HUGO BERGMAN, *Librarian.*

JERUSALEM, 9th April, 1930. JEWISH NATIONAL UNIVERSITY and LIBRARY.

NOTED JEWISH POET AND NOVELIST HONOURED



MR. SIEGFRIED SASSOON,

who was awarded a silver medal by the Royal Society of Literature for his services to poetry and prose. It is not the first honour that has fallen to this distinguished Jewish poet. Last year he was the winner of the much coveted Hawthornden Prize for his "Memoirs of a Fox-Hunting Man," which surprised the literary world with its power. Mr. Sassoon has gone back to his quiet poetry, to his lyric singing, but his war experiences have left their mark on him, and he has never again become the complacent, sweetsinging poet of the wealthy Sassoon family. He remains a fighter against injustice, and a rebel against conditions where hideousness and poverty exists. He has identified himself with the Labour movement, and there was talk recently that he intended opposing his cousin, Sir PHILIP SASSOON in his own constituency. No matter how much he may distinguish himself by his postwar poetry, to the generation which read his savage onslaughts of war, Siegfried Sassoon will always live as the poet who unmasked, long before it became fashionable, the ugliness and senselessness of war, and denounced the pretty-pretty patriotic flag-waving victory-tallers, and brought it home to the reading public what an ugly thing, what a despicable thing war is.

"War's a bloody game!"
O, world that God made—
How many dead? (As many as ever you wish.)
Don't count 'em; they're too many.
Who'll buy my nice fresh corpses.
Two a penny?"

BOOKS ON SALE

Apply to ISRAEL'S MESSENGER

Aspects of Judaism, by Rabbi Salis Daiches	$4.00
Peace of Mind, by Rabbi Morris Lichtenstein	7.00
Jewish Theology, by Dr. K. Kohler	6.00
The Unknown Sanctuary, by Aime Palliere	4.00
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 in Israel, by R. Kittel	12.00

OUR BOOKSHELF



THE ZOO WITHOUT AN ANIMAL, By EPHRAIM DEINARD, St. Louis, Mo., U.S.A.

The above work is published in Hebrew consisting of 250 pages and is of a polemical nature. The reader will have to wade carefully through the volume, and judge for himself whether the author was justified in collecting his data and writing a book which is likely to be used as a weapon to our detriment by our foes and detractors. Of course, Dr. DEINARD is fully entitled to express his frank opinion on a subject of vital importance to him, but it is problematical whether he can act as the mouthpiece of his people or kahal. We concede his profound knowledge on the subject; he is a great *talmid hakam* and knows whereof he speaks. His work will add another (to our mind) useless volume to the literature of its kind, in the utility of which we have our doubt.

HAYM SOLOMON, By H. S. BARON. Published by Bloch Publishing Co. New York. Price G.$1.50.

The above work written in clear and appealing language will serve to show what a Jewish immigrant and financier did during the American Revolution to help the country. The role which HAYM SOLOMON had played has been recognised of late and a monument was erected by the American government to perpetuate his memory. H. S. BARON wrote an intensely interesting volume and it should be read by the younger generation to understand the pioneering spirit of the hero of the book. The cry for no more immigrants in the United States will grow less and less, and the spirit of American Democracy will be strengthened by the perusal of the book referred to above.

THE HEBREW PHYSICIAN (Harofeh Ha'ivri).

REVIEWED BY DR. I. ROSENZVEIG, M.D.

The second issue of this only Hebrew Medical Journal published outside of Eres Yisrael has just made its appearance (address: 165 Park Avenue, New York.) It consists of 180 pages and the following articles:

Gastro Duodenal Ulcers (a study of 1,500 cases) M. Einhorn, Local immunity, E. Lusandal.

The Pathogenesye of Prostatic Hypertrophie J. Tannenbaum, causes of backaches. H. Keller.

Insulin, J. Ravid.

Silent Pulmonary Cavities, R. Bendove.

Artificial Hernia, A. Goldstein.

Haemorroids. An original manuscript by Sholomo Efron Ayyb of Badrash (France—1265 A.D.) with a preface by Prof. A. Marx.

The Etiology of diseases according to the Talmud, S. Kazan.

Simple Formula of Calculating Maintenance Diet in Diabetes, I. Finkelstein.

The Eye in the Talmud.—N. B. Horim.

Problems of Menagements of Gonorrhea, B. Damsky.

Cases, Presentations, Book Review and Chronicle.

Dictionary—Summary of the articles in English.

The last two sections are lightening the reading of these scientific and historical articles, if the reader is not enough acquainted with the New Hebrew Medical terminology inevitable as in every serious scientific literature. The Journal is under the editorship of M. Einhorn, the world famous professor, and Dr. L. Helpert, whose names are the best guarantee and recommendation of this new scientific undertaking; it should be met with great satisfaction and pride by all Jews in Palestine and the Diaspora who had not lost the interest of their history and the belief in the future of their nation, therewithal the same should be said in relation to the Jewish practical physicians who being scattered in the Diaspora had not lost their Jewish face, dignity and interest. They will profit very much from the highly scientific and modern and very practically composed clinical articles and will at the same time acquire more deep knowledge of the history of the world famous medicine in Bible and Talmud and of the great Jewish contributions to the medicine of the world in the Middle Ages and in succeeding ages.

We cull the following from *The Jewish Bulletin* a new monthly publication in Bombay, India, edited by Mr. JOE I. SARGON, which has just come to hand. "On the 8th January Mr. B. N. EZRA, (son of Mr. N. E. B. EZRA, of Shanghai) sailed as 5th Engineer of the s.s. Jehangir scheduled for Jeddah. After apprenticing for five years in the R. I. M. Dockyard, Mr. EZRA has now started his career, and he represents one of the few of our Jewish lads who have steadily gone through apprenticeship. We shall follow his career with interest."

Lord Melchett, chairman of the Jewish Agency, called the "industrial king" of Great Britain, has signed a $15,000,000 contract with the Soviet Government, it has been announced by Saul Bron, Russian trade representative. The agreement was with the Brunner, Mond Company, one of Melchett's subsidiary chemical interests.

I. R. C.
TSINGTAO

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THE EARL OF BALFOUR IN THE GOLDEN BOOK

AN APPEAL TO WORLD JEWRY!

LONDON, March 1930.

A noble friend of the Jewish people has passed away. LORD BALFOUR was the embodiment of the tradition of a mighty nation befriending a smaller struggling people. His profound interest in the Jewish people expressed itself in the famous Declaration which bears his name. Like CYRUS of Persia, he ushered in the return of the Jews to their ancient Homeland.

We Jews can never forget his princely co-operation in our task of rebuilding Palestine, his profound sympathy and his inspiring encouragement. There rests on us the duty which we shall lovingly perform, of rearing to his gracious memory a tribute of appreciation and affection that shall prove his confidence in us to have been justified.

The General Council of the Zionist Organisation, meeting under the shadow of his demise, has decided that a special Volume of the Golden Book of the Keren Kayemeth Leisrael be dedicated to Lord Balfour and we invite every Jewish community to record its name in that historic Record. The sum so raised will be applied to a suitable memorial in Palestine, the nature of which will be decided at the next meeting of the General Council in accordance with the amount available. The minimum subscription for an entry in the Golden Book is £20, and it is hoped to obtain at least £100,000 from the Jewish congregations of the world. In this manner a worthy living monument in the Land of Israel will arise to testify to the esteem and gratitude we Jews feel towards our greatest benefactor. As in the days of the second Return of the Jews to Palestine, registers were kept of those who helped in the rebuilding of Zion, so to-day we shall preserve this Scroll of Remembrance listing the Communities of Israel who paid their respect to our beloved and honoured friend, by extending the work with which he was so closely identified.

We are confident that the body you represent will join in this great tribute.

Yours in Zion,

CHAIM WEIZMANN, MAHUM SOKOLOW, LEO MOTZKIN, M. M. USSISHKIN,
For the Executive of the Zionist Organisation. *For the Zionist General Council.* *For the Keren Kayemeth Leisrael.*

Contributions will be gratefully received for the above by Mrs. R. E. TOEG, President of the Shanghai Zionist Association and duly acknowledged in ISRAEL'S MESSENGER.

THE GIVING THAT MAKES RICH: By Rev. M.I. Cohen, B.A., Bulaway.

The emotions excited throughout the world by the August happenings in Palestine show that the perception is beginning to penetrate all sections of our people, even those who until now have seemed largely indifferent, of the vital and essential nature of the Jewish national Fund at the present time for the Jewish future. One thing is certain, that in order to solve our problems we need the unity of our people. With our numbers, wealth, ability and human material we have great resources which are adequate to solve our problems as Jews, whether we live in Palestine or Poland or America or anywhere else. We need then an idea that is based upon the unity of Israel, that stands at once for our historic past, and also for that vision of the future which has been the hope, the inspiration, the consolation and the strength of all our generations.

That idea is embodied in Zionism. Palestine is the hope of the race. It alone has power to unite and inspire every section of our far-flung population. Even the Liberals are slowly becoming Zionized, and for the whole of the orthodox masses to come in is only a question of time. The Agency is already the symbol and promise of the ever more perfect and complete unity that we desire. Who could read unmoved the speeches made at the Agency gathering by many of the foremost men in the Jewish world? We all realise that the essential character of Jewish Nationalism in the past has been its spiritual character, using that term in the Achad Haam sense. We are also convinced that this must remain its specific characteristic in the future. We feel to the very depths of our soul that the end of the Jew is not yet, that he has veritably his mission to perform in the world, and that to this end what we need is a vital centre, 100 per cent. Jewish, not merely in Jews, but in the sense that the conditions of the environment make that population the standardbearer of our idealism, the guarantee of Jewish learning, the promise of an embodiment of our Messiahism. We need a centre that shall as truly serve the needs of the Diaspora as did ancient Palestine or Geonic Babylon, or even more completely. We want modern *Teshuboth* to all our modern *Shaaloth*. We want the answers of Hebraism to the problems of the modern man. We want to know what are the permanent and abiding values off Judaism, and how we may live in such a way to-day, as Jews and as men, that we may be the acknowledged standard-bearers of a great tradition, and as such may be respected in the world as a most valuable element in the spiritual life of mankind. We need the burning centre of living Hebraism, because without it all our Jewish effort everywhere loses its best inspiration. Thus in very truth Palestine is not only something eternal but is in very truth soul of our soul, the promise and guarantee of the triumph of all truly Jewish effort.

VAST SACRIFICES ARE REQUIRED

Now Palestine must be built soon. The rate of embodiment depends entirely upon us. And in proportion to our longing, in proportion to the intensity of our Jewishness and our Jewish hopes, must be the sacrifices we are prepared to pay. We have to tread a hard and difficult path. A high price must be paid, vast sacrifices are required. "Three things were given to Israel, and all by way of suffering." One of them is Eres Israel, and if that was true in the past, it is no less true to-day. We have heard the old cry, "Give till it hurts." We know the cost of war. Our people in Palestine have a familiar saying. They are used to saying that Zionism is a unique war, waged with money, and that this is cheaper than any other form of war. But it is not cheap. And we dare not delude ourselves. We shall not buy Palestine cheaply. We shall pay many millions, and the toil and sacrifice of many generations, but the main victory may and should be won within ten years. The unity Israel, its consecrated efforts, and its true self-sacrifice will give us the earnest of real and final victory within ten years. That victory is the guarantee that all our past sufferings have not been in vain, that our dreams have not been mere dreams, and that our final faith in God and Israel and mankind have not been misplaced. That victory means that our children shall finally be saved from being problems, that they will live in the new age, the first of freedom and self-realisation. Thus our leaders must ask continually for ever fresh contributions. When the national safety is at stake, local lesser calls must often be postponed. But the national victory alone can insure all local causes. Even if the Government gives us every bit of Crown land, we must still buy every bit of buyable land, and speedily. The price may be high, but it must not be too high. We must have the land to enshrine and guarantee the precious soul. If we get the land we shall get all else. Thus the National Fund is altogether vital to all Jewry at this moment. It may be that there are many who cannot give. We ask all who can to give all they can give in light of the fact that we are asked to guarantee the future of our nation for all time. The cause is so great that we must understand and appreciate it, and then we shall not be found wanting. We have found our soul. And we shall progressively realise ourselves as in giving to all that guarantees Jewish values, we come increasingly to appraise those values in their true greatness and infinite import. Oh that these thoughts would sink into the hearts of our wealthy, that they might lead us in inspiring fashion. The Keren Hayesod is, as it were, our universal compulsory poll-tax. The Keren Kayemeth represents the voluntary principle. It is a call to special giving. And because it is so, and each man gives in proportion to the intensity of the inner appeal of the fundamental Jewish cause, therefore it is for individuals to come forward in high and inspiring fashion and lead the way.

CANADA AND SOUTH AFRICA'S CHALLENGE

Who cane overstimate the worth of the great pioneer efforts of Canada, which is raising £200,000 for specific land purchase and South Africa which is raising £75,000 for another area? These are challenges to every land to like effort. We cannot offer to release our people from their national debt of oblization any more than the nations at war could refrain from pledging their future for many generations at the supreme call of national security. With us, too, it is a question of national security. We have the chance now. We cannot say it will be open to us in another generation if we fail at this supreme moment. What sacrifices we made during the war? Did we benefit proportionately as a people? But now we may once and for all create the heart of the race which shall pump the blood of life into all the veins of our scattered communities. As we sow so we shall reap. If we rise to our opportunity, our children shall reap a rich harvest, and future generations shall go from strength to strength, on the solid basis we have prepared. Our neighbours have watched with interest our display of emotion at the happenings in Palestine. It will be an anti-climax if our protests have remained mere protests. Our halusim in Palestine regard themselves as soldiers in the front line trenches. They are willing and indeed happy to take all the risks attached to that position. But they look to us as the nation behind them rushing forward continuously new men, new supplies and always bringing fresh courage and hope. In proportion as we realise that responsibility, so shall our leaders' call be ever complied with. Nations at war claim the right to demand alike blood and treasure. As long as we are asked for money alone, we dare not fall short, under penalty, as Dr. Weizmann said, of being proved a puny generation at a supreme crisis in the fortunes of the race. In this spirit we are asked to face the new demand for fresh means for the National Fund. It is a test of faith. If we give the correct answer here and now to Arab violence and lawlessness, the lesson will not be lost on the Agency people, the Jewish people at large, and, above all, the Mandatory Power. "Cast thy bread upon the face of the waters, and in the course of many days thou shalt find it again." Let us not be afraid of giving. There is a giving that makes rich. Of this order is our giving to the National Fund.

ANOTHER ENQUIRY

London, May 6.

Mr. Snowden in the House of Commons to-day said he was not in a position to make a comprehensive statement regarding the proposed action of the Government on the Palestine report, but with regard to one section of the report it had been decided to appoint a special officer to visit Palestine on a temporary mission for the purpose of reporting, in consultation with the High Commissioner, on the important question of settlement, immigration and development. Mr. Snowden said he was glad to be able to announce that Sir Hope Simpson, who had very high qualifications in the matter, had agreed to undertake this mission and was leaving for Palestine tomorrow. He added that conversations with the Arab delegation on various matters mentioned in the report were proceeding.—Wireless through Reuter.



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MESSAGE FROM DR. JOHN H. HOLMES

Rev. Dr. John Haynes Holmes, of the Community Church of New York, is widely known as a great figure amongst the galaxy of Christian divines. He represents a following of liberal Churchmen who hold progressive views and cherish the faith of all good men of various creeds. Dr. Holmes is a leader of striking personality: his pulpit utterances are noted for their breadth of vision, candor and courage. He believes that intolerance and bigotry will die out from the hearts of men. For instance, he does not whisper in his heart when he greets his friend Rabbi Stephen S. Wise. 'What a pity that beautiful soul is lost!" Dr. Holmes is widely known as a *Oheb Yisrael*, ever to promote their welfare and their struggles for their liberty and independence. Last year he visited Eres Yisrael on a mission to open the Nathan *and* Lina Straus Health Centre in Jerusalem. His striking address on the occasion was published in our Silver Jubilee edition in April last year. Upon his return to New York, Dr. Holmes wrote a fascinating book entitled, "Palestine: To-day and To-morrow," being a survey of Zionism. It was hailed everywhere as a most striking contribution, "the most outstanding book that has yet been written about Palestine," to quote the exact words of the Rev. Dr. Stephen S. Wise. Dr. Holmes is noted for his services to Zionism. He is in constant touch with the American Zionist leaders, such as Dr. Wise, Mr. Lipsky, Judge Julian W. Mack, *et al*. We had occasion recently to write to Dr. Holmes in connection with his good work and mailed him a copy of Israel's Messenger. We have been favoured with a reply couched in the following words, which we are sure our readers will read with interest:—



Dr. J. H. Holmes.

"The Community Church of New York.

"New York, April 11, 1930.

"Dear Mr. Ezra,—I feel deeply pleased and honoured by your letter of March 20 last, and thank you for writing me in this way. I am glad to report that the copy of your paper containing the important interview with Dr. Gibbons reached me in due course. My interest in Palestine, as you know, is very great and will always remain so. My visit to that country made an indelible impression upon my mind and I am watching events with feverish interest. I have great admiration for Dr. Gibbons as an observer and student, and have more than once had him as a lecturer here at my church. With renewed thanks and warmest greetings, I am, Very sincerely yours,

"John Haynes Holmes."

SILENCE!: A SERMON FOR THE MONTH.

Simeon, son of Rabban Gamliel, said, All my days I have grown up amongst the wise, and I have found nought of better service than silence; not learning but doing is the chief thing; and whose is profuse in words causes sin.—Sayings of the Fathers, chapter first, verse seventeen.

The Pirkey Aboth, or the Sayings of the Fathers are a fine collections of Rabbinic gems which are generally read and studied between Passover and Pentecost. They give the student a condensed form of Jewish ethics which are unsurpassed to this day. They reveal to us the minds of moral helpers of our nation who flourished at a time when the world was steeped in idol-worship and barbarism. Our text introduces us to a fine theme on which great minds have discoursed with intelligence and understanding. We all know the age-long adage quoted so often and bantered from lip to lip that 'speech is silvern, but silence is golden'. A wiseacre with quicker wit than wisdom observed that 'speech is silver, but silence is silver-plated brass.' The text quoted above goes one step further, for besides assuring us that to observe silence is the road leading to wisdom, we are told that whoso is profuse of words causes sin. Eager lips even to-day, are overwilling to pour forth their own half-formed theories upon the few who are content to listen. Leave the room, writes an authoress, where a young man in spectacles, is about to read a botanist paper, and rather take one flower with you, and muse over its exquisite construction, its delicate stamens and slender pistils, its pure calyx, and fairy-like petals; and when you have realized its beauty and marvellous formation, you shall hear within your soul a still small voice whisper, 'Is it not very good?' One has only to go out in a star-lit night and under the solemn stars, strive to concentrate on the Infinite Intelligence which guides and governs them in their courses from the least to the greatest, to realize that in solitude we have a precious thing, wherewith to progress in soul-evolvement. The oriental people had a great regard for silence. A Hindoo sage on being asked who God was, simply closed his lips and allowed a sublime expression to creep into his facial expression. The Buddhists also depicted their founder sitting peacefully in sublime meditation. The Psalmist rhapsodizing exclaimed soulfully, "Unto Thee silence is praise." *Wulka dumiya Thellla*. The Jews practiced meditation and cultivated a silence which is so beneficial to the soul. Silence is really an universal language which is understood by a very few. All Nature sings the praises of God in silence, and yet how thrilled one feels when he holds communion in that silence! With Pope we may truly say, "Silence! coeval with eternity! thou wert ere Nature's self began to be; thine was the sway ere heaven was formed on earth, ere fruitful thought conceived creation's birth." And yet silence is not always a virtue. There are moments when silence is a calamity. For instance, when the immortal Herzl appeared on the scene of Jewish life, he thundered at the conspiracy of silence with which the world had treated the Jewish Question. Quoting Isaiah, he exclaimed with every fibre of his being, "For Zion's sake I shall not be silent." And that voice has awakened the soul of the Jewish people in exile for their Fatherland, quickened their hearts and stirred their conscience. There are times when silence is a virtue and there are times when silence is a tragedy. To-day we see a national awakening in the life of Ancient Israel. It is not to be expected that the long-abused, the long silent or long-silenced people would for ever practice the virtue of silence. To-day the Jewish motto is, as Isaiah proclaimed and as Herzl had re-affirmed, "For Zion's sake I shall not be silent." The long tragedy of silence should now give way to speech. That is the Jewish Mind to-day which opens the door for Israel's release from the fetters of slavery and the house of bondage.

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CRISIS IN BAGDAD JEWRY SETTLED: H.M. King Faisal Intervenes.

ISRAEL'S MESSENGER is pleased to state that according to latest advices to hand from its correspondent in Bagdad under date of April 2nd, the crisis which had been a source of worry and anxiety to Bagdad Jewry had been satisfactorily adjusted, thanks to the intervention of HIS MAJESTY KING FAISAL. The troubles unfortunately arose through the internal administration of Jewish institutions of Bagdad, and the highhanded activity of the acting "Chief Rabbi" who proved himselt an unwise counsellor and an obstacle to the path of progress. Now that the crisis which was brewing since last year has been brought to a satisfactory close, we hope Bagdad Jewry will keep pace with the progress for which the community is justly famed. Our correspondent writing under date of April 2nd, says:—

The Jewish communal insitutions are governed by a special law called the Hakhamkhane Regulations, promulgated under the Turkish regime. According to these regulations, the Jewish community elects every ten years a General Council, whose members comprise two elements—*i.e.*, the spiritual members, numbering 20, and the temporal members, numbering 80. The spiritual members are elected from among the Rabbis, and the temporal members from the distinguished citizens of every quarter of the city. Every two years twelve members of the temporal element resign by way of lot, and new members are elected in their place. Two principal element resign by way of lot, and new members are elected in their place. Two principal Councils are elected from the General Council, *i.e.*—the lay council, whose duties are purely administrative, and the spiritual council, whose period of office is ten years and whose duties are religious. Of this council three members should act in the religious court to look into cases involving marriage, divorce, dowries, etc. The Chief Rabbi is elected from among the Rabbis with the consent of both lay and spiritual councils, and his duties are to act as a medium between the various Government departments and the Jewish institutions.



KING FEISAL

who acted as peace-maker in the internal affairs of the Bagdad Jewish community.

THE MEAT TAXES

Every Jewish community settled outside Iraq has a special method for collecting taxes for the maintenance of its institutions, such as schools, synagogues, Rabbis' pay, seminaries, etc. Eastern communities collect yearly subscriptions from every member of the Baghdad community, however, pays indirect taxes on the meat consumed by them. It should be noted that the Jews have a special hygienic and scientific method of slaughtering sheep, and only specially authorized persons are allowed to slaughter under the direct supervision of the spiritual council. The daily consumption of the Baghdad community ranges from 200 to 300 sheep. According to Jewish rites, meat is divided into two categories—*i.e.*, "Kasher," which is fit, and "Taraif," which is unfit, and the taxes are collected only on "Kasher" meat in accordance with a Royal Decre issued under the Turkish regime which provided that such taxes were to be allotted to cover the expenses of the Rabbis, such as pay, allowances etc., and also to meet urgent expenditure incurred on behalf of the poor. A special Iradah issued by the Iraq Government increased the tax to eight annas on one okka. The taxes are always collected by way of Iltizam (*contract*), and the total amounts to three lakhs of rupees a year. The money so obained is kept under the control of the Lay Council.

THE EX-CHIEF RABBI

On the election of the lay council in 1926 Rabbi Sassoon Khedoori was elected Chief Rabbi instead of the late Rabbi Ezra Dangoor, who retired from office owing to old age. On assuming his new post Rabbi Sassoon Khedoori appeared to think that the best way to ensure his seat for a long period was to get a new lay council elected from persons who would act as fervent supporters of his personal aims. Many school-teachers, and other communal employees, responded to the call, and when the lay council"s term of office expired a virulent campaign was launched. Upon the resignation of twelve members from the General Council by lot, fresh volunteers of the Chief Rabbi were elected, which election was tantamount to appointment. Then the new lay council was formed—that Council for which the Chief Rabbi was longing.

A DICTATORSHIP

Seeing that the general position was in his favour, he began to act as a dictator—and tried to interfere with any institution whose members he suspected of being his opponents. An attempt was made against a charitable institution, which he himself had formed for the purpose of extending the necessary help to the relatives of the dead, but in spite of his numerous efforts the Ministry of Interior confirmed the society in its position. He then turned to the spiritual court, and interfered with their work either by helping the plaintiff or the defendant in cases brought before the Court. Large sums of money were spent lavishly on the community's offices and on the ever-increasing pay of his supporters. The other Rabbis on several occasions manifested their desire to the lay council to stop this policy, but without result.

THE RABBI'S PROTEST

It is said that at a meeting held in the Chief Rabbi's office, the latter warned the Rabbis to obey his orders in every respect. The Rabbis could not carry on their work in such conditions, and finally they approached the Government asking for the removal of the dictator. It became obvious that the lay council members did not accept the views of the Rabbis and they began to set hand in hand with their beloved Chief Rabbi to defeat them. They secured the resignation of the President of the spiritual court, which changed the situation from bad to worse. At a general meeting held by the spiritual council the Chief Rabbi was deprived of his title as a Rabbi.

SIR ABDUL MUHSIN'S INTERVENTION

Twelve months elapsed, and nothing was done to reconcile the differences between the opposing parties. Some of the lay council members resigned, and school teachers were appointed in their place. Thus a strong line of defence was formed, seconded by venomous propaganda in a section of the local press. The late Sir Abdul Muhsin Beg as-Sa'dun tried to put an end to this chaos. He invited some Jewish notables to state their views on the subject, and in reply the notables recommended the dismissal of the Chief Rabbi with both lay and spiritual council. Unfortunately this scheme was not carried out after Sir Abdul Muhsin's death. Further developments took place, involving the decision of the lay council to stop spiritual court, which resulted in a general strike proclaimed by the sheep-slaughtering agents. Thus the collection of the meat-tax was paralysed. The Chief Rabbi tried to remedy the situation. He slaughtered twenty or thirty sheep on the first day, but nobody bought the meat, which was finally thrown away.

THE RECENT DEMONSTRATION

On Thursday the 20th March, there was a gigantic demonstration held by the Jewish population, in which 20,000 took part. They made their way to the cemetery, and thence Palace to record their protest. Their progress was thwarted by the police, and a struggle ensued culminating in the arrest of many Jews. One of the influential Rabbis was arrested, and more oil was poured into the flames. The Chief Rabbi and his supporters were confronted with such a strong chullition of public resentment that it became obvious they could not hold out much longer.

THE FINAL SOLUTION

The Government realised at last that the only possible remedy was the removal of the Chief Rabbi. Thanks to the brave and prompt action of H. E. Nuri Pasha al-Said, a special meeting was held at his residence to which nine Jewish notables were called to give their views. H. E. the Prime Minister, after a long discussion, requested the notables to see that sheep slaughtering was resumed at once as usual, and he promised to give his final decision. On the 29th March there was a scene of an extraordinary display of joy by the Jewish population.

A THANKSGIVING SERVICE

A mass meeting was held at the Great Synagogue for a thanksgiving service, at which gratitude to H. M. King Faisal, H. E. Nuri Pasha, and other members of the Cabinet was expressed. The Seven Scrolls of the Law were displayed and Psalms were recited. The streets were thronged with spectators, and the people were estimated to number 15,-0000. When the Royal Iradah was issued the public joy reached its climax. The Iradah comprises the abolition of the present General Council, which involves the suspension of both lay and spiritual councils, and it provides also for the appointment of Rabbi Abraham Allan Yahooda as provisional agent to supervise the new elections.

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GREETINGS FROM NEW YORK LIBRARY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I need hardly say that in our library only those magazines are solicited as gifts which we feel would be of service and interest to readers using the Library's collection. I take this opportunity to assure you of our appreciation of your continued courtesy.—Very truly yours,

E. H. ANDERSON, *Director.*

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THE LATE LORD BALFOUR

The following letter was published in the North-China Daily News of April 26:—

Editor, NORTH-CHINA DAILY NEWS.

SIR,—Some time ago "Jayar" wrote you taking exception to the views held by the editor of the local Jewish monthly journal that the late Lord Balfour will be remembered in history more as an author of the "Balfour Declaration" than as Prime Minister of Great Britain. I have just received some newspapers from Jerusalem and read an account of a memorial service held in honour of the late veteran British statesmain. One of the speakers recalled Lord Balfour saying:—

"My political career and my part in English political history will soon be forgotten, but it is possible that my name will only remain in Jewish history owing to my connection with the Declaration of 1917."

I now begin to wonder if your correspondent "Jayar" will still have the temerity of charging the editor of the local Jewish journal as guilty of an "unpardonable effusion."

SOLLY.

SHANHAI, April 25, 1930.

JEWISH EDUCATIONAL AID SOCIETY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Some two years ago a Jewish "Educational Aid Society" has come into being for the purpose of doing something towards the upkeep of the 90 Ashkenazi pupils at the Jewish School. About Mex. $4002 were paid over to the Shanghai Jewish School alone, not to mention miscellaneous expenses such as extra tuition, etc. The Society managed to raise about Mex. $5000.00 within one year and every fair-minded man contributed towards this worthy cause as best he could. Now we are told that the Shanghai Jewish School has not received the annual contribution since January, and the possibility of turning the 90 children out of the School is under consideration. Is the Educational Aid Society going to wake up from its lethargy and get busy?

J. L. FRIESO.

SHANGHAI, 26th May, 1930.

A JEWISH MOTHER'S OBLIGATION

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Jews have produced many great and glorious men who have been of such benefit, such use to humanity. But to our greatest regret, many of those great names especially in the last centuries have lacked their knowledge not out of their own sources which are so abundant, but have, only fed at different strange mothers who spread them with disdain and hatred. And the same appearance is visible at present and in spite of witnessing the gradual progress of the Jewish Renaissance, of the revival of the Jewish spirit, in spite of seeing that we are no more humilated in that measure as we were a few decades ago, our children are nevertheless, ravished away from our own altars, bow down before other gods and draw their nourishments from other Baals. And yet, if they would at least compensate their deed by giving their children a parallel additional Hebrew education while depriving them of a thorough exceptional one, their fault would not be considered so great. Examining the reason of the indifference of the parents to their children in connection with their Hebrew education, we are obliged to attribute this appearance chiefly to the education of the mother. Those mothers who were brought up in the Jewish spirit at home try their best to bring up their children in the same way. A few examples here in Shanghai persuade us of the reality of this view. By their own Jewish education they have acquired the sagacity which penetrates the child's brain and soul. Remaining themselves loyal to their origin, they inspire their children with the same faith and raise their development to such a spiritual level, which ties them up to their nation, to their people. A Jewish mother plays a much greater role in the child's education than his father. She zealously dedicates herself mentally and physically to the benefit of his future, sparing neither time nor energy to give him every thing she is able to. It is the Jewish mother to whom we are obliged for our great men. Moses, the first great law-giver of the Jews in particular and of the humanity in general, became "a Moses" owing to the assiduity and the care of his mother. He was brought up in the court surrounded by love, splendour, magnificence and glory, separated and remote from his people, he could very easily forget his brethern, the slaves, a hated people despised by every one, humble in their own selves. "And we were in our own sight as grasshoppers, and so we were in their sight," without the slightest hope for a future, oppressed by their haters and hated by their oppressors; but it was his mother who being in constant touch with him has influenced him the love to his people the attachment to his descent. It was she who implanted in him the faith of a higher spirits and instilled in him the drops of eternal truth. Joshua ben Hanania, a great man of the Talmud period owed his wisdom to his mother. Being still pregnnt with him, she used to attend the Yeshiboth in order to insure the future child the habit of the lecture, and when he was born, she used to carry him with his cradle to the Beth Hamidrash to make him listen to the Torah from his early days. Our future generation depends upon the coming generation which we can only secure by giving a proper education to our children. We are entrusted to give our Nation a Jewish-thinking generation for which we are responsible, and we must be careful with our deeds. Mothers, give your boys a Hebrew education for the sake of their own selves give the girls such an education as to make them Jewish feeling mothers.

J. BRIGHTFI-

SHANGHAI, 16th May, 1930.

OHEL-MOSHE SYNAGOGUE AND HEBRA KADISHA AWAKE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—There is a story by MARK TWAIN relating to a man who owned a perfect time-keeper and who had the misfortune of giving his watch for a minor repair, with the result that it went every day from bad to worse going behind many days, months and even years which made the owner several decades behind the rest of the world. I do not know whether a similar fate has befallen the time-keeper of the Ohel Moshe Synagogue, but it would appear that the committee have lost every notion of time and proportions of the length of a year in respect to the calling the annual general meeting. The annual general meeting for 1926 was inevitably delayed until July 1927 owing to the then existing State of Emergency. Since then there was one meeting sometime in 1928, at which the then acting President is remembered to have delivered a "memorable" speech on the occasion. Whilst the present committee have been elected to serve one year, the tenure of office is protracted and prolonged for no rhyme or reason. Perhaps some one in authority will please tell us how long the seatholders must wait for the annual meeting and the balance-sheet to be presented to the latter. One would not be perturbed over such "trifles" if things were in order and salaries paid regularly to those on the pay-roll. Unfortunately, this is far from being the case. Salaries are in arrears for two or three months. One of the officials was "asked" to accept the balance of the unsold Massoth on which the unfortunate man had lost $180.00 but he seems to be better off than those who are still on the waiting list. When one thinks that there are yet four to five months before the High Festival "harvest" approaches, the chances of any improvement in the financial position are rather remote, unless it be necessary to auction the furniture in order to pay off the salaries in arrears. How long will this management or rather mismanagemcnt going to last? What the seatholders intend to do will be a question which will be ventilated at the forthcoming annual meeting, which I hope will not be delayed any longer as the uneasiness is growing and the situation becoming more alarming. Another Society that is badly in need of "shaking" is the Ashkenazi Hebra Kadisha. It is now nearly three years that there has not been even any semblance of a balance sheet or general meeting, the only activities of this worthy Association being the annual "feed" on the 19th of Kislew, when matters are in "high" spirits and speaches are given by all and sundry. Rumours have it that there are even no books of account and everything is being done single handed. Is the Communtiy going to be led indefinitely by such "methods" of Committees, who apparently consider themselves "annointed" for life? Or are we nearing the system of "Halukka" which existed in Jerusalem, where everything had been conducted "on trust."? One is surprised at the brazen-faced way in which some people are "sticking" to their "honorary" offices.

X. Y. Z.

SHANGHAI, 8th May, 1930.

TELEGRAM FROM LORD ROTHSCHILD

On the 10th ultimo, we received the following telegram from LORD ROTHSCHILD which we have no hesitation in commending to the attention of our readers:

"I APPEAL FOR YOUR SUPPORT AND GENEROUS RESPONSE FROM COMMUNITY IN SHANGHAI TO JACOBIS ENDEAVOURS BEHALF OSEORT EMIGDIRECT."

MR. Jacobi will arrive here tomorrow.

4TH DELEGATION OF ARABS

Jerusalem, Apr. 28.—An Arab delegation to be sent to Java and the Dutch East Indies to arouse Moslem support there for the Palestine Arabs announced to-day makes the fourth delegation of Arabs seeking support abroad. There are now Arab delegations in England and the United States and one is on its way to the United States. The Arab paper "Jamal El Arabia," organ of the Grand Mufti commenting on the Arab delegations, points out that "the Zionists have sent three delegations to the Jewish world and so will the Arabs from Arab delegations among the Islamic world to support the Arab representations in London.



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EDITORIAL NOTES & COMMENTS

SHABUOTH

As this great Festival in Israel's Calendar falls a few days prior to our usual issue of the first Friday in the month, we have decided to bring out this edition on the eve of the *Yom Tob*, (to-day) in honour of the occasion.

A ROYAL FESTIVAL

Shabuoth, the royal festival will be celebrated this evening (Sunday) in all Jewish homes throughout the world. It commemorates the anniversary of the *mattan Toratheno*, of the Ten Commandments on Mount Sinai, and should help to rivet once more the attention of the world to that great event in the history of the world. The Law which MOSES had handed down to us is still the inheritance of JACOB and all mankind who cherish our civilization. The Ten Commandments are by common consent the foundation on which our whole system of civilization is based, and the attempt to overthrow them by men who call themselves rationalists or internationalists or Bolshevists, will simply bring about a rein of misgovernment, chaos and disorder everywhere. Our modern civilization still needs the moral force of the Ten Commandments to be preserved and maintained at all costs. "Nations, like individuals," says MAZZINI, "live and die; but civilization cannot die." That is the true import of our Shabuoth Festival which celebrates the anniversary of Israel's wedlock with the civilization of the world.

VIRTUE AND VICE

"He who loveth virtue," says the Talmud, "is like the the sun that shineth at noonday. He who followeth after vice is like the feeble uncertain light of a star in the distance." This striking utterance of our Sages forms to-day a strong pillar of human society, which age cannot wither, nor custom stale its infinite variety. Virtue has long been upheld as a principle from which no being can separate himself. It has been likened to the sun that shineth at noonday. But vice? Its tale of woe cuts a sorry figure in human life. It kindles a feeble, uncertain light which brings disaster in its train. The gulf between virtue and vice is unbridgable. It stands as poles apart and like oil and water cannot be mixed. One must supersede the other. It is a duel between two forces—Ormuzd and Ahriman. Who will conquer? Virtue or vice? Ormuzd or Ahriman? Paradise or Gehenna?

VIRTUE AND CHARITY

Our Sages of old laid great stress on charity. They regarded every *mitzvah* as the main pillar upon which the welfare of the human race depends, the highest degree in the scale of duties and virtues. They have told us that the attributes of God are love, *ahaba*, kindness, *hesed* and mercy, *rahamim*. They taught in an age steeped with idolatry and false worship that "He who turns away from works of love and charity turns away from God, and that the works of charity are equal to the performance of all religious duties." What a sublime teaching! We may well ponder upon it and draw the necessary inspiration so that it may truly serve us as a balm in life.

THE ANGLO-INDIAN PRESS

The Anglo-Indian Press are showing smart eagerness to curry favour with their Mohammedan readers. The misstatements regarding the Zionist ideals continue to fill their columns which impel one to conclude that they are intended to supply some want and accommodate certain sections of their readers. *The Indian Dail Mail*, Bombay, of April 2nd, contains a leader on "The Palestine Riots," which is a review of the SHAW Commission's judgment. *Inter alia*, our contemporary says, "In the interests of Jewish settlers themselves among whom there is reported to be considerable unemployment, it is necessary to limit rigidly further Jewish immigration into Palestine." The fact of the matter is that there is in Palestine to-day "a shortage of Labour," *pace* Dr. HAIM WEIZMANN, President of the Jewish National Agency for Palestine. It is a great pity there is no one in Bombay among the Jewih community who is public-spirited enough to answer the critics, who continue to abuse Zionism and extol the Arabs at the expense of truth and justice. Mr. ISRAEL COHEN, the Executive Secretary of the World Zionist Organization would do well to take note of the charges and answer them one by one. *The Indian Daily Mail* is not the only responsible journal which is indulging in misstatements, and we think some steps should be taken at once to counter the mischief that is being done to our people everywhere.

MEMORIAL TO THE LATE LORD BALFOUR

A memorial to the late EARL OF BALFOUR will be fittingly raised by world Jewry through the dedication of a complete volume of the Golden Book of the Jewish National Fund to his name. The decision was taken at a meeting of the General Council of the Zionist Organization. It was felt that through his dedication a tribute would be paid in a manner commensurate with the gratitude world Jewry feels for the BALFOUR Declaration. The Zionist Executive

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and the Keren Kayemeth Leisrael will devise a scheme whereby with the money raised by the Golden Book volume, there shall be established in Palestine a memorial to perpetuate our gratitude while furthering the work of the Jewish Homeland in a way LORD BALFOUR would have most desired. Five thousand inscriptions in BALFOUR'S name will be contained in this special volume of the Golden Book. It is the intention of the Executive to associate itself closely with the decision of he General Council and to help to ensure the successful carrying out of this important tribute, by securing a separate inscription in the name of BALFOUR from every Jewish National Fund Commission in the world. May we hope that Shanghai will not lag behind others in this unique effort?

ZIONIST LEADERS URGE WORK OF K.K.L.

The urgent importance of redoubled activities for the Jewish National Fund found expression in the resolution passed at the first session of the meeting of the Zionist General Council, following reports submitted by Mr. M. M. USSISHKIN, President of the Keren Kayemeth and Dr. ARTHUR RUPPIN, of the Palestine Zionist Executive. The resolution read:—

"THAT IT BE INCUMBENT UPON ALL MEMBERS OF THE ZIONIST ORGANISATION AND PARTICULARLY THOSE EXERCISING PERSONAL INFLUENCE IN THEIR RESPECTIVE COMMUNITIES TO STRENGTHEN THEIR ENDEAVOUR FOR THE FURTHERANCE OF THE INTERESTS OF THE JEWISH NATIONAL FUND."

In this connection a special appeal was also issued, signed by Dr. HAIM WEIZMANN and Mr. N. SCKOLOW, on behalf of the Zionist Executive, Mr. LEO MOTZKIN, on behalf of the Zionist General Council, and Mr. M. M. USSISHKIN, on behalf of the Keren Kayemeth Leisrael, in which Zionist societies throughout the world are urged to give full co-operation to the Jewish National Fund. The necessity for energetic action was stressed by all speakers at this session, who pointed out that frequent offers of land for sale are being made to the Jewish National Fund which we cannot accept for lack of funds, while important non-Jewish elements are effecting large land purchases.

NATHAN STRAUS' Message to the Jewish National Agency

We are in receipt of a complete report of the proceedings of the meeting of the administrative committee of the Jewish National Agency which was convened in London in March last, and regret that lack of space prevents us from giving a *resume* of same in ISRAEL'S MESSENGER. We are, however, pleased to say that the conference between the Zionists and the non-Zionists of which the Jewish National Agency is composed, has passed-off smoothly with a strong tendency to prosecute the work of the upbuilding of Eres Yisrael more vigorously than ever. In our last issue, we gave an outline of the policy to be pursued by the Agency, which augurs well for the future. Our attention, meanwhile, has been drawn to the following stirring message which was sent to the latter by the Grand Old Man of New York Jewry, the Hon. Mr. NATHAN STRAUS, which we are sure our readers will read with great interest:—

"I send my heartiest greetings to the first Conference of the Jewish Agency since its formation last summer. Many sorrows have fallen to the lot of our people, beginning with the unspeakable outrages perpetrated upon our people in Palestine and ending with the recent loss of one of our most devoted friends and noblest benefactors, LORD BALFOUR, whom Israel will never forget. But all these sorrows and misfortunes will not crush our spirit or weaken our determination to rebuild Zion if we call a halt to our internal dissensions and if we rededicate ourselves to our sacred cause in harmony and unity and peace. I send you my fervent prayer that out of your deliberations a new hope and a new spirit may come forth, rekindling in the Jewish people the will to redeem our ancient homeland in accordance with the covenants made between the nations and Israel and in fulfilment of the Biblical prophecy."

WHAT The JEWISH NATIONAL ANTHEM STANDS FOR

What is *Hatikwah!* It implies a Hope that is yet to be. *Hatikwah* is the Jewish National Anthem which we sing before and after every Jewish assembly. It expresses the deathless hope of Jewry to return to her Homeland and there revive the ancient glory of Israel. Every child in every kahal should understand the meaning of the *Hatikwah*. It should not be recited perfunctorily as is now the case with some of our young ones, but sung understandingly. We all know that the English Anthem is a prayer for the well-being of the British King and Empire; the Marseillaise is the war song of a people that had just acquired freedom from imperious oppression; while the Stars and Stripes and My Country, Tis of Thee are the paeans of the American people glorifying their Independence. But the theme of the Jewish National Anthem is entirely different in character. It expresses the soul of a small nation for the realization of the continual dream, the realization of the aspirations of a long-suffering race.

"LET US NOT DECEIVE OURSELVES"

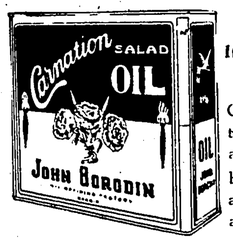
From time immemorial our ancesters have laid great stress upon education. *Wshinnantom Chaneka* was ever our watchword. Our Talmud Torah classes proved in our ages and stages of adversity and prosperity our greatest shield and buckler. At no time there was any tendency to repudiate our obligations to our inheritance. The key to the treasures of Judaism was ever found in Hebrew. Hebrew is looked upon as our *lashon hakodesh*, the language that opens a spiritual world before our gaze. The late SOLOMON SCHECHTER, of revered memory, said:—

"The Hebrew language is the great depository of all that is best in the spiritual life of Israel. Without it we will become broken off from the great tree which is life unto those that cling to it. Let us not deceive ourselves! There is no future for a Judaism that resists the Hebrew language. As long as we remain Jews and call the Bible our own, we must study the language in which the Bible is written."

Here is a message to us from the grave of a great Sage in Israel! Here is something which the elders of every community in Israel might well ponder upon and realise the immense responsibility which falls on their shoulder. We are to-day in a position to re-create a thorough Jewish national consciousness through a genuine Hebrew education. We must make up our mind. It is a chance with which we must not gamble the future fate of our posterity. As LOWELL sang, "Once to every tribe and nations comes the moment to decide."

'AS A MAN SOWETH SO DOTH HE REAP'

The enlightened founder of Buddhism is sometimes referred to as the 'Light of Asia.' In some of his teachings a marked resemblance may be found to the teachings of Judaism. Defining the 'soul' of man as the totality of human desires, GAUTAMA compared it to a chariot which consists of wheels, shaft, carringe, etc., and has no real existence the moment its component parts are taken away. Elaborating on this idea, he emphasises that no matter how much a man guided his soul no good could result from it. It was incumbent upon every man to watch his deeds and thereby gain salvation. It was the law of Karma which enjoined that 'as a man soweth so doth he reap.' Said BUDDHA: "Not in the sky, nor in the midst of the sea, nor in the clefts of the mountains, is there known a spot where a man can be freed from an evil act.' Similarly we find that Judaism has enjoined from hoary antiquity that 'faith and virtue are but paths to righteousness and that far higher than obedience to the ceremonial law, higher even than the possessions of this logical truth, is purity of heart and holiness of life,' to quote Rev. MORRIS JOSEPH. The keynote of Judaism is the injunction, 'Ye shall be holy, for I the Lord thy God am holy.' The observance of this precept makes life,



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a wholly moral one, and we know that the final aim of religion is morality. It will also be remembered that when a Gentile approached HILLEL, the Talmudic sage, and suggested that he teach him the whole Bible while standing on one foot, the sage made the brilliant answer, 'Do not unto others what thou dost not want done unto thyself. This is the whole law, the rest is commentary.' It will be seen that HILLEL recognized the law of Karma, or cause and effect, and in advising the would-be proselyte he pointed out the only way that was worth striving and working for.

MR. LAURIE MAGNUS AND OURSELVES

Mr. LAURIE MAGNUS, the uncrowned king of the pseudo Zionists in the British Empire, has given us some rest in recent months, there being little or nothing in his 'Weekly Sheet' to which any exception could be taken from the Jewish National point of view. We, too, must have given him some rest, and no doubt our readers also must have had some rest. Some may have regretted it and some may have overlooked it. The fact, however, remains, that we had all along taken great interest in Mr. MAGNUS' violent outbursts against the Jewish National aspirations of which he remains a "die-hard" (not due to advanced age, as was admitted last year by Dr. CLAUDE G. MONTEFIORE when he himself had stated that he was "probably too much of a die-hard"). Needless to say, our criticisms were not personal: they were conducted upon a broad and liberal standard of ethics, which has won for us encomiums from our readers. But the great 'hero' of Fleet Street has remained unmoved and wholly unconcerned with the waves that have passed under him or over him. He greeted every issue of ISRAEL'S MESSENGER with silence. He has banned the very name of it from his journal and refused to mention it by its real name (once he called it 'A Shanghai paper'). We must, nevertheless, felicitate him upon his remarkable heroism and bravery for controlling his passion and temper. We cannot say that on some occasions our criticisms were not provocative. And yet in the face of them the 'hero' of Fleet Street has been able to smile from a distance and pursue the line of least resistance. The word 'silence' is a theme upon which every moral thinker has debated. Our great Sage, SIMEON, son of RABBAN GAMLIEL said (*Vide Pirke Aboth, chapter 1st, verse 17*) "All my days I have grown up amongst the wise, and I have found nought of better service than silence." Mr. MAGNUS has reason to be proud of his great merit in thus being able to practice that "not learning but doing is the chief thing." That is something of which he may well be proud. It is something which is highly creditable to his intelligence and remarkable sway of passion. To a certain extent he has outwitted us by his silence. As DICKENS said, "We can refute assertions, but who can refute silence?"

"It Is A Long, LONG WAY To Being 'L-I-T-E-R-A-R-Y'"

We are told in the Talmud Yerushalmi,—that vast sea of Jewish lore—that an extensive entrance was built by RABBI ABIN for the Great House of Study. Once, when RABBI MANY visited him, RABBI ABIN said to him, "Do you see what I have built?" RABBI ABIN answered in anger, "Shall Israel forget his Maker and build temples? Are there any who study the Torah?" Building of new imposing places of worship which we see abound everywhere is not an indication of a spiritual revival. It is not the splendors of the synagogues that count; not the wealth that is lavished upon them. That which is most significant are the advanced Colleges for the study of the Torah. Dr. B. MOSSINSOHN, the Zionist delegate to South Africa, in an address given before the annual meeting of the United Talmud Torah Schools of Johannesburg in March last, has tendered some constructive advice to his hearers. He said in no ambiguous tone that the Jewry of the world should rather not build "too many beautiful synagogues, but they should build beautiful schools, for beautiful synagogues were empty, but beautiful schools would be filled." DR. MOSSINSOHN concluded his exhortation by saying that "beautiful synagogues were built for the Goyim, but they wanted beautiful schools for their children." We thus see that this problem affects Jewry in all parts of the world. It is by no means confined to a few small ones. Way out here, conditions are deplorable. Our youths have a smattering knowledge of Hebrew taught them by old-fashioned, inadept etachers who have not been trained to serve as teachers. Lately, we asked a Jewish young boy of 11, if he could tell us why he was a Jew. If he could tell us something about our Jewish history and the role which our ancestors had played in the world. To our dismay he answered that he knew not the why and the wherefore of his being a Jew, nor could he explain anything of importance that was known to him about any incident of Jewish drama in Jewish history. We felt the tragedy of it and realised instantly how far we are backwards in our Jewish school curriculum, and how our future mainstay of Judaism would be sneered at by the well-known chorus, slightly altered. "It is a long, long way to being 'L-i-t-e-r-a-r-y.'"

PALESTINE AND THE QUESTION OF MAJOR POLICY

The statement that was recently made by Mr. RAMSAY MACDONALD, the British Labour Prime Minister, in the House of Commons concerning Palestine and the question of major policy is an opportune one, following as it does upon the recommendation that was endorsed by three eminent statesmen, namely, the late LORD BALFOUR, LLOYD GEORGE and GENERAL SMUTS. It is abundantly clear to us that the present Labour Government is wide awake and ready to take stock of public opinion, which justly calls for a clear statement of policy now so open to many and diverse interpretations. MR. MACDONALD'S statement is merely a preliminary one which is to be followed sooner or later by a full and complete declaration. At the time of the drafting of the mandate, it was clearly understood by all parties concerned that by the creation of a National Home for the Jews, it was intended to establish a Jewish Commonwealth which was to serve as a political and spiritual centre to which Jews could look to with pride in the sense that it would once more revive their nationhood, culture and genius. To-day many and diverse are the interpretations with which a National Home is to be regarded, and it is not surprising to hear a certain pacifist section of Jewry insisting that by a National Home is meant a cultural centre which has no place for politics. However hard the argument is presented that the terms *national* and *political* are co-related and synonymous in the sense that they are both interdependent upon each other, is rejected for no rhyme or reason. Mr. MACDONALD emphatically stated that there was no question of abandoning the Mandate, and it is to be noted that this was in turn affirmed by the leaders of the two opposition parties. On the whole, the time has arrived when it is expedient for the government to lay down the cards on the table and by so doing avoid a repetition of the diabolical massacres that took place of innocent and law-abiding citizens by the savage hordes of Arabs. Procrastination is a dangerous pastime out of which no good will eventuate. We have great faith in the Labour Government, so that a time solution of the existing evil will help to strengthen and fortify our admiration for the Mandatory Power.

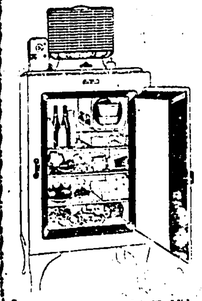
"BOMBAY CHRONICLE," JEWS, ARABS & ENGLAND

The Bombay Chronicle of April 2nd, indites a leader under the caption "The Whitewash," wherein it scores the SHAW Committee for their lamentable and ridiculous effort to fix the blame more on the Arabs than the Jews." Our contemporary has evidently not heard or read of the atrocities committed by the Arabs in New Judea in August last year, and the outspoken condemnation of them by the High Commissioner for Palestine, SIR JOHN CHANCELLOR. There must be something awry in India when the Anglo-Indian Press are capable of being biased towards the Jewish national aspirations. *The Bombay Chronicle* accuses England for her "amazing indifference to the Arab demand for self-government" and adds that "the problem cannot be solved except by the abolition of the Mandate and the satisfaction of the Arab demand." This is not the first time our contemporary has clamoured for the repudiation of a sacred treaty

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entered into between the Jews and Great Britain. The flippant manner in which it treats the affair shows that it is capable of trampling upon the sanctity of any treaty made by responsible nations or individuals, as long as it does not suit the book of the oracle of India. Happily, it is but a small section of the British Press which is guilty of amazing indiscretion and want of better sense of proportions. *The Bombay Chronicle* should study the Jewish aspects of the case *vis-a-vis* the BALFOUR Declaration, before giving support to a group of propagandists whose main object is to subjugate an advanced ancient nation and throttle her existence in order that they may be able to deliver rhetoric speeches at a Parliament of their own, for which the country is hardly prepared and ripe. Anent this it is worth noting what *The Pioneer* of January last, a monthly publication in London, has to say on the subject:—

"Democratic institutions presuppose a level of education and a political sense which, unfortunately, does not as yet prevail in the country. Ninety per cent. of the Arab population is still illiterate, and their emancipation from the despotic rule of the Turk, is of too recent a date, for the development of that political sense, without which parliamentary institutions become a hotbed of intrigue and manipulation. Egypt, which is in a much more advanced state politically, educationally and economically, was granted a free Parliament only after many deades of British Control and tuition; and even there serious misgivings exist as to its probable effect upon the country and its people. To contemplate a general election when nine voters out of every ten will have to have their fingers guided in the making of a mark against a name which they cannot read for themselves, does not inspire confidence. A legislative assembly is an institution for which a primitve people has to be prepared. To thrust one upon Palestine in its present transition stage, and particularly after the recent outburst of fanaticism and savagery, would be the negaion of democracy."

AMEEN RIHANI ON A LECTURING TOUR IN' FRISCO

Mr. AMEEN RIHANI is conducting some propaganda for the Arabs in San Francisco, judging from the reports of the meetings held by him and published in the *Scribe* of Portland, Ore. It may be noted, however, that he is simply repeating his long exploded arguments by the Zionist publicists in the United States, but as long as there are folks who did not hear him, the repetition appears harmless to them. RABBI LOUIS I. NEWMAN, of Temple Emanuel, San Francisco, in a remarkable contribution on the subject in *The Scribe*, gives us a pen-picture about the queer mentality of Mr. RIHANI who actually thinks that he should be treated seriously. "When I asked," says Dr. NEWMAN, "if he (Mr. RIHANI) wished to destroy Zionism and to push the Zionists into the Mediterranean, he answered that he was in favor of agricultural Zionism, cultural Zionism, and even [*how kind of you Mr.* RIHANI!—*Ed.*—ISRAEL'S MESSENGER.] industrial Zionism, but he was opposed to 'political Zionism'." And now we know better after this frank statement given by an Arab propagandist. Our would-be friends would only tolerate us when we serve under them and acknowledge them as our superiors: the moment the intellectual race desires to end their homelessness and re-claim the land of their forefathers, the sons of ISHMAEL must first be consulted and their sanction secured, otherwise the RIHANIS would fume and fret and stir the whole world against their cousin—Israel! Not satisfied with having established four States since the Great War—thanks to Great Britain—in Hedjaz, in Iraq, in Syria and in Transjordania, the clever Arab leader who is now on a lecturing tour in California (is he planning an invasion of China?) is anxious to found a fifth State in the ancient Land of Israel! He must be a faithful disciple of Dr. JUDAH MAGNES when he pleads for "agricultural Zionism, cultural Zionism and industrial Zionism." Quite harmless ventures, to be sure, which would forever place the yoke of slavery around the neck of modern Judeans in New Judea. Mr. RIHANI is a clever propagandist and knows the value of "political Zionism" otherwise he would not oppose it, lest the Jews would really be freed from their national disability and begin to clamour for their place in the sun. It is a pity that one who claims to be close to us by ties of kinship, should be the one to organize a movement in opposition to our ideals, and arouse the fanatical elements in his rank asainstus. We all hope for the best. Jewry is optimistic. It pins its faith on the mighty pledges of the past. Happily, Jewry is not bereft of leaders, thinkers and friends. If we have enemies, we have friends and well-wishers as well. Mr. RIHANI will yet live to learn something from our ancient history. He will realise the truth of the forceful saying of CREVANTES who said, "Liberty is one of the most precious gifts that Heaven has bestowed on man, and captivity is the greatest evil that can befall him."

REV. MORRIS JOSEPH SUMMONED BY DEATH

It is our sad duty to chronicle the death of the REV. Mr. MORRIS JOSEPH, of London, at the age of eighty two, which has just reached us by our overseas exchanges. The late REV. JOSEPH occupied a prominent position among the Jewish Ministers of Anglo-Jewry, so that wherever his voice was raised, it was heard with respect. It is well-known that whenever the world is deprived of those who have powerfully influenced the soul of individual men, it is difficult for those most benefitted to give expression to their sense of what they have lost. And so it is with us. We believe that perhaps it is well that we who feel his loss so ddeeply, should record our grateful tstimony, reverence and loving recognition of the spiritual force and insight that was lavished by the departed preacher and which has brought comfort and courage to so many perplexed minds and discouraged hearts. We have read his brilliant work, 'Judaism as Creed and Life', and his volume of sermons collected under the title "The Message of Judaism." Reverently we place a bouquet in memory of this fine preacher of Judaism in the words of a poet:

Bear softly to the tomb this precious clay;
He who spoke so sweetly will speak no more
On earth, but through the longer brighter day
That now has dawned will throught the ages pour
His yet more consolating words, and who shall say
What laurels wait beyond
Death's narrow door?"

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ISRAEL'S MESSENGER *is pleased to announce that owing to arrangements made, it will henceforth be able to publish regularly direct news service from the* JEWISH TELEGRAPHIC AGENCY, *New York. For some time past we were in negotiation with the latter to give us their exclusive service, and are pleased to say that we were given very liberal terms which would ensure for us a service of great value to our readers. We are sure the latter will appreciate the new feature which we are inaugurating with this issue, since it will help them to keep themselves au courant with the progress of Jewish events transpiring in all parts of the world.*

JEWISH WOMEN SEEKING CLEMENCY FOR ARABS: TURNING THE OTHER CHEEK TO THE SMITERS

Jerusalem, April 25.—(Jewish Telegraphic Agency). It is reported here that a number of Jewish ladies are confidentially collecting signatures to a petition to High Commissioner Chancellor asking him to grant a pardon to the Arabs condemned to death for the murder of Jews during last Summer's riots. The Arab Executive has been urging a commutation of the death sentence while the Arab delegation now in London has been trying to get similar action. The Privy Council recently declined to approve an appeal from these death sentences.

JEWISH WORK IN PALESTINE

Jerusalem, April 25.—(Jewish Telegraphic Agency). Admiration for Jewish work in Palestine and particularly for the new type of Jew being developed here was expressed on April 21 by Major-General Edgar Jadwin, prominent American engineer at a reception given him by the Jewish Agency. Major-General Jadwin stopped off in Palestine on his way to the United States from Tokyo where he attended an international conference of engineers.

Major-General Jadwin who in 1929 was a member of the American Morgenthau Commission to investigate the treatment of the Jews in Poland, was prominently connected with relief plan for the stricken Mississippi Valley the disastrous floods in 1927.

"ONLOOKER" MAKES PLEA FOR MOSLEM UNDERSTANDING OF ZIONISM

Bombay, April 26.—(Jewish Telegraphic Agency). A plea to the Moslems to understand the aims of Zionism is contained in a letter signed by "Onlooker" printed in the April 26th issue of the Times of India and Bombay Chronicle, the latter the English organ of the Revolutionary Party. In a two column letter "Onlooker" analyses the speeches and resolutions of the recent All-Moslem Palestine Conference held here and shows that the position of the Jews in Palestine and of the Moslems in India is analagous because both are minorities.

"Onlooker" then goes on to point out that Great Britain rewarded the Moslem Arabs for their wartime assistance by establishing Arab sovereignty over the whole Arabian peninsula except Palestine. He says, "to help the Jews reestablish themselves, helps humanity to solve one of its knottiest problems; to retard them, as some Moslems would, denies on fictitious grounds the Jew' rights to a country where their historic title has been proved and recognized, thus depriving them of a cherished opportunity that Moslems and all nationalities ask for themselves."

At the All-Moslem Palestine conference held here resolutions were adopted calling for the repeal of the Balfour Declaration, the termination of the Palestine Mandate and a free and independent government in Palestine composed entirely of original Palestine inhabitants."

AUSTRIAN ZIONISTS PREPARING FOR 70TH BIRTHDAY OF HERZL

Vienna, April 26.—(Jewish Telegraphic Agency). The preparations for the commemoration on May 2nd of the 70th birthday of Dr. Theodor Herzl, founder of political Zionism and first president of the World Zionist Organization are being made here now by the Austrian Zionists. Dr. Leo Motzkin, chairman of the Zionist Actions Committee, is coming here from Paris to address the meeting which will, on account of the Sabbath, take place Saturday evening, May 3. On Sunday, May 4th, a great procession of Austrian Zionists will march to the cemetery where Dr. Herzl was buried. Dr. Herzl was born in Budapest on May 2, 1860. He was educated in Vienna, where he afterwards engaged in journalism, joining the staff of the Vienna "Neeue Freie Presse," on which he held the position of literary editor till his death on July 3, 1904. H. also wrote many plays which were produced on the Vienna stage. It was in Vienna that Dr. Herzl started his Zionist activity, addressing his first public meeting on behalf of Zionism.

3,000 ARAB WORKERS IN JEWISH COLONIES

Jerusalem, April 25.—(Jewish Telegraphic Agency). There are over 3,000 Arab workers in the Jewish colonies according to the Herbrew daily "Doar Hayom" These figures include 1801 at Petach Tikvah, 465 at Hedera and 448 at Nesziona.

LUKE TO TESTIFY AT MANDATE BODY

London, April 25.—(Jewish Telegraphic Agency). H. C. Luke, chief secretary of the Palestine Government and acting-high commission during the riots will accompany the representative of the League of Nations which meets in June. Although he will not be the British government's representative—Dr. Drummond Shiels, under-secretary for the Colonies will act in that capacity—he will accompany him with a view to furnishing information to the Mandates Commission and reply to various questions as the person responsible for the government of Palestine during the disturbances.

Parliamentary circles consider it the most natural thing in the world for the Chief Secretary to accompany Dr. Shiels while in Zionist circles the report has caused astonishment and great disappointment. In order to appear before the Mandates Commission in June Mr. Luke's six months leave of absence has been extended for a further period but nothing definite can be said regarding his movements after the Mandates Commission's sessions.

"WAILING WALL" To BE INVESTIGATED

GENEVA, May 15.—Reviewing at the League Council to-day the recent and contemplated measures to safeguard peace and to satisfy legitimate aspirations in Palestine, Mr. Arthur Henderson, the British Foreign Secretary, announced the intention to appoint a commission to investigate the subject of the sacred Wailing Wall which has been a fruitful origin of disturbances between the Arabs and Jews. The Commission will comprise M. Lofgren, former Swedish Foreign Minister, M. Barde, formerly a judge in Switzerland and M. Kempe, a former Governor of Sumatra. The League Council has now closed its session.—Reuter.

ZIONIST EXECUTIVE DENIES OFFERING ARABS NEGOTIATIONS

Jerusalem, April 30.—Azmi Nashashibi, editor of the English edition of the Arab paper "Falastin," who accompanied the Arab delegation to London, has cabled from London that Dr. Chaim Weizmann, president of the Jewish Agency, and of the World Zionist Organization, had offered to meet the Arab delegation for negotiations but that the latter had refused, saying that it would deal only with the Colonial Office.

London, April 30.—Following inquiries by the Jewish Telegraphic Agency the Zionist Executive emphatically or any other member of the Executive had directly approached the Arab delegation here for negotiations as was reported from Jerusalem. The Executive also declared that it had not made any suggestion of negotiations through the Colonial Office and says it considers the report of negotiations as "a gross untruth."

ERES YISRAEL BABBIS URGE SUPPORT FOR BALFOUR GOLDEN BOOK

Jerusalem, April 30.—A manifesto urging support for the Golden Book in memory of the late Lord Balfour and asking the synagogues and Hebrew schools to volunteer for active service in this "dual good deed of the redemption of the Holy Land and remembering the great figure of Humanity who wrought nightly for the benefit of Israel" has been issued by Rabbis Kook, Meir, Aronson and Uziel. Tel Abib is leading in the number of inscriptions for the Balfour Golden Book. The Tel Abib inscriptions include the communal council, the Ratenberg works, the Anglo-Palestine Company and the Hadassah gymnasium. There are now 26 inscriptions from Palestine for the Balfour Golden Book.

URGE WEIZMANN TO TAKE ACTION AGAINST BRITH SHALOM'S DOINGS

Jerusalem, Apr. 30.—A decision to send a cable to Dr. Chaim Weizmann, head of the Jewish Agency and of the World Zionist Organization, demanding the discontinuance of "the shameful, treacherous and anarchical activities of the Brith Shalom Society and other separatists," was adopted to-day at a joint meeting of the central committee of the Mizrachi, the Poel Mizrachi and a number of impartial communal workers. The meeting also urged the entire Jewish community to fight the Brith Shalom and demanded urgent meetings of the Vaad Leumi and Jewish Agency members in Palestine to discuss the political situation.

BUILDING OPERATIONS IN SHANGHAI

Ground is now being broken for a new up-to-date apartment house on Yu Yuen Road, seven storeys high and constructed of reinforced concrete. The amount involved in the construction is over Taels 300,000 and is being built by Mrs. R. E. TOEG. Mr. ELLIOTT HAZZARD, A.I.A., a well-known American architect in Shanghai has designed the new structure, an illustration of which we hope to publish in our next issue.

Further building activities are shown by Messrs. E. D. SASSOON and Co., Ltd. Last month contracts for the construction of buildings were placed with the leading Chinese contractors to the extent of five and a half million Taels. The structures to which the contracts apply include the Metropole Hotel, Hamilton House, and flats in North Soochow Road. The designs for these were made by Messrs PALMER and TURNER, well-known architects in Shanghai.

The Town Hall which was purchased last year from the Shanghai Municipal Council by Mr. S. A. HARDOON will be razed this month and shops and Chinese hongs erected thereon. The design was made by Mr. PERCY TILLEY, a local leading architect.

Mr. M. BERAHA who owns the Hongkew Cinema has built another more elaborate one at Chekiang Road, the construction of which will be completed this month. Mr. L. E. HUDEC has been the architect. We hope to publish an illustration of the building in our next issue.

KEEP CHILDREN WELL IN THE HOT WEATHER

Now that the hot season is at hand wise mothers will pay especial heed to the food their children eat, for uncooked vegetables, unripe or over-ripe fruits, and tainted milk, are among the chief causes of diarrhoea, dysentery, worms, colic and other stomach and bowel troubles at this time of year.

Yet, however, careful the mother may be, she cannot always be on the watch, so as an additional precaution she should keep a vial of

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handy in the house, for these pleasant little Tablets, administered in time, quickly cleanse the child's system of any harmful substances that may have been eaten, and in this way have saved many little lives.

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JUDAISM, CHRISTIANITY AND ISLAM: By S. S. LEVY.

JUDAISM, I

The founders of most religions are individuals. The founders of Judaism are, from Abraham to Dr. HERZL or EINSTEIN, a galaxy of patriarchs, prophets, psalmists, poets, philosophers, psychics or mystics, sages, priests, king, legalists, etc. Judaism is the conscience of the whole Jewish nation before God and mankind. It is the soul of Israel. It is his genius. It is his spiritual fatherland whose horizon no exile can bewilder or ghetto walls narrow. The problem as to whether Judaism is the creator of the Jews or the Jews of Judaism, like the problem as to whether God has created man in His image, as the Bible inculcates, or the latter the former as history records, these problems, being connected with sacred occultism, I leave to the reader to solve for himself. A portion of Judaism, the essential portion, is the Jewish religion. The rest is his history, life, education, civilization, law, discipline and ideal. The human mind is divided into three departments, namely, the subnormal instinctive or animal the normal or scientific; and the supernormal or spiritual. Genius draws its intuition and inspiration from the last of these. SHAKESPEARE'S is directed on the first of these, NEWTON'S on the second, Israel's on the third or itself and the way towards it. If you want MOSES and AARON to reincarnate, hurl Israel into the crisis of Egypt. If you want ELIJAH, place the nation in the spiritual peril of his time. If JOHN the Baptist and JESUS, let a large number stray from the fold and wander as "lost sheep" neglected by the elders and leaders. If PAUL, let the missionary labours be suspended. The hero or reformer is the offspring of a crisis and just equal to the occasion. One Israelite is greater than another owing to the nature of his role only. Otherwise fraternity, equality and liberty are normal and implicit in Judaism. Spiritually all Israel has one indivisible soul branching into humanity. Israel is the trunk. The seed is one man whose wife is derived from himself and in whose nostrils the Infinite Eternal breathes everlasting life. What a glorious unity of humanity! As no nation besides Israel looks to a Godsent saviour (Moshiaa not Mashiah—annointed) Israel's is the genuine Christianity and the catholicity of Judaism is more universal than that of Christendom. The Romans, expecting no saviour and needing none, had to relegate the role of Jesus to heaven and hell.

Judaism is holy scripture by the Jews, for the Jews, about the Jews. Its wings are faith and reason. It deals with the individual, the family, the society, the nation and the whole human race. Its real founder is God whose medium or mouthpiece is the genius of Israel. Our sages forbid disturbing an idolater in his devotion, "For" they say "he is really worshipping God, although he knows it not." Judaism is the care of God whose servants, priests or witnesses is Israel. A flood of light, a stream, a torrent from hoary antiquity sweeping before it what civilizations, what antagonism, what superstitions, philosophies, religions, calumnies, inquisitions and distructive forces, Judaism arrives here to-day on its way to the distant future, in the bloom of youth and undiminished energy. MATTHEW ARNOLD estimates the influence of the Bible to cover three fourths of the human race. At the first meeting God revealed to Moses:—

1.—That Israel shall be among the nations like a thornbush among the trees of the forest; yet He would dwell in their midst.

2.—That their religion shall, like the rod that became a serpent, become a living wisdom destined to swallow every other creed and wisdom of mankind.

3.—That mankind was, like his hand, his own flesh and blood, but now covered with awful leprosy, which He would heal.

4.—That life now was like a dead cold water destined to become warm and living blood full of feeling, sympathy, compassion, wisdom and love.

5.—That God was spirit having neither form nor limit but that He can manifest in whatsoever form He wills. This is the meaning of His name of *Ehieh Asher Ehieh*, literally, *I can become whatsoever I wish to become*, wrongly rendered into English as "I am that I am," as Hebrew scholars will admit.

6.—That the Divine Nature was within the human nature. Israel means God shall rule, i.e. God shall reign in the hearts of all mankind. His burden, God, Revelation and Sanctification.

[To be continued.]

PROSPERITY IN ERES YISRAEL DUE TO IMMIGRANTS

More Jews settled in Palestine after the Arab disturbances last August than during the preceding eight months of last year, according to a report received here by the Allied Jewish campaign from the Palestine Jewish Labour Federation, which states that the net Jewish immigration for 1929 was 3493. During January of the present year 512 more Jews entered the country. According to the Labour Federation's report, 1317 non-Jews entered Palestine last year, and 1089 left, making a net non-Jewish immigration of 229, compared to a net non-Jewish emigration of 76 in 1928 and 1086 in 1927. "The contention that Jewish immigration may be taken as an index of general prosperity is fully borne out of these figures," says the report. "Not that immigrant Jews are ousting the old inhabitants, but, on the contrary, the greater advent of Jews, the less the emigration among the inidgenous population, and vice versa."

YOUTH MOVEMENT REVIVAL

According to the latest report of the executive committee of the Jewish Agency, there is apparent a strong revival among the Jewish youth of Europe of a desire to become pioneers in Palestine. This tendency seems, according to the Agency report, to have been stimulated by the August disturbances. Secretary Barlass of the Immigration Department of the Jewish Agency has reported that the "Hehalutz" organization in Poland, composed of Jewish youths training for pioneer life in Palestine had, at the end of last year, 205 branches as against 170 before riots. Thirteen hundred youths are in training in Poland, 450 in Galicia, 380 in Rumania, 250 in Germany, 2000 in Czecho-Slovakia, as well as groups in other countries, bringing the total up to 2955, of which approximately 35 per cent. are girls. The labour situation is described as satisfactory, in the Agency report. There were only 595 Jews unemployed in Palestine at the beginning of February, the majority of whom had been engaged in building operations or in public works suspended during the rainy season. Extensive building operations, says the report, will begin as soon as the wet season ends, and employment in the plantation colonies is awaiting some 1500 immigrants within the next few months.

REVISIONIST CRITICISM OF THF ENQUIRY COMMISSION

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JUDAISM, CHRISTIANITY AND ISLAM: By S. S. LEVY.

JUDAISM. I

The founders of most religions are individuals. The founders of Judaism are, from Abraham to Dr. HERZL or EINSTEIN, a galaxy of patriarchs, prophets, psalmists, poets, philosophers, psychics or mystics, sages, priests, king, legalists, etc. Judaism is the conscience of the whole Jewish nation before God and mankind. It is the soul of Israel. It is his genius. It is his spiritual fatherland whose horizon no exil can bewilder or ghetto walls narrow. The problem as to whether Judaism is the creator of the Jews or the Jews of Judaism, like the problem as to whether God has created man in His image, as the Bible inculcates, or the latter the former as history records, these problems, being connected with sacred occultism, I leave to the reader to solve for himself. A portion of Judaism, the essential portion, is the Jewish religion. The rest is his history, life, education, civilization, law, discipline and ideal. The human mind is divided into three departments, namely, the subnormal instinctive or animal the normal or scientific; and the supernormal or spiritual. Genius draws its intuition and inspiration from the last of these. SHAKESPEARE'S is directed on the first of these, NEWTON'S on the second, Israel's on the third or itself and the way towards it. If you want MOSES and AARON to reincarnate, hurl Israel into the crisis of Egypt. If you want ELIJAH, place the nation in the spiritual peril of his time. If JOHN the Baptist and JESUS, let a large number stray from the fold and wander as "lost sheep" neglected by the elders and leaders. If PAUL, let the missionary labours be suspended. The hero or reformer is the offspring of a crisis and just equal to the occasion. One Israelite is greater than another owing to the nature of his role only. Otherwise fraternity, equality and liberty are normal and implicit in Judaism. Spiritually all Israel has one indivisible soul branching into humanity. Israel is the trunk. The seed is one man whose wife is derived from himself and in whose nostrils the Infinite Eternal breathes everlasting life. What a glorious unity of humanity! As no nation besides Israel looks to a Godsent saviour (Moshiaa not Mashiah—annointed) Israel's is the genuine Christianity and the catholicity of Judaism is more universal than that of Christendom. The Roman, expecting no saviour and needing none, had to relegate the role of Jesus to heaven and hell.

Judaism is holy scripture by the Jews, for the Jews, about the Jews. Its wings are faith and reason. It deals with the individual, the family, the society, the nation and the whole human race. Its real founder is God whose medium or mouthpiece is the genius of Israel. Our sages forbid disturbing an idolater in his devotion, "For" they say "he is really worshipping God, although he knows it not." Judaism is the care of God whose servants, priests or witnesses is Israel. A flood of light, a stream, a torrent from hoary antiquity sweeping before it what civilizations, what antagonism, what superstitions, philosophies, religions, calumnies, inquisitions and distructive forces. Judaism arrives here to-day on its way to the distant future, in the bloom of youth and undiminished energy. MATTHEW ARNOLD estimates the influence of the Bible to cover three fourth of the human race. At the first meeting God revealed to MOSES:

1.—That Israel shall be among the nations like a thornbush among the trees of the forest; yet He would dwell in their midst.

2.—That their religion shall, like the rod that became a serpent, become a living wisdom destined to swallow every other creed and wisdom of mankind.

3.—That mankind was, like his hand, his own flesh and blood, but now covered with awful leprosy, which He would heal.

4.—That life now was like a dead cold water destined to become warm and living blood full of feeling, sympathy, compassion, wisdom and love.

5.—That God was spirit having neither form nor limit but that He can manifest in whatsoever form He wills. This is the meaning of His name of *Ehieh Asher Ehieh*, literally, *I can become whatsoever I wish to become*, wrongly rendered into English as "I am that I am," as Hebrew scholars will admit.

6.—That the Divine Nature was within the human nature. Israel means God shall rule, i.e. God shall reign in the hearts of all mankind. His burden, God, Revelation and Sanctification.

[To be continued.]

PROSPERITY IN ERES YISRAEL DUE TO IMMIGRANTS

More Jews settled in Palestine after the Arab disturbances last August than during the preceding eight months of last year, according to a report received here by the Allied Jewish campaign from the Palestine Jewish Labour Federation, which states that the net Jewish immigration for 1929 was 3493. During January of the present year 512 more Jews entered the country. According to the Labour Federation's report, 1317 non-Jews entered Palestine last year, and 1089 left, making a net non-Jewish immigration of 229, compared to a net non-Jewish emigration of 76 in 1928 and 1086 in 1927. "The contention that Jewish immigration may be taken as an index of general prosperity is fully borne out of these figures," says the report. "Not that immigrant Jews are ousting the old inhabitants, but, on the contrary, the greater advent of Jews, the less the emigration among the indigenous population, and vice versa."

YOUTH MOVEMENT REVIVAL

According to the latest report of the executive committee of the Jewish Agency, there is apparent a strong revival among the Jewish youth of Europe of a desire to become pioneers in Palestine. This tendency seems, according to the Agency report, to have been stimulated by the August disturbances. Secretary Barlass of the Immigration Department of the Jewish Agency has reported that the "Hehalutz" organization in Poland, composed of Jewish youths training for pioneer life in Palestine, had, at the end of last year, 205 branches as against 170 before riots. Thirteen hundred youths are in training in Poland, 450 in Galicia, 380 in Rumania, 230 in Germany, 2000 in Czecho-Slovakia, as well as groups in other countries, bringing the total up to 2955, of which approximately 35 per cent are girls. The labour situation is described as satisfactory, in the Agency report. There were only 595 Jews unemployed in Palestine at the beginning of February, the majority of whom had been engaged in building operations or in public works suspended during the rainy season. Extensive building operations, says the report, will begin as soon as the wet season ends and employment in the plantation colonies is awaiting some 1500 immigrants within the next few months.

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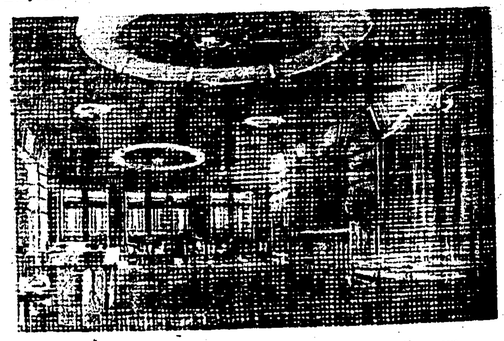


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Empress of Canada	July 13		July 15	July 17	July 25
Empress of Russia	July 26	July 27	July 29	July 31	Aug. 9
Empress of Japan	Aug. 10		Aug. 12	Aug. 14	Aug. 22
Empress of Asia	Aug. 23	Aug. 24	Aug. 26	Aug. 28	Sept. 6
Empress of Canada	Sept. 7		Sept. 9	Sept. 11	Sept. 19



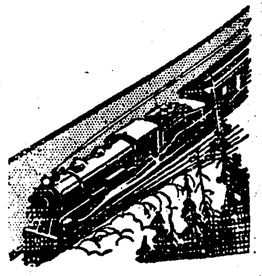
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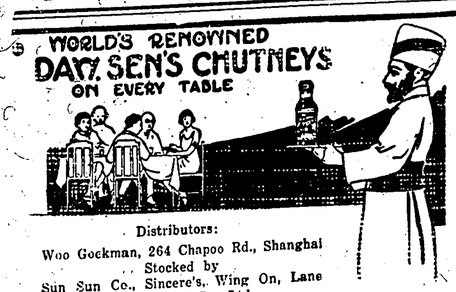
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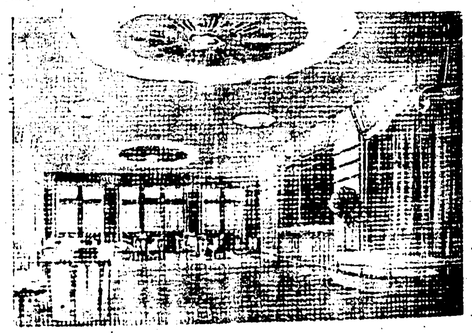


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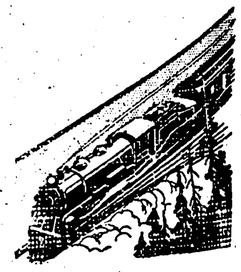
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THE LATEST AWARD

"THE EMBANKMENT" HOUSE," a large eight-storey block consisting of 50,000 sq. ft. fronting the Soochow Creek, owned by Messrs. E. D. SASSOON & Co., Ltd., was awarded to the NEW SHANGHAI CONSTRUCTION COMPANY, Shanghai, in May last.

WORK has just been started and will take fifteen months to complete.

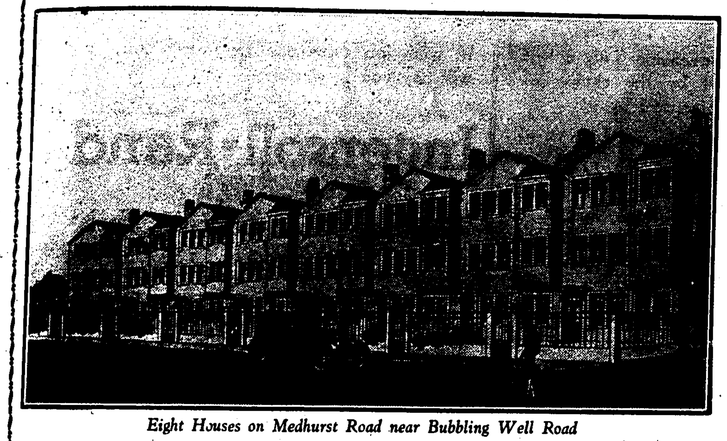


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Eight Houses on Medhurst Road near Bubbling Well Road

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The China Realty Company believes that the time is here to do for their Chinese clients what was done by them years ago for Foreign home owners.

At present Chinese houses are built "En Bloc." As an investment they are lacking in many of the essentials that modern ideas demand for comfort and convenience and are rented and occupied merely as habitations, not as homes. The Landlords may keep houses livable but will do nothing to enhance their beauty or convenience.

The China Realty Company, always leaders in real estate development, propose to build homes for Chinese which can be purchased as the Foreign homes were years ago for cash and cash and mortgage or on easy payments.

There are now under construction eight model houses in Medhurst Road near Bubbling Well Road which will be offered to those seeking modern comfortable homes as an unusual opportunity.

Although in terraces, each house is being built independently on its own plot of ground with a separate title deed for each plot. The construction complies with Municipal Regulations for Foreign residences and is of the highest class for this type of house. The main house is built of brick while the kitchen portion and servants' quarters are of re-enforced concrete. Great care has been exercised to include the most modern sanitary conveniences. The two bathrooms in each house are up to date in every particular with tiled walls and mosaic floors, built-in bath tubs, pedestal lavatories and best type of flush toilet. In one bathroom in each house the most modern coloured fixtures are being used while the tiling in this room is in conformity with the colour scheme.

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The kitchens and pantries are tiled and the floorings are finished in "Amortread," a very fine composition flooring. On the first floor of the servants' quarters is installed a fully equipped bathroom with tub, lavatory and flush toilet, while on the roof of this portion of the building is a drying yard for clothes.

In the arrangement of the rooms, great care has been used to give the largest amount of comfort and convenience in the space allotted. The three living rooms on the ground floor are well lighted and with their hard-wood floors and well designed wood-work, should be exceptionally attractive. Each bedroom has a large closet for clothes and in the hall on the first floor there is a linen closet as well as small closets in the bathrooms. The ground floor is also provided with a closet for outer clothing while the large hall on the second floor may be used as a sewing room.

Over the servants' quarters is a large box room that may be entered only from the main hall on the second floor thus ensuring a safe and commodious storing place. The interior of the house is receiving special care; not only will it be artistic, but durable.

The exterior of the house is finished in artificial stone. The front is overlooking a small enclosed garden which is a portion of the property. In the rear there is also a commodious areaway which assures good air and lighting to all rooms.

These houses should be ready for occupancy about the 1st of May, 1930 and will be an advanced step in homes for discriminating Chinese owners.

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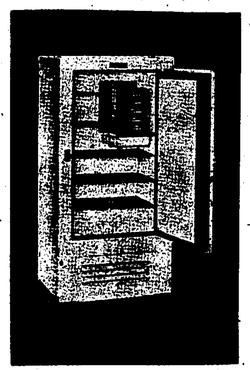
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MODERN SHANGHAI—JEWISH CONTRIBUTIONS, VIII.

METROPOLE HOTEL, HAMILTON HOUSE, EMBANKMENT HOUSE AND "RIVERS COURT" APARTMENT

The remarkable manner in which modern architectures are being introduced in Shanghai can hardly fail to arrest the attention of all those who are interested in the future growth and expansion of the Settlement. Messrs E. D. SASSOON and Co. Ltd., continue to take the lead, there being right now three huge structures of their's in course of construction. The need of modern apartments, offices and hotels is growing apace. Millions of dollars are being sunk to-day in building operations in Shanghai, which indicate great confidence in the future greatness of China's great treaty port in spite of the present slump in trade and commerce. The boom in land has hardly subsided, or perhaps one may say has hardly begun. The real estate market in Shanghai has maintained its firmness and several important deals were put through at enhanced prices, since the issue of our Industrial Number in February last. We publish below some of the latest buildings which are going up here and which will give our readers an indication of he role which the local Jewish residents are playing in the development of Modern Shanghai:—



[Photo courtesy The Shanghai Evening Post.

The foregoing view was drawn by Messrs by Messrs Palmer and Turner, architects, an apartment house to be built by Messrs E. D. Sassoon and Co. Ltd., at a cost of Taels 2,500,000.—The building is centrally located near the Whangpoo River, and will be eight stories in height. The building will have 6,000,000 cubical feet, and a 600 foot frontage. Work of demolition has been started last month, and construction work has just started by the New Shanghai Construction Company.

On the ground and first floors there will be shop and office accomodation . approximately 86,000 sq. ft. The second to seventh floors inclusive will provide 194 flats with modern sanitation, ranging from units consisting of Sitting, Bedroom, Bathroom and Kitchen to Sitting, 2 Bedrooms, 2 Bathrooms and Kitchen. Most of the flats will have extensive verandahs. Radiators will be installed for heating and gas for cooking and hot water supply. The construction will be reinforced concrete framework throughout with aerocrete external walls and internal partitions. An artesian walls to provide water for the whole building will be sunk on the premises. The scheme should fulfill a long felt need for up-to-date residential flats at a reasonable rental on the borders of the Central District, and it is considered to be an indication of the probable extensive future development that will take place in a hitherto somewhat neglected section of Shanghai. Embankment Building will be the largest structure in Shanghai.

Hebrew University Treasures Gandhi's Signature

INTERESTING LETTER FROM DR. HUGO BERGMANN

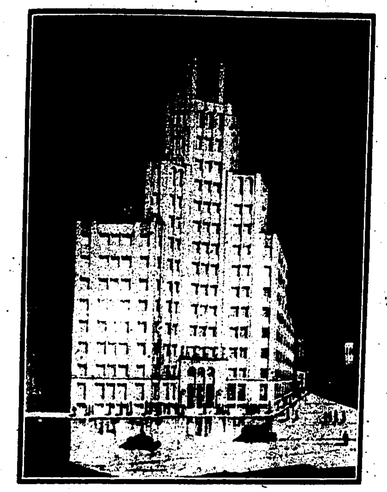
We are in receipt of an acknowledgment from Dr. HUGO BERGMANN *of the postal card which was received by us from* MAHATMA GANDHI, *the famous Indian Nationalist leader, in connection with the alleged memorial attributed to him by the Arab Press in October last, according to which the Indian leader had written to the Viceroy of India, undertaking to mobilize an army of 20,000 Hindus for immediate despatch to the City of Peace, in order to protect the holy shrines of the Moslems against alleged Jewish aggression. This denial of* GANDHIJI *exposes one of the most basest canards ever published by the clever Arab propagandists in connection with the last year's uprisings in New Judea, and is now definitely filed in the Jewish archives where we are assured by Dr.* BERGMANN *it will be regarded as "a most welcome addition to our collection." This is the second historic 'scrap of paper' which was sent by us to the Hebrew University within a year, the first being the famous letter to us from the late Dr.* SUN YAT-SEN, *leader of the Chinese Revolutionary movement and father of the Chinese Republic, endorsing Jewish Nationalism and pleading for the rights of the Jewish People to enter the comity of nations. While* GANDHIJI *represents his people of three hundred millions, the late Dr.* SUN *spoke on behalf of five hundred millions Chinese. It is thus obvious that the oppressed Jewish nation is not entirely friendless in this unhappy planet. While our Arab neighbours are doing their best to throttle the soul of New Judea, there is comfort in the belief that with perseverance and patience the stars in their courses will fight for those who are in the right. Our contemporary, Davar, of Tel-Abib, (Land of Israel) expresses some strong views on the subject. In its issue dated May 13, it says, inter alia, "For centuries the Christian world was unanimous in crushing the Jew, yet that unanimity turned out to be, not the doom of the latter, but an indictment against the former. The verdict which history has passed upon the aggressor is couched in the unmistakable terms of the* BALFOUR *Declaration and the Mandate. If there are powers in the Western world, all the way from the Vatican to the Kremlin, scheming to reverse this verdict, this in itself constitutes a charge against their moral worth." Meanwhile, our suggestion to the editor of the Falastin, a weekly sheet published in Jaffa (Land of Israel) to publish the denial of* GANDHIJI *has been ignored. This is as it should be, we suppose. Fair is foul and foul is fair, must be the slogan of our Arab neighbours. They certainly imagine vain things against their cousin —Israel! They are dreaming of conquest to crush the soul of the young Jewish nation and bringing the latter under their domination and "protection." But patience is Israel's virtue. "God is with the patient," says the Quran, and so say we. We are pleased to note that the facsimile of the postal card which appeared in our issue of April 4, with* GANDHI'S *photo was gives wing by the Palestine Bilder Korrespondenz, published in Brunn, Chechoslavia, in its June issue. And now we shall release the letter from Dr.* BERGMANN *referred to above, which runs thus:—*

"JEWISH NATIONAL and UNIVERSITY LIBRARY.
"JERUSALEM, 14th May, 1930.

"DEAR MR. EZRA,—We are writing to express to you our very warmest thanks for the fine contribution of the card bearing the signature of MAHATHMA GANDHI, and we can assure you this is a most welcome addition to our collection. This is of double value to our collection, as not only does this bear the signature of a famous man, but also for the contents of the card which are of such interest to us here in Eres Yisrael.

"Thanking you for the interest and co-operation you have always shown in our work, Believe me, Yours very sincerely,

"DR. HUGO BERGMANN, *Director.*"



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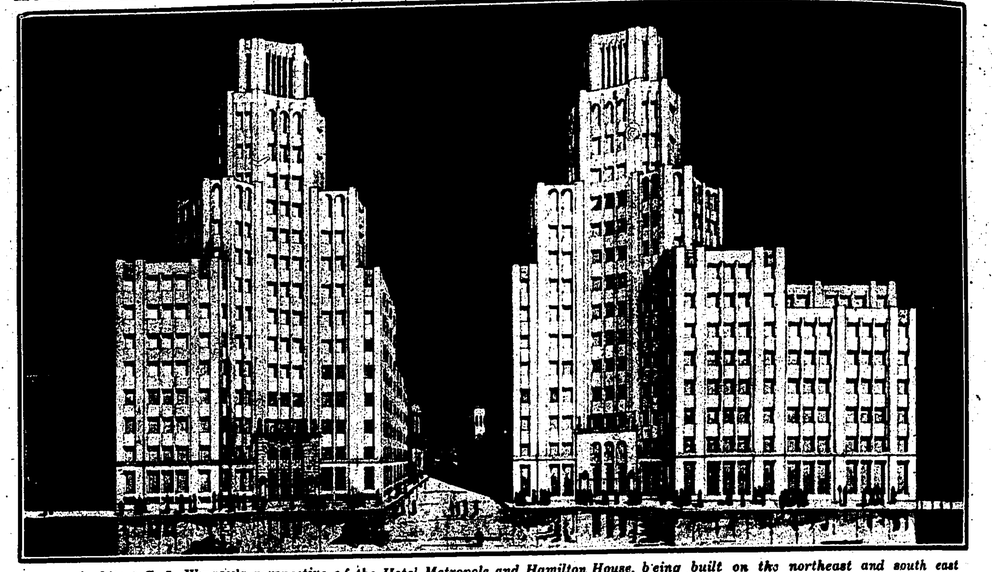
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HOTEL METROPOLE, HAMILTON HOUSE BUILDINGS NOW IN COURSE OF CONSTRUCTION



Architect G. L. WILSON'S perspective of the Hotel Metropole and Hamilton House, being built on the northeast and south east corners of Kiangse and Foochow Roads. Preliminary construction work is underway on both projects. Left: the Hotel Metropole, costing Taels 2,000,000, will be known as a hostelry for businessmen, and will be under the management of the Cathay Hotels. Construction work will be completed by October, 1931. Right: the Hamilton House, involving an expenditure of Taels 2,500,000. This building will accommodate space for offices, banks and apartment. The structure is scheduled to open in the spring of 1932.

Construction work on two of the most recent of the large projects listed on the building program of the International Settlement —the Hotel Metropole and the Hamilton House—is now underway. The two structures will involve a total expenditure of Taels 4,500,000, and are being constructed for the E. D. Sassoon and Company. Plans and specifications for the buildings were drafted by Acchitect G. L. Wilson of the firm of Palmer and Turner. Both structures will be somewhat similar in desgn height, and exterior facing. Each building will be 14 stories high, designed under the set-back plan, finishing with a tower effect. The Hamilton House will cost Taels 2,500,000, and is planned to accommodate space for office quarters and apartments. Construction of the building is scheduled to be complete by the spring of 1932.

On the ground floor of the Hamilton House will be located offices, quarters for banks, and showrooms. It is not yet known which bank will move in this bulding, although it is said that plans are under way on one of the large Shanghai institutions. The first, second and third floors of the building are being reserved for office space, either for rent or lease. Beginning with the fourth floors of the building are being reserved for office space, either for rent or lease. Beginning with the fourth floor to the fourteenth floor the entire space is allotted for apartments, varying in size from two to six rooms. Architect Wilson has so designed the building that many of the suites in the tower will have roof gardens. The Hamilton House may be run in conjunction with the Hotel Metropole, although the owners, E. D. Sassodn and Company, have not yet definitely decided on that point. The building will be of reinforced concrete construction, the ground floor to be faced with granite, and the upper porition of an artificial stone, known as "Aerocrete." The interior partitions will also be constructed of the same material.

The Hotel Metropole, costing Taels 2,000,000, will be known as a "Hotel for businessmen." It is so designed to be particularly suitable to this type of clientele, although accommodations are not especially limited to the businessman, Mr. Wilson said. The management of this establishment will be indirectly under the supervision of the Cathay Hotels, although one of its associated companies will be in charge. Foundation construction work has been under way for some time, and is now nearing completion. Work on the superstructure will begin within two months, and the entire project is scheduled for completion by October, 1931.

On the ground floor of the hotel will be located the main lounge, reception rooms, general offices, barroom, and main dining room. In the basement space is to be provided for a grill room, barber shop, and luggage rooms. A special feature of the grill room will be a refrigerated air-cooled ventilating system. The first floor will accommodate a large banquet room, a private dining room and a reception room. Considerable attention is being given to the decorations of these rooms.

From the second floor to the fourteenth floor the entire space will be given to bedrooms. Each bedroom will have bath attached. Suites in the Hotel Metropole will have roof gardens similar to those of the Hamilton House. The ground floor will be faced with granite, and the remaining part of the exterior will be finished with "Aerocrete." The partitions in the interior will also be constructed of the same material. Otis' lifts will be installed in the Metropole Hotel.

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RIVERS COURT APARTMENT BUILT FOR Mrs. R. E. TOEG



Ground is now being broken for this new apartment house, which will be built on Yu Yuen Road. More than Taels 300,000 will be needed for the construction of the seven story structure, scheduled to be completed one year from the start of the project. A special feature of the new building is a bungalow to be built on the roof. The new apartment house is being constructed for Mrs. R. E. Toeg, from plans by Architect Elliott Hazzard.
[Photo courtesy The Shanghai Evening Post.

Continuing the ambitious department house building program in the western section of the International Settlement, announcement is made of completion of plans for a new structure on Yu Yuen Road. Total expenditure involved in the construction of the new building will cost more than Taels 300,000, and is being built for Mrs. R. E. Toeg. Architect Elliott Hazzard, A. I. A., designed the new structure. According to plans drafted by Mr. Hazzard, the apartment house will be seven stories high, and constructed of reinforced concrete.

"The new apartment house is more or less marking a new style of architecture in Shanghai." Architect Hazzard declared. "The feature of this new structure will be a bungalow on the roof of the seven-story building. It is especially designed for the use of the owner, and will cover the entire roof area." Excavation of the site for the Toeg apartment house was initiated last month, and actual construction work will be underway within a short time, Mr. Hazzard said. Final plans specify the construction must be completed by June, 1930. The new structure will cover an area of four mow.

Plans provide for 21 apartments, varying in size from three to six rooms, so designed to facilitate the installation of the most modern conveniences. According to present plans of the owner, all apartments will be unfurnished. In the rear of the apartment house will be constructed a block of 21 garages, accommodations for each apartment. These will be built of concrete. The woodworking contract was awarded to the China Woodworking and Dry Kiln Co. Otis Elevator Company is installing the lifts.

GALUTH.—This subject will be the theme of a real battle in our next issue, when we shall reply to the literary outbursts of Mr. Laurie Magnus, the leader of pseudo-Judaism in the Brtish Empire. His persistent attack on the eminent Rabbi of Edinburgh in his "Weekly Sheet," will again be exposed by us and we shall treat the subject in a manner which will wholly please the holy man of Fleet Street and afford a real treat to our readers. Watch for it!

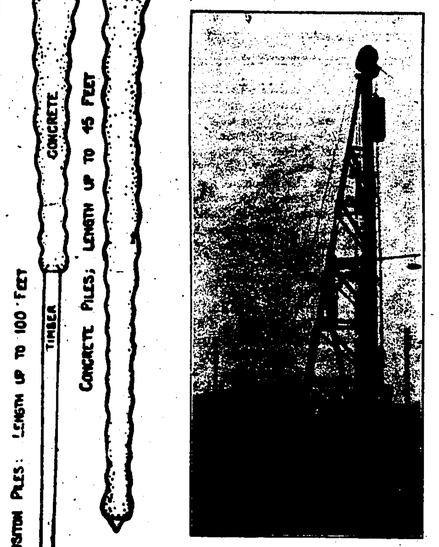
APPEAL FOR TREES

ISRAEL'S MESSENGER makes its fifth annual appeal for Trees in Eres Yisrael, in memory of the late Dr. HERZL and LORD BALFOUR, two distinguished heroes. This is the time of the year when Jewry must think seriously upon the problems of winning their ancient soil from the sloth of ages and recovering its fertility. For many centuries the soil had remained fallow producing nothing of value to the world. The country was actually neglected by those who had held it in ransom from Judea. No one except the Jewish people, had a love for it. No one, except the Jewish people, ever thinks of making sacrifices for it. RUSKIN uttered a sterling truth when he said, "Land should be given to those who can use it, and tools to those who can use them." If RUSKIN were alive to-day, he would make a strong plea for the halussim and the halussoth in Eres Yisrael. He would have been active in his plea for the restoration of the soil to the people without the soil. Now that Eres Yisrael is gradually recovering from the blight of the ages, it behoves all of us to renew our support and remember the Jewish National Fund and the cause for which it stands. It is on this ground that ISRAEL'S MESSENGER renews its appeal for funds, and it hopes to receive a generous response from its readers, both local and abroad. The appeal for land and more land must ever be dinned into the ears of our homeless people. Jewry is to-day, literally speaking, landless and homeless. Jewry must strive to reverse her position. Jewry cannot survive the failure of Zionism. That would mean her total eclipse and collapse. We must strive to save for ourselves that calamity. In union there is strength. We plead to-day not for ourselves alone, but for future posterity as well. Every dollar invested in the Jewish National Fund means a step forward for our redemption—Geulah. The first list of contributors to the Tree Fund is published herewith:—



Mr. J. E. SALMON	$7.00
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READ IN THIS ISSUE: RECONSTRUCTING JEWISH LIFE IN EASTERN EUROPE, BY S. Y. JACOBI; "ONLOOKER'S" SHARP REPLY TO ALL INDIA MUSLIM CONFERENCE; DEATH OF MR. M. J. MOSES; THE LEAGUE OF NATIONS AND PEACE; ERES YISRAEL JEWRY PROTEST BAN ON IMMIGRATION, SHANGHAI ZIONIST ASSOCIATION PAYS TRIBUTE TO MRS. NATHAN STRAUS, INDIAN MUSLIMS SUPPORT ARAB DESIGNS ON PALESTINE; NOTES FROM SINGAPORE; ARE THE JAPANESE THE LOST TRIBES OF ISRAEL? BY DR. OYABE, ETC.

JEWISH CALENDAR 5690

Fast of Tammuz Sun., July 17
*Rosh hodesh ab ..... July 26
Fast of Ab ..... Sunday Aug. 3
Rosh Hodesh Ellul Mon., Aug. 25
Rosh Hashanah Tues., Sept. 23
Yom Kippur ... Thurs., Oct. 2
1st day Succoth ... Tues., Oct. 7
Shemini Atzereth Tues. Oct. 14
Simhath Torah Wed. O.ct. 15
Rosh Hodesh Heshvan ..... Thurs. Oct. 23
Rosh Hodesh Kislew ..... Fri. Nov. 21
1st day Hanukah Mon. Dec. 15

*Also observed the day previous as Rosh Hodesh.

מבשר ישראל

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

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TIRED OF GIVING?

"Tired of giving? You don't know what it is to be tired." This is an inscription on a poster exhibited on the walls of New York, Chicago, San Francisco, from the prosperous 5th Avenue to the squalid quarters of the East End. The picture represents the suffering face of a Jewish woman. She is holding a starving child in her arms. She is tired, tired of misery. The picture haunts you with its dumb appeal. It is the East European Jewry asking for help. Pogroms, starvation, epidemics, hundreds of thousands killed and mutilated, an army of orphans left, and a countless number of ruined homes. Famine has wiped out whole communities, social life is completely destroyed. One-third of the total Jewish population, more than 2,000,000 souls, are unemployed, without any means of livelihood. Will the suffering of our people in Russia, Roumania, Lithuania and Poland ever cease? Will their economic and social life ever be established? The answer is to be found, not amongst them, but among that section of Jewry that has been spared the horrors of massacres, and the terrors of revolution. The Jews of Eastern Europe have been fighting desperately for their existence. Those who were formerly small shopkeepers, or middlemen, now have to turn their hand to agriculture and to work in factories and work-shops. At an age when some people retire from work, these unfortunates have to start life on a fresh basis, in occupations foreign to them, and as soon as they are established and are in a position to provide the bare necessities of life, they help others to do the same. They supply up to 40 per cent. of the expenses of the institutions established by the Central Jewish Relief organizations. After having endured so much misery and ruin, they are, however, unable to bear the whole burden of re-constructing the lives of 7,000,000 people. If outside help is not forthcoming, every institution established in Eastern Europe will have to be closed down and our people will be condemned to die of starvation. It is impossible to heal the wounds afflicted by pogroms and revolution within the space of a few years. It requires a longer time than that, and our more fortunate brethren who enjoy safety and comparative prosperity in other countries of the world, must not withdraw their helping hand for some time to come. If they refuse to help now, all that has been done, and the large sums expended on quick relief organization, will be of no avail. The East European Jewry will perish. As we write this we have a representative in Shanghai on behalf of the Jewish World Relief Organizationa: The "ORT", Society for the Promotion of Trade and Agriculture among Jews, the "OZE," World Union for Preserving the Health of the Jews, and the "Emigdirect," Society for assisting and regulating Jewish Emigration. It is Mr. JACOBI's mission to tell the Jewish Communities of the Far East of the position of their brothers and sisters in Eastern Europe, where half of the whole of our people live. The leaders of the European Relief Organizations consider it their duty to acquaint the Jewry all over the world with the ACTUAL FACTS, unbiased and unadorned. It is not a question of the existence of one or two hospitals, one or two vocational schools, but of several hundred with the activities of which the life of East European Jewry is closely linked. It is not a question of a work of charity, but a serious national problem. Not one section of the Jewish community must remain in ignorance of it. It is imperative that each community in the Far East which is visited by Mr. JACOBI should do its duty, for it is by our united efforts that we shall be able to save our exiled people from their miseries and oppression. Tired of giving? You may be! Some may really be able to say so with a heavy heart whose means are inadequate and who find it hard to make both ends meet. But we must not forget that we seldom hear this complaint from the latter elements, but from those who are at ease in Zion and make it a point to harden their hearts and refuse to listen to the call for help that comes to them. We sincerely hope that every effort will be made to overcome this vicious habit and endeavour to practice the virtue of *Gemiluth hassadim* which had ever been our pride and joy from time immemorial. Mr. JACOBI should not be allowed to leave the Far East without being able to give a fine account of his mission to the leaders of the European Relief Organizations, who must be shouldering a huge responsibility in looking after the wants of millions of our people who suffer the brunt of the Galuth life and who go through it with remarkable patience and resignation. The least we can do is to relieve their sufferings and mitigate the horrors of their Galuth life. "To think aright is the sum of human duty."

YemenJEWS SUFFER from ARAB PROPAGANDA

We cull the following editorial comments from *The Jewish Exponent* of Philadelphia, Pa., which gives a pen-picture of Jewish sufferings in benighted countries, thanks to the misguided Arab propaganda, conducted with an object to terrorize our people and bully them in every respect. Our contemporary shows the utter weakness and helplessness of Jewry in certain parts of Asia, who suffer under the heel of the strong, due to causes which could be remedied, if we would unite to-day and rally to restore our national homeland and seek the recognition to which we are entitled. The present Arab propaganda is a challenge to world Jewry. It cannot be ignored and passed on silently. Jewry must wake up to protect her national rights and conquer the enmity of our neighbours who are obviously under the influence of the modern AMALEKITES who seek to undermine our position and subdue our national pride. Time was when Israel was satisfied in enjoying the "protection" of ISHMAEL, but the hour has come when we must politely refuse to be "imprisoned" for life. We must emancipate New Judea from her present degradation and insist upon the unequal treaties being annulled and changed radically into equal treaties. Jewry should shake off her inertia and strike a final blow for her freedom and independence. Our "political ambitions" are conceded to be fair and just. They trample upon the rights of no one: with our rise we shall scatter rays of sunshine and happiness to others. Instances may be given where the Arabs in our homeland have been greatly benefitted, spiritually, economically and socially, and no distinction was ever made on the ground of race, creed or colour. In view of this natural instinct on our part to show toleration to others, we must equally demand some kind of reciprocity on the part of the latter. The unequal treaty must be annulled. This is the cry of all the weak and oppressed peoples of to-day. We Jews are a small nation, an ancient nation whose pedigree goes back to hoary antiquity and would not surrender our national birthright and commit national suicide. We are not seeking to foist a new nationalism: our nation is an old nation and at no time in our history did we ever surrender an iota of our nationalism and repudiated it.

Our "political ambition," must be nursed and fostered. It is not true to say hat we have no "political ambitions." WE HAVE. This Ghetto spirit that is still lingerng here and there must no longer sway us. Timidity and humility on our part is likely to land us in grave trouble. The MORDECAI Hayedooi's spirit must be nursed and cherished by us. It is no use camouflaging our real position. Once more we would echo the words of a valiant pleader of Jewish Nationalism, the London *Jewish Chronicle*, who said almost a decade ago:—

"We Jews must go back to the land from which in body we have been exiled, but in which in spirit as a people we have continued unceasingly to dwell, not furtively, not, as has been said, sneaking into it like a spying thief or a Tuetonic bagman, crawling in upon our belies as if we were native Indians under General DYER. WE WILL GO WITH UPLIFTED HEADS (the emphasised words are ours) "not in the darkness of the night but in the full light of the open day."

The foregoing is *Kol Yo'akob*, the voice of JACOB and not that of ESAU. If we once heard a voice from Ramah, RACHEL calling unto her children, we have a repetition of that voice in London counselling our people not to surrender their national birthright and yield to the voice of despair We commend the spirit of it to all our readers. There is *sam hayim* in it, the new life which should throb in the heart of Kol Yisrael to strike a blow for their independence and freedom. "Freedom," said HEINE, "is a new religion—the religion of our time." That was the spirit of the new religion when our Master MOSES, *Moshe' Rabbenu*, had struck for the liberation of Israel from the thraldom of Egyptian slavery. We need to-day the same spirit to dominate us. We are in a critical stage to-day which requires a new MOSES to lead us. The leader must unveil himself. Israel must face the new situation and realise the seriousness of the moment. The editorial comments from *The Jewish Exponent*, referred to above, follow:—

The condition of the Jews in Yemen has never been very favorable, due to the bigotry of the ruling clases and the despotic nature of the Government. Because of the extensive propaganda carried on by the Palestine Arabs against the Jews, the prejudice against the latter has been much aggravated and their lot has grown to be almost intolerable. According to the report presented by Mr. Lucien Wolf to the Board of Deputies of British Jews, all the Jews of Yemen are ready to flee from the land they have inhabited for many centuries. Despite the difficulties in their way, three hundred families and 250 orphans managed to escape, and are at present in Aden and other Mediterranean ports, where they find themselves in abject misery. About fifty of these families were transported to Palestine, but further permits are almost impossible to obtain and their hopes of finding homes are very slim. The Arab propagandists have been trying to infect Mohammedans in the remotest corners of the globe with the virus of antisemitism, by representing the Jews as seeking to invade the sacred Moslem places in Palestine. Although Mahatma Gandhi officially denied the report that he was prepared to come to the rescue of the Palestine Arabs against their Jewish foes, the Indian Mohammedans have adopted resolutions condemning the Balfour Declaration and the Jewish hopes for Palestine. The Far Eastern press has been filled with discussions of the Palestine situation, in which it is manifest that the hands of unscrupulous agitators are guiding the Moslems of India and of China in false representations of the Jewish character and Jewish amibitions. In the current issue of the Shanghai "Israel's Messenger," several of these venomous correspondences, most of them anonymous, are reproduced. While it is possible there for the Jews to defend themselves and to endeavor to remove the bitterness and dissinate the false impressions, in Yemen this is entirely impossible, as the Jews there are held in abject subordination and would not have the courage to make public defences. Their help must come from without, and the influential Jewish bodies in the diaspora will have to exert all their powers and ingenuity to afford succor to these-unfortunate Jews.

MR. CHARLES H. JOSEPH "A PIOUS FRAUD."

Students of Jewish history need not be reminded of the ancient AMALEK who fought Israel at Birfidim, in the hope of wiping him out root and branch. We had also HAMAN, the prototype of AMALEK, who had equally played an ignoble role in history, although eventually he was discomfitted by *Esha Elohim*. Then we had the PFEFERKORNS galore, who had exhibited brutal callousness to Israel's sufferings and who passed away with the inscriptions of *Mishley* on their tombstones, namely, *Shem resha'im yirkab!* Unfortunately, the list of informers has not yet been closed: Israel is still a victim of his own inner implacable foes who seek to trouble him and undermine his existence. For some years past there have been a number of *moserim* hailing mostly from the "Liberal" wing, who tried to hurt National Judaism by taking crafty counsel against Israel saying, "Come let us exterminate them from being a nation, so that the name of Israel be no more in remembrance." (Psalms,) Some such devices are being contrived to-day by a conterie of so-called 'liberal' Jews who have an innate hatred of Zion and Zionists, and who dislike to see Israel ending his national homelessness and conquering the exile and the dark forces with which he is beset. Our attention has lately been drawn to some scurrilous diatribes by CHARLES H. JOSEPH, a member of a Reform Synagogue in Pittsburgh. The latter had the astounding courage to attack the Zionists and their aspirations in his syndicated weekly contributions, (which we are sorry to say were published without reservations in several Jewish weeklies) which stamps the writer thereof as a man of unsound principle and an informer worthy of the most rabid anti-Semite. Mr. JOSEPH could not have rendered a better service or given welcome aid and comfort to Israel's foes, than by inditing the above mentioned diatribes. Airing his views on Zionism, or rather anti-Zionism, the modern AMALEK actually threw the weight of his influence on the side of the Arab propagandists, supporting their unjust claims to Palestine and thereby throwing his own kith and kin into the dungeons for the lions to devour them. Mr. CHARLES H. JOSEPH who is still included in the *K'lal Yisrael* had the temerity to indite the following inflammatory squib:—

"In the name of millions of Jews I ask the Jewish Agency to amend those sections of the Palestine Mandate which stress the nationalistic ambitions of the Jews."

The foregoing is a striking illustration of the mentality of the man who pretends to speak in "the name of millions of Jews." What a brazen effrontery, to be sure! What "a pious fraud!". Could *azuth panim* go any further? Who has given this obscure journalist the mandate to speak in the name of his co-religionists, who disown him and challenge his right to speak in their name? We must be living in the dark ages indeed when we could allow a charlatan like C. H. J. to disturb the House of Israel by his fanatical outbursts and high-handed action to speak in "the name of millions of Jews." Our Arab neighbours must be chuckling with joy at the realisation of a Jewish (?) journalist attempting to speak with some show of authority to the world! Verily, C. H. J. has out-heroded Herod in his madness to hurt Israel's national aspirations by his tactless and unwarrantable intervention in a movement in which he has no right to meddle, or air his views in "the name of millions of Jews." C. H. J. must be fishing for notoriety, otherwise it is inconceivable how he can dare attempt to speak in behalf of "millions of Jews" which we suppose must be the lost Ten Tribes of Israel! It is hard to bear in these days of enough sufferings the stupidity of a scribbler, who not only debases himself, but seeks to drag others into contempt and ridicule in the eyes of the whole world. There can be no argument with C. H. J. whose propensity to exalt himself as a 'liberal' Yehoodi must be as contemptible as the foul misdeeds of the PFEFERKORNS were in the Medieval Ages. At one time, we were of the opinion that Jewry had been rid of *moserim* within her own camp, but the case referred to above, makes us feel that we were mistaken. A proverb has it, "Beware of one who has nothing to lose." C. H. J. has deceived the Arabs, stirred false hopes in their breasts, but no Jew who is conscious of his destiny will be deceived by one who is his "own aptest deceiver."

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JABOTINSKY ON HEBREW & "HITTING BACK"

The recent lecture tour undertaken by Mr. VLADIMIR JABOTINISKY, leader of the Zionist-Revisionists in South Africa was a triumphant success, judging from the reports published in *The Zionist Record*. Quite a number of addresses to thronged audiences were delivered by him on the outlook of Eres Yisrael and world Jewry. The object of the Revisonist leader in visiting South Africa was to strengthen HERZLIAN Zionism and arouse the Jews in that country to a greater sense of responsibility for the movement. Although we do not see eye to eye with all the views propagated by Mr. JABOTINSKY, yet none can question his sincerity to restore the purity of the Zionist ideal and create order out of chaos. We have been much impressed with the address given in South Africa by this doughty champion of Jewish Nationalism, and the one given to the youth of Johannesburg at the Park Synagogue (let us call it Rodeph Shalom Congregation) in April last, deserves some comments. Mr. JABOTINSKY is somewhat fond of giving us his reminiscences. "When he and a friend in Eres Yisrael visited the Jewish colonies," says the Zionist leader, "they had a little boy with them—who was born in Russia and came out to Palestine only at an early age. This boy told him that in Palestine only two things should be taught—to speak Hebrew and 'hit back.' The children in Palestine not only spoke Hebrew, but they have helped to create the Hebrew language. As the result of the work of Eliezer Ben Yehudah, Hebrew was spoken everywhere, and his greatest helpers were the children, who, speaking Hebrew themselves, forced their fathers and mothers to speak Hebrew too. As to hitting back, in 1920, when the troubles arose in Palestine, the youth assisted, by signalling with flags, conveyed the messages and the information, and thus saved Jerusalem. Mr. JABOTINSKY said that in the diaspora the two subjects of Hebrew and hitting back were being neglected, and it was dangerous to allow such a neglect to continue. The basis of Jewish education ought to be the Hebrew language, not only to be used for prayers, but to be taught effectively, so that children might be able to read Hebrew newspapers. Knowledge of and respect for one's own language create respect for it in others. Everybody knew to-day how necessary in Palestine was the science of hitting back, and he wanted them to realise how necessary it was. There is much in the address which we have cited above, which should appeal to us living as we are in practical times and facing a situation quite unparalleled in our history. Our youth must be trained to be active and productive and we should not leave anything to chance. Our Hebrew language should be the heritage of old and young. Our national language should go a long way to liberate the soul of New Judea from the yoke of Galuth-life. Hebrew is no more a "dead" language. Those who sneer at it are the very people who work clandistinely for the destruction of the soul of New Judea. Hebrew is to-day a live and fruitful medium between Eres Yisrael and Diaspora Jewry. A language that is creating a new era for our people in our homeland is undoubtedly a symbol of the revival of the Am *Yisrael* from the yoke of alien forces. Our enemies have done their best to banish the *lashon* but we are prepared to forgive them for their misguided efforts. We cannot do sufficient to stress the fact that in the revival of Hebrew in *Aus la'ares*, we shall witness the final redemption of our people from the fetters of Galuth-life. Not only in our places of worship but in all our assemblies must Hebrew play a leading role. JABOTINSKY, the man with a far-sighted vision, expresses the faith of Kol Yisrael when he tells us that "Knowledge of and respect for one's own language create respect for it." That's one way in looking at it. The fact that Hebrew opens for us the treasures of our ancient lore and helps us to understand our Bible without the intermediary of a translation, is another striking reason why it should be encouraged and welcomed and maintained at all costs. As to the "science of hitting back," to which JABOTINSKY alludes in the address referred to above, we need hardly say that the time is ripe when the Ghetto spirit should be crushed and Jewish manhood fostered. To turn the other cheek to the smiters is not and never was a Jewish doctrine. RABBI SHELIAH, an old Talmudic Sage, was most emphatic about it. He enjoined us to stand for self-defence. He said in so many words, *Im ba l'hargaqh hashkaim l'horgo*. The irony of it is that those who preached the doctrine of non-resistance were the first and foremost in honouring it in the breach, and it is so honoured to this day. Our Arab neighbours should no longer remain under a delusion about it. The recent atrocities perpetrated by them must have taught them the lesson that our *halussim* and *halussoth* are not made of stuffs of which cowards could be made. Rather they are expected to represent all that is best in Jewish traditions in a land which has been sanctified and fertilized by Jewish blood and Jewish tears and Jewish martyrs.

DR. HARRY STERN AND OURSELVES

REV. HARRY J. STERN who occupies a prominent position on the editorial board of the *Canadian Jewish Review*, of Toronto, refers to our criticism in the columns of his paper, anent his suggestion to Jewry to aspire after a "spiritual" home in Eres Yisrael, and leave the Arabs to run the country in accordance with their antiquated ideas, instead of a real earthly home with a *de jure* Jewish home rule as is customary among all the nations of the earth who have countries of their own. DR. STERN in his reply to our editorial comments hesitates to combat our views, and instead he regales us with some interesting anecdotes for which we offer him our sincere thanks. He reminds us of the friendly attitude of the late DR. GOTTHARD DEUTSCH towards ISRAEL'S MESSENGER with whom we had corresponded for a number of years, and on some occasions took exception to his radical views on Judaism. DR. STERN is a young graduate and he has to travel a long way before he can reach the age of maturity. Perhaps he will then realise the folly of men and women of the Jewish faith being obliged to live in a "spiritual" home with their feet in the clouds and their heads in the clouds, while other nations have their heads in the clouds and *their feet firmly planted on the earth*. Such fallacious and destructive ideas which must necessarily retard our progress must be combatted as unsound and exploded to the four winds of heaven. To be a reformed "Rabbi" does not imply that one must preach violent and destructive ideas detrimental to the people to whom he belongs. DR. STERN (who is supposed to be a Zionist) should realise that Zionism is a protest against the antiquated methods of solving the Jewish Question which had been advocated for many centuries by our "Grand Dukes," with the result that the Jewish people have suffered untold martyrdoms at the hands of their unscrupulous foes who took advantage of their national homelessness and crushed their manhood and exploited them for their own selfish ends. Instead of serving Judaism in his own way, DR. STERN is expelling and exiling the soul of Judaism from its territory and leaving it a prey in the hands of our enemies. It is to combat such pernicious ideas for which "Liberal" Judaism is responsible, that we must be ever on the *qui vive*, and watch from the tower the inviolable rights of Israel. We wish to thank DR. STERN for his kind reference to ISRAEL'S MESSENGER and his "Mazal-tob" on our twenty-sixth anniversary, and need hardly say that we would be pleased to greet him and cultivate his friendship on his proposed visit to China. We know that our friend in far-off Canada will not hesitate henceforth to work fearlessly along constructive lines with which to render



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effective and far-reaching service to New Judea. In this respect, the Jewish people must not be unlike other Nations. The fallacious theory of Dr. JUDAH MAGNES and his small band of misguided followers, must be ruthlessly exposed and combatted as unsound and untenable. A Nation cannot live indefinitely without a territory of her own. Why Jews should form an exception to the rule, passeth our understanding. Not unlike other nations we must cherish "political ambitions" and realise that in political Zionism (not in philanthropy) lies our salvation and the hope of saving Jews and Judaism from extinction. Let those who preach "spiritual" Zionism first practice it themselves. The Arabs have no need to be told that they need a "cultural" home more than we do, and it is time they formed one in either of the four States which, thanks to Great Britain, they had founded since the Great War has ended. The Jews will always be proud of their cultural centres which abound everywhere, but they must not be baulked in their efforts to establish a political home as well. We shall continue to uphold this idea and ideal. We shall continue to combat those who seek to wean Israel from her "political ambitions." We must make strenuous efforts to marshall out our forces until victory has been secured. We do not expect New Judea to be re-built without bitter struggles and sufferings. We must be prepared for them. Our programme must be carefully prepared and selected. The battlecry of GARIBALDI must be our own. "I have nothing to offer you," exclaimed this hero of modern Italy, "but rags and suffering and hard labour, but let any man who loves his country, rise and follow me." That is the sort of spirit which must continue to sway New Judea and new Judeans. Our halussim and halussoth may be depended upon to stand steadfastly for our national rights in our own ancient territory from which we were ruthlessly dispossessed by the Roman legions and the hope of recovering it has never been abandoned by our people. Young men like Dr. Stern should not delay the progress of our nation but should offer their immediate service, in order that our cause which is just and ight may not suffer setbacks. With these remarks, we bring to a close our views regarding Dr. STERN'S message indited in *The Canadian Jewish Review*, which reads thus:—

ISRAEL'S MESSENGER

In Shanghai, China, a valuable Jewish monthly publication bearing the above title has been making its appearance (with a slight interruption) for the past twenty-five years. I learned to know of this magazine and its editor, Mr. N. E. B. EZRA, while yet an embryonic Rabbi. While a student at the Hebrew Union College, I wrote an editorial for the College Bulletin which evidently pleased Mr. EZRA for the very reason he reprinted in the MESSENGER a goodly portion of what I had to say with comments of commendation. In fact, I remember that it was the late Professor GOTTHARD DEUTSCH, a faithful reader of the MESSENGER, who informed me that I was quoted in China. Since that time I formed a keen interest in the Shanghai magazine. I enjoy reading it—tho I do not receive it regularly. Very often since—Mr. EZRA has also directed sharp arrows against me—for after all I am a Reform Rabbi; he, on the other hand, is the untiring champion of traditional Judaism. But whatever differences there may be between Mr. EZRA'S interpretation of Judaism and my own—we both are vitally concerned in making Judaism a living factor in the lives of Jews. I rejoice, therefore, to know that the editor of the MESSENGER has been for over a quarter of a century, in the Far East—"A Messenger of Good Tidings." Some day I hope to visit China and meet with Mr. EZRA personally. In the meantime, Mazol Tob to him on the twenty-sixth anniversary of ISRAEL'S MESSENGER.

THE LEAGUE OF NATIONS AND PEACE

The League of Nations is a solemn convocation consisting of the leading Powers of the World who form a world court in order to deal with the difficult international problems of moment. The League made the outlawing of war possible, it created peaceful relationship between the family of nations, and it has done useful research work. From its very birth the League has valiantly grappltd with momentous problems, and one can only assign its success to its noble outlook which is governed by ideal. World peace is now made posible, whereas in the olden days a resort to arms was a common occurrence. Now, peace we are told does not dwell in outward things, but within the soul of man. It is, therefore, a spiritual attribute of which we may rightly be proud. SHAKESPEARE said of it:—

"A Ponce is of the nature and of a conquest:
For there both parties nobly are subdued,
And neither party loser."

A pious divine Dr. D. THOMAS very ably wrote about this greatest of attribute. Says he, "The disposition of a peace-maker is a blessed one; it implies self-control, a generous sympathy with conflicting parties, a calm, moral, mediating power, equal to the subjugation of antagonistic souls.". COLLINS was of the opinion that "Peace rules the day, where reason rules the mind." CICERO in ages past said, "Peace is liberty in tranquility.". The Bible was not less emphatic when it taught, "Blessed are the peacemakers, for they shall be called the children of God." In ancient times peace was looked upon as a spiritual attribute. A Jewish Sage said, "Those who make peace between litigants may be assured of their place in the world to come. The League of Nations was the brain product of that great statesman and idealist, one of the bravest of British Generals, GENERAL SMUTS. This man with the farseeing vision foresaw the day when no more would the sword play a role in history, but that it should be beaten into a pruning-hook, the symbol of peaceful subjugation of Nature. GENERAL SMUTS based his dream on that of the great Biblical prophet ISAIAH who saw visions of the outlawing of war, and MICAH who believed that it was quite possible to draw the Nations of the World into a peaceful family, for said MALACHI, "Have we not all one Father? Hath not one God created us?" War was never looked upon as a happy solution of any problem besetting the human races. Who knew more of war than GEORGE WASHINTON? Yet he it was he who said:

"My first wish is to see this plague to mankind (war) banished from the earth—to see the whole world in peace, and the inhabitants of it as one band of brothers striving who should contribute most to the happiness of mankind."

Who knew more of bloodier battles than GENERAL SHERMAN? Yet he it was who said:—

"I am tired and sick of war. Its glory is all moonshine. It is only those, who have neither fired a shot nor heard the shrieks and groans of the wounded, who cry aloud for more blood, more vengeance, more desolation. War is hell."

The outlawing of war is one of the greatest gains and blessings that can ever accrue to mankind. The League of Nations represents precisely, Nature, Humanity and Life in furthering these causes. It is fostering education, humanization and enlightenment. It has a magnificent library of international significance. But that is not enough. We believe that the young people of all nations must be taught to sympathise with the ideals that animate the group of idealists of all nations who sit now and again and contribute their share and regard for a round-table conference. To end war is to abandon all preparations for it. A popular European proverb says, "Who wants to go to the devil, him the devil fetches." It is the same with war; if we want it, we can have it. "As a man thinketh so is he," says the Wise King. Another Biblical aphorism may well illustrate our point, "Whatsoever a man soweth, that shall he reap." The psychologist, MILTON SCHAYER, tells us that we are to-day the result of our past

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thinking and the character of our thoughts to-day determines the place we will occupy in the affairs of the world to-morrow.

"Sow a thought, reap an act.
Sow an act, reap a habit.
Sow a habit, reap a character.
Sow a character, reap a destiny."

That "destiny" has now forestalled us and we are in its embrace. It is changing and will continue to change our whole life and outlook, so that *pace* ISAIAH, "the wolf may dwell with the lamb.". The League of Nations is fostering friendship between nation and nation and between man and man. The reader may well ask. 'What is friendship?' We would let ARISTOTLE define it in his own words, "Friendship is composed of a single soul inhabiting two bodies." "Friendship or death" is the alternative of a Talmudic Sage. Friendship and fellowship are surer of conquest than the greatest ships and battleships that have ever been built. Friendship must be so idealistic that it must touch the soul. From time immemorial peace and war had their protagonists. One pacifist was as good as the militarist in his day. To this day the conflict between Ormuzd and Ahriman has not yet ended, because there is no finality in human thought. KANT in his "Critique of Pure Reason" gives fifteen philosophical arguments for and fifteen arguments against the existence of God. One scientist will prove with apparent conclusiveness that there is no foundation for belief in immortality, but another scientist will emphatically affirm that belief in immortality is logical and well founded scientifically. Ours is the duty to prepare ourselves for peace. Pacifists have often been ridiculed for holding their views tenaciously and to this day the ridicule is fastened upon them. Happily, the derided pacifists find themselves always in good company. ISAIAH was a pacifist. MICAH was a pacifist. SHAKESPERARE was a pacifist. LONGFELLOW was a pacifist. MOSES MONTEFIORE was a pacifist. CHARLES SUMNER was a pacifist. EMERSON, TENNYSON, WHITTIER, MILTON, BEECHER and a host of other world luminaries were pacifists and who lifted their voices mightily, and employed their pen powerfully against war and in favour of arbitration. They pleaded eloquently and convincingly that war is insanity and that the militarists should not be lauded as patriots but the pacifists. The League of Nations is functioning to-day as a result of centuries of preparations by the immortals of the earth. It has still a long way to go; it has still a great task before it; it has still a great battle to fight and a great struggle to face before its ideals can be safely and securely implanted upon earth, and war is entirely outlawed and the world is made thoroughly safe and secure for all humanity.

"A GREAT HISTORIC VOW."

The above is the title of a neat brochure being a reprint of an address on British and Jewish responsibilities in New Judea, by the General the Rt. Hon. J. C. SMUTS, delivered in January last in New York, at the luncheon tendered the latter by the Zionist Organization of America. The Jewish National Agency for Eres Yisrael, to whom we are indebted for a copy of the above pamphlet, is doing a real service to the cause of New Judea by broadcasting the views of eminent British statesmen in regard to the Jewish national homeland and the Zionist strivings to upbuild the country. Gen. SMUTS's address will surprise no one who is aware of the role which he has played in the issuance of the BALFOUR Declaration in 1917. This great statesman minces no words when he urges upon world Jewry to go ahead with their gigantic task and not be discouraged with the senseless agitations conducted by our enemies. GEN. SMUTS does not stand for the rights of the Jewish people alone. He has great regard for the Arabs as well. Note what follows:—

"We have undertaken to solve the problems of other nations and we are going to tackle the problem of Jew and Arab. We are going to do it in a spirit of goodwill under the Mandate system, under the supervision of the League of Nations, which is going to be the guiding authority in these matters. We are going to solve the problem and we will carry out the pledge which was given in the Balfour Declaration. I know that if there is one people which, more than any other, gaining something from its immense human experience in all countries and all continents, is fitted to deal with this situation, it is the Jewish people."

The whole address of GEN. SMUTS breathes with optimism regarding the future of Eres Yisrael and Jewry, and we are indeed happy to observe that at last the voice of Great Britain is speaking out in no equivocal manner. GEN. SMUTS does not hide the fact that the Jews must not relax in their efforts to achieve the maximum. "There is a great responsibility on you," he tells the Zionists throughout the world. "I do not want the Jewish people to adopt an attitude of fault-finding with the British Government. The British Government will play the game with you and it will carry out its pledge. On the Jewish people rests the responsibility to be wise and statesmanlike and to help in arriving at a settlement with the Arab people. I think it can be done with absolute consistency with the BALFOUR Declaration. You can have Palestine as a National Home without waving a red flag." We have no doubt GEN. SMUTS means well when he advises Jewry "not to adopt an attitude of fault-finding with the British Government." There is, to our mind, no question of "fault-finding." We know that the latter is heart and soul with the Jewish people; it is only the minor officials who have no sympathy with the latter's national aspirations who create trouble for us in our homeland. We Jews have great affection towards the British Empire and would not for the world seek to embarrass her in order that the partnership with us may be continued. If at any time, Great Britain finds that the BALFOUR Pledge was a mistake as far as her own interests are concerned, we Jews would willingly release her from her obligations to us and endeavour to find other means with which to solve our national homelessness. Eres Yisrael to us is not a passing whim subject to sympathy of this or other Power. It is a cardinal creed which is part and parcel of our ancient faith. There is no question on Jewry's part to embarrass England's position, *vis-a-vis* the BALFOUR Declaration, but we believe that Great Britain would do well to stand and fight for principles, as she did in the case of Belgium when a formidable foe had trampled upon her rights and regarded the solemn treaty as 'a scrap of paper.' To dishonour a treaty to-day in order to win it again to-morrow is a bad policy. To sacrifice the Jewish people's rights and claims in order that to-morrow we may re-habilititate them is equally unsound. We are impelled to say to England in the words of a well-known Zionist leader, Dr. STEPHEN S. WISE, "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." We find it necessary to remind British statesmen of this pronouncement of Dr. WISE who understands well whereof he speaks. Now, more than ever we think it necessary to appeal to Great Britain to stand firm and not waver in order to placate the disgruntled Arab leaders with axes to grind, and support the cause of an oppressed and suppressed nation which has never wavered or abandoned the hope of a restoration since the great exile began nineteen centuries ago. GEN. SMUTS has rendered a real service by his very able and forceful address: he is entitled to our thanks for pinning down every Briton to stand by the side of an oppressed nation and fulfil what he considers "one of the greatest vows in history." We hope that the sentiments so strongly and fearlessly expressed by him will penetrate deeply and rapidly into all parts of the British Empire, so that the voice of traitors may



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become impotent to wean Great Britain from her just standpoint to protect the rights and claims of the small and weak nations. Before we would give one more extract therefrom in the hope that all who stand for justice and fairplay may at once see the unwisdom of the unreasonable agitation conducted by the Arab leaders in order to foist their unjust demands and drown the Jewish historic claims. Speaking on the Arab and Jew, GEN. SMUTS says:—

"If any nation came out of the Great War with flying colour it is the Arab people. That a place is reserved under the Balfour Declaration to the Jews in their ancient homeland is no sign of hostility toward the Arab cause. I feel this, that as far as the British Government was concerned at the time, and I was part of it, there was absolute good will to both. We have carried out our promises to the Arabs, and the British Government is equally ready to carry out its promises to the Jews."

It is an ancient Jewish adage which says, Israel is not widowed. In GEN. SMUTS Jewry has a strong pillar to resist any aggressive move to rob our nation of our historic rights to which we are wholly and justly entitled.

JEWS, ARABS AND GREAT BRITAIN

An Arab Delegation to the United States headed by EMIR ARDEL ARSLAN, reached New York in April last, and in an interview with the Jewish Telegraphic Agency, stated that "there can be no understanding between the Jews and the Arabs in Palestine on the basis of the BALFOUR Declaration nor can there be peace in Palestine so long as two nations there have conflicting aims." We fail to see what useful purpose can be served by this reckless agitation to persuade the League of Nations to dishonour her solemn pledge to the Jewish People, recognizing their historic rights to Palestine. The failure of the Arab Delegation in London to influence the Colonial Office to abrogate the BALFOUR Pledge should impel the former to desist from their useless agitation to wreck the Jewish National Movement. While on the subject, we would give below the official statement issued on the 12th May last, by the Colonial Office, stating their reason why the sweeping constitutional changes demanded by the Arab Delegation could not be acceptable and entertained by them:—

The conversations which have been taken place in London between members of the Government and the Paleseine Arab Delegation are now at an end. The Delegation have expressed their views on a number of subjects, particularly land, immigration, and the grant of a constitution. His Majesty's Government have taken note of their views on these subjects. It was pointed out to the Delegation that the sweeping constitutional changes demanded by them were wholly unacceptable, since they would have rendered it impossible for His Majesty's Government to carry out their obligations under the Mandate. It was made clear that no proposal could be considered which were incompatible with the requirements of the Mandate.

The foregoing statement would have dispelled all doubt for the moment in regard to Great Britain's attitude in the matter, but, unfortunately, a day or two later, the Colonial Office has shown weakness and surrendered to the pleadings of the Arabs by prohibiting Jewish immigration to their homeland until the report of SIR JOHN HOPE SIMPSON was received. (We thus see that England is displaying vacillation and not firmness in handling the whole situation. One day it favors the Arabs, the next day it favors the Jews. This game of seeming insincerity cannot last long. However patient we would like to be, there must be a limit to it. We are sorry to observe this latest tendency on the part of Great Britain which is not a good omen for her Empire. The Editor of ISRAEL'S MESSENGER is a friend of England, although not her subject. We would like to see England standing for fairplay, justice and righteousness. Any deviation from that path would not exalt her as a nation nor add anything to her prestige. She is the one nation today in whom the Jews have confidence and trust. We earnestly hope that nothing will be done further to remove that sense of devotion to her Empire from her friends—the Jews. We would urge upon all our readers to bear patiently with England and not lose hope in her statesmen to render full justice to the Jewish national aspirations. We must look upon the recent setbacks as part of the plan which we are obliged to go through. Jews who have prayed and wept for their restoration for two millenium will certainly not be deflected from their course, if here and there, they are faced with difficulties and obstacles. EMIR ARSLAN in his interview with the Agency, referred to above, was outspoken in his views regarding his claim to Palestine. Pointing out that the Arabs have been in Palestine for twelve centuries and are the owners of the land, the EMIR said that "their rights to this land cannot be denied just as the ownership rights of Americans cannot be nullified by the claims of the Indians." Here is a subtle attempt to influence American public opinion by making false comparisons. EMIR ARSLAN should be told that no people or nation can lay any claim to any territory, unless they win it by their culture, peace and civilization. The Arabs have done nothing for Palestine during their sojourn in that country. They have neglected the soil and brought to it no culture or agriculture worthy of the name. It was left for the Jews to make those supreme sacrifices to rejuvenate their ancient soil and develop its untapped sources. If the Americans' claim to-day is not challenged, it is not because they had lived there for centuries, but because Americans have brought a new civilization into that country and rescued it from the degradation into which it was sunk by the Red Indians. Moreover, the Jews have much stronger claim to New Judea, since it was their first country in which they have developed their religion and culture. The Arabs have enough territories of their own—thanks to Great Britain —with which to make their experimtnts and give their ambitious people a chance to rule over them. To sacrifice the Jews for some selfish ends is most reprehensible. EMIR ARSLAN in his interview referred to above, makes an ingenious plea for the Arabs' right to rule the Jews. He points out that "prior to the advent of Zionism we always treated the Jews well and we see no reason why they should now oppose a national government in Palestine." We are thus reminded of the gracious treatment meted out to us in the past by the Moslem world, prior to the advent of the Jewish National Movement, and in return for which the Jews must for ever remain slaves and under the tutelage of other Powers. They must not breathe in the way they want, they must not wake up to end their national homelessness, lest they offend their Arab neighbours, who claim divine right to "protect" the Jews from their oppressors and persecutors. How nice of them really to be so kind and yet so cruel! We wonder who is the object of pity and sympathy! As to the charge that the Jews should "not oppose a national government in Palestine," we would say that this opposition is not unfair or unjust. If the Jews today in their homeland number twenty per cent. of the population they would be entitled to twenty percent of the members of parliament That would mean an end to Jewish aspirations since they would always be outvoted by the Arabs in parliament. It would mean an end to Jewish immigration, an end to everything. While on the subject, we would quote the Zionist-Revisionist lead, V. JABOTINSKY, who in an address delivered in Capetown in March last, said:—

The application of representative institutions to a country which was in the state of being colonised was absurd. Such a state implied that all the colonisers were not yet in the country, that

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only the former inhabitants were there in their entirety. Such institutions therefore were in reality not "representative" at all, nor did they savour of democracy. The word "democracy" only became a wrapper under which ugly contraband was shaped in the country. If the flag of democracy covered the flag of Jewish hopes it was not a flag but a lie and a deceit and had to be rejected no matter what was written on it.

We see no reason to despair. Our Arab neighbours would do well to study our viewpoints as we study theirs. The rise of the Jewish people in the estimation of the world by virtue of conquering their exile, will not eclipse Islam, but procure for it a powerful ally. Let the Arabs who are kin to the Jews by several ties remember that they are being watched everywhere. Failure on their part to respect the national aspirations of their Jewish neighbours, would bring them unhappy consequences which are bound to retard their progress and their rise in future. The Jews have borne and will yet bear their exile and their oppression with remarkable patience, and the day will yet come when their national homelessness will be ended and a new era in ther history is struck.

HAVE WE NO "POLITICAL AMBITIONS?"

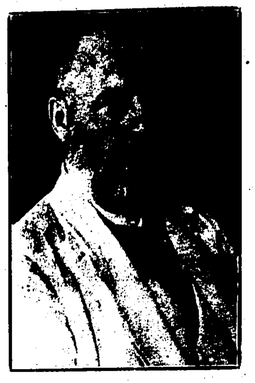
Recent unpleasant and quite unexpected developments in Eres Yisrael have stirred all Jewish hearts. The withdrawal of the three thousand permits to Jewish immigrants already granted them by the British Mandate Authorities in order (presumably) to placate the intransigeant Arabs, when there is abundant room for fresh immigration to enter the country, is viewed with seriousness which cannot be disguised in any way. This sudden change of policy on the part of the Colonial Office to disregard the BALFOUR Declaration, is not one which will sow the seeds of peace and tranquility in the Jewish homeland. We deplore this weakness and undignified retreat on the part of the British Government which will benefit no one, but on the contrary prolong the agony of the Jews and the Arabs and ward off the day of their reconciliation. We hardly expected the Labour Government to turn turtle overnight and trample upon the rights of an unoffending and oppressed people. What the upshot of the present deadlock is going to be is not easy to foretell. It is hard to believe that Great Britain which was the first to champion the Jewish cause, should without fair consideration and forethought sacrifice the Jewish national aspirations on the altar of British imperial expediency. Although it is held that the prohibition of the immigration is a temporary measure calculated to pacify certain disgruntled elements for the time being, we cannot help saying that it is a mistake to compromise with principles and thereby create uncasiness and confusion. In view of the grave situation, we call upon all the Jewish Nationalists to put their heads together and demand that their leaders conduct the negotiation with the Mandatory Power with dignity and firmness, and put the Zionist case in a straightforward manner. All attempts to camouflage it should be suppressed. We want plain language to be spoken and no more in riddles. The Jewish National Agency which consists of fifty Zionists and fifty non-Zionists should stop blundering and diluting the Zionist ideals. The statement made recently by the chairman of the non-Zionist group in the Agency, that the Jews have "no political ambitions" in Eres Yisrael is wholly misleading and must be officially repudiated by the World Zionist Organization. This fallacious statement must be withdrawn, because there is no truth in it. It is such flippant statements that impel the Arabs to clamour for the abrogation of the BALFOUR Pledge and create chaos and confusion in the rank. The Zionist movement is founded upon a political creed and it should be stressed vigorously in our appeal to the Mandatory Power to sustain our rights. We hope that the Zionist leaders in London and Jerusalem will re-consider the whole position, and take steps to offset the mischief that has been done. The attempt to camouflage the Zionist principles must no longer be tolerated but ruthlessly suppressed. The Agency with its non-Zionist group should not be allowed to air irresponsible views which are likely to mislead the world regarding our real national aspirations. If need be, Eres Yisrael Jewry should take steps to further their political gains. The *Waad Ha Leummi* (the Jewish National Council in Eres Yisrael) should wake up and assert its rights. This is not the time to sit with folded arms and watch the destructive work completed by our enemies. Concerted actions are needed to counteract the harm that has been done. We must formulate a constructive programme: we are against offering destructive criticisms which help no one, except the enemy who is designing for our downfall. It is to be hoped that the Jewish Nationalists in all countries will be stirred to take action and demand from their leaders to work unceasingly for our freedom and independence. This is a critical moment for Kol Yisrael. We have confidence that our ideals will triumph and conquer the dark forces which are gathering around us. Israel has had many clouds in history from all of which he came out with flying colours. Jewish Nationalists should once more don their armour and fight for their age-long ideals. We echo the flaming words of CARLYLE, "Fight on, thou brave true heart, and falter not, through dark fortune and through bright, the cause thou fightest for, so far as it is true, is very sure of victory."

BALFOUR GOLDEN BOOK

We are in receipt of an appeal from Mr. M. USSISHKIN on behalf of the BALFOUR Golden Book, which we have much pleasure in publishing below. It is pleasant to observe that Shanghai Jewry will not lag behind others in the matter, as steps have been taken already to raise funds for the object for which Mr. USSISHKIN eloquently and earnestly pleads. Meanwhile we commend his plea for the 5,000 contributions from World Jewry, which should help to commemorate in a useful manner the name of the immortal author of the BALFOUR Declaration:—

Editor, ISRAEL'S MESSENGER,

DEAR SIR,—The Jewish National Fund of which I have the honour to be President, has been entrusted by the General Council of the Zionist Organization, on the proposal of its President, Dr. CH. WEIZMANN, with the conduct of an appeal to the Jewish Congregations of the world in behalf of a Palestine project in memory of the late EARL BALFOUR. It is proposed to raise at least £100,000 in the form of 5,000 contributions from Jewish bodies whose names will be inscribed in a special Volume of the Golden Book of the J.N.F. dedicated to this purpose. The minimum contribution is £20.



MR. M. USSISHKIN,

May I hope that you will lend the support of your paper to this worthy object? It has been decided to determine the nature of the project at the next Meeting of the Zionist General Council which will be held in August, so that the funds must be raised in a short time. As an organ of Jewish public opinion your paper can be of valuable service in supporting this effort and I trust that your response will be prompt and ample. With Zion's greetings.

M. USSISHKIN
President, JEWISH NATIONAL FUND.

JERUSALEM, (*Land of Israel*) 6th May, 1930, P. O. B. 283



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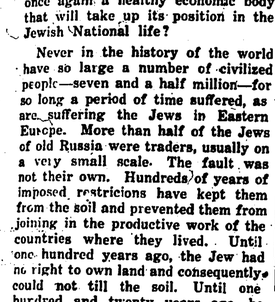
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RECONSTRUCTING JEWISH LIFE IN EASTERN EUROPE

By S. Y. JACOBI

Shall we allow the Jews of Eastern Europe to perish, man, woman and child? Shall we leave them to their fate and calmly watch how they succoumb and disappear from the face of God's earth? Or shall we come to their assistance, help them and enable them to become once again a healthy economic body that will take up its position in the Jewish National life?

Never in the history of the world have so large a number of civilized people—seven and a half million—for so long a period of time suffered, as are suffering the Jews in Eastern Europe. More than half of the Jews of old Russia were traders, usually on a very small scale. The fault was not their own. Hundreds of years of imposed restricions have kept them from the soil and prevented them from joining in the productive work of the countries where they lived. Until one hundred years ago, the Jew had no right to own land and consequently could not till the soil. Until one hundred and twenty years ago, he was crowded in the Ghetto and could not participate in the development of industry, Labour was organized in Guilds and the Jew could not be a member of these Guilds.



A detachment of the Odessa Jewish Defence Force against pogroms showing, in centre, sitting: S. Y. Jacobi, leader of the Defence.



LORD ROTHSCHILD,

Trustee of the Appeal in Great Britain.

The Jew was forced into commerce and was compelled to resort to money lending, shop and peddlar trading. Yet, it was in Russia that the position was the worst. As late as in 1864, a law was passed prohibiting the Jews to acquire land in any part of Russia. In 1882 "Provisional Regulations" were issued making it an offence for the Jew to reside in rural areas. The Jewish population was huddled together in the Pale Settlements, the Jews were forbidden to live in large cities like Petrograd, Moscow, Kiev, nor were they permitted to reside in rural districts. Having been concentrated in large masses in small townships, they could take up no other occupations but petty trading and brokerage. So that even before the war we were faced with the following situation: in Russia, nearly 70 per cent. of the whole Jewish population were engaged in commerce and trading, in Poland the Jews who comprised 11 per cent. of the total population were represented in trade and commerce by 62 per cent., in Lithuania, where the Jews formed 7½ per cent. of the population, they made 77 per cent. of the number of merchants and shopkeepers.

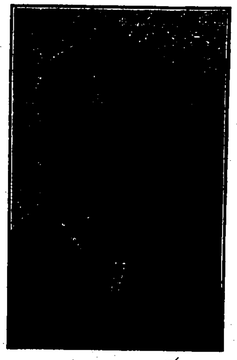
This created a very difficult position, with the result that the Jews emigrated—in millions. During the years 1881—1925 3,648,500 Jews emigrated from Eastern Europe, the greatest majority of them 81.8 per cent. to America. If we exclude the years of the war with no emigration at all, we will find that the emigration to America alone reached in the years preceeding the war the large number of 110,000 a year. When the war came—all emigration had to stop. Instead, the Jewish population of the frontier-provinces was ordered by the anti-Semites of the Russian Military Headquarters to leave their old home-towns and go into Central and South Russia. One or two days' notice was given them and some 400,000 Jews had to leave their homes, property, furniture, everything and go, literally go. They could save only what they could carry. This "exodus" was followed by terrible, undescribable pogroms that slow over 100,000 Jews in direct slaughter and starved many thousands indirectly. 86,000 Jewish men, women and children were disabled and left sick and helpless. 300,000 children were orphaned and more than half a million people left their homes and fled for their lives. Investigations carried out in 21 towns in the region of Kiev have shown that:—



PROF. ALBERT EINSTEIN,
President of the "Oze."

Before the pogroms there were 65,600 Jews and 6,707 Jewish houses. After the pogroms, there were only 20,500 Jews and 1,193 houses. Less than one third of the population remained, and 5,400 homes were destroyed. Then came a terrible famine, followed by epidemics that together accounted for more than 200,000 Jewish lives. When the storm of these disasters had somewhat subsided it left the Jewish population sick and helpless, impoverished to the last degree. It was found that the Jews had lost their shops, their wares and *the right to trade*, the artisans lost their implements and ability to work; millions of Jews were economically uprooted, morally and physically shattered.

The pre-war Russia had a Jewish population of about seven millions. After the armistice, Poland, Lithuania and Latvia became independent and Bessarabia was annexed by Roumonia. Russian Jewry was Balkanized: in Russia, including Ukraine and White Russia, 2, 670,000 Jews remained, Poland got 3,000,000 Jews, Roumania 500,000, Lithuania 250,000. But in all these countries, without exception, the Jewish people live an extremely miserable life. As the reader no doubt knows, the Communistic programme demands that only workmen and peasants be given full rights and priviledges of citizenship. All others are to



S. Y. JACOBI, ESQ.,

Member of the Central Committee of the "Oze" and special delegate of Ort-Oze-Emigdirect in Shanghai

be men apart—"declassed." This doctrine harmful as it was for the entire population of Russia was a death sentence to the Jews. 90 per cent. of the native population in Russia were peasants and workmen, but the Jews, 70 per cent. of them were small shopkeepers, middlemen and traders. With the advancement of Communism, they all lost their means of livelihood, and those who survived the three plagues of massacres, famine and epidemics were now declared outcasts, for that is the real meaning of the word "declassed." A declassed person cannot even buy food and clothing at the Government's co-operative shops, and has to pay three-four times the price at the open market; he is refused all employment, his children are the last to be admitted in the schools and have to pay high fees for their education, at the time when workmen's and peasants' children are being educated free of charge. A "declassed" person cannot receive medical treatment in the state hospitals, he is in a constant danger of being thrown out of his humble dwelling—and often is. In short the "declassed" live a life of constant privation and humiliation. And this

at the time of the Czars, when no other occupation was open to the Jews of Russia.

700,000 Jews, are to-day without occupation in Russia, they are all of the "declassed" element, they are all on the verge of starvation, nay, actually starving. In the Ukraine where the Jewish population is less than 5½ per cent. of the general, they form 28 per cent. of the unemployed. In White Russia —8 per cent. of the population they make 42 per cent. of the unemployed. Starvation has brought about a smaller natural increase among Jews—15.3 against 23 among non-Jews. A report by the Joint Distribution Committee in New York states that 70 per cent. of all the Jewish children in Russia are affected with some form of Tuberculosis.

GREATER HARDSHIPS IN POLAND

Unfortunately, Russia is not the only country where Jews suffer to-day. Poland may claim, still greater hardships and sufferings. It is true that the present misery of Russian Jews is the result of the Soviet Government's economic policy. But it is also true, that the Soviet Government is trying to alleviate the distress by granting land for settlements, timber for building settler's dwellings, by allowing the import of machines and implements for artisans free of duty, and in other ways. Not so in Poland, there as well the Government pursues a policy that means utter ruin for the middle class Jewish population, but unlike the Russian Government, the Polish renders us no assistance in any shape or form. The policy of the Government is definitely anti-Semitic. The Jews in Poland have for centuries been engaged in commercial pursuits. Poland was a part of Russia and the Jewish enterprise had a vast field for activities. As traders between town and country, as manufacturers and commercial travellers they were earning a good living. With Poland becoming an Independent State, the great Russian market has gone and with it the means of livelihood of theJewish population. At the same time, the Polish Government is out to create a Polish middle class to take the functions which have hitherto been the Jew's domain. The Jewish manufacturer and shopkeeper is compelled to pay 25 to 30 per cent. for money, his Christian competitor gets all credit he needs at the Bank rate. Many industries such as the Tabacco, Salt, Timber and others have been taken out of Jewish hands entirely. The Jews are being discriminated against even in Municipal undertakings. In the city of Warsaw where the Jews form one-third of the population, the city tramways in 1928 employed 4,342 men, of these only two were Jews. This at the time, when thousands of Jews are unemployed and starving, ready to do any kind of work at any pay. In all the Municipal institutions of the same city the number of Jewish employees does not exceed fifty out of a total of 20,000. It is worth mentioning that the Jews who constitute 11 per cent. of the population of Poland are forced to pay over 40 per cent. of all taxes, at the same time, they have been forced out of commerce and trade, uprooted from economic life by the growth of Government monopolies and the increase of Government co-operatives. The heavy taxes and the disappearance of the Russian market have killed all possibilities of trade. The number of Jewish merchants who took out licenses to do business in the city of Warsaw has decreased from 80 per cent. to 55 per cent. In Lodz, it is half of what it used to be. Slowly, the Jewish merchant is being annihilated. From a rich merchant of the first class category, he drops to petty trading, next to peddling, then to starvation and suicide. 27 per cent. of all Jews in Poland, 800,000 souls, receive Masoth and charity for Passover. The Jewish quarters—and I visited Poland only last summer—are full of gloom, depression and hopelessness.

A Berlin newspaper correspondent described the position in the following terms:—

"These people have given up every hope for a better existence; only the purely animal instinct of self-preservation, and above all the religious prohibition of suicide, keep them alive. But that the suffering is so great that it conquers these instincts and prohibitions is proven by the frightful increase of suicides as shown by statistics. In Warsaw alone last year 891 Jews (300 men and 591 women) committed suicide."

75 per cent. of the Jewish children in Poland are anaemic and tubercular. The mortality rate is increasing, and—a significant fact for these who know Jewish life and customs—since 1923 the number of marriages among Jews has decreased by one third. What other proofs are necessary to show how hard Jewish life in Poland is? "We should take off our shoes," said a Polish Jew to a correspondent who visited Poland last January, "we are fasting, as it is, we might as well say Kinoth." The story of misery and troubles that has befallen the Jews of Lithuania, Latvia and Bessarabia could fill a book. Space does not permit to describe them even superficially. I can just say that the Jewish population in those countries was also severely affected by the war and the new political situation created after he war. The Jewish future seems to be very dark indeed. All countries of immigration, Palestine included, do not absorb even one quarter of the would-be immigrants. At the same time, Jews *cannot continue to live* the way they have lived during the last few years. Is there any hope that their position will be improved? Is there anything that can be done to ease the terrible lot of the physically shattered, morally broken Jewish population? It is the firm belief of the leading members of our people that salvation lies in reconstructing the economic life of the Jewish people on the basis of good health and productive labour in fields and workshops. As many of our people as can emigrate from Eastern Europe to other, happier lands should be helped to do so. Those who cannot emigrate must be assisted to make a living in the countries of their residence. They should be taught artisanship and agriculture; they should be given, on easy terms of repayment, tools and necessary machinery, as well as credit facilities; they should be supplied with raw material, live and dead stock. Medical assistance and hygienic supervision should be provided. There is no other solution, except....to leave them to their fate, to let them die out and degrade.

THE TASK OF RECONSTRUCTION

The United Jewish World Relief organizations have set themselves the task of reconstructing the life of the Jews in Eastern Europe so as to enable them once again to become a healthy economic body that will take up its position in Jewish National Life. Their activities are the following:—The Society for promotion of Trades and Agriculture among Jews, ORT, is dealing with the work of economic reconstruction. Its activities are concentrated on vocational training, agricultural development, and the supply of Jewish artisans with tools and machines on easy terms of repayment.

92 Trade schools have been established, the number of pupils last year being 7757.
4737 families, about 20,000 people, have been settled on the land in 141 colonies.
243 Trade cooperatives have been helped with machines and raw material. Over 5,000 people have been supplied with implements of production and enabled to make a living.
2,200 machines, over £200,000 worth, have been sent to private families. All in 1929.

But however important, economic reconstruction alone is not sufficient, nay it is impossible, if the health of the Jewsh people is not improved. Owing to political and economic conditions, the health of the Jewish people in Eastern Europe was never too good, yet it was left to the years of pogroms and ravaging diseases to shatter it completely. There was a time—only a few years ago—when the number of Jewish deaths in some places was ten times that of Jewish birth; in Elisavetgrad, 360 Jews were born in 1922, and 3,000 Jews died;'in Cherson 15,000 Jews, half of the total Jewish population, died out in one year. That was in the years of starvation. It is the task of the World Union for Preserving the Health of the Jews, OZE, to rebuild the health, the confidence, and efficiency of East European Jewry.

416 Medical Institutions have been established in Eastern Europe:—
51 Maternity and Infant Welfare centres.
9,329 infants were cared for in 1929.
1,000,000 bottles of pasterized milk were given away.
85 School medical supervision centres.
65,000 school-children were looked after in 1929.
37 Artificial Sunlight clinics
9,600 children in 1929.
84 Summer colonies for children.
16,000 children treated in 1929.
117 General and Dental clinics
15 Tuberculosis Dispensaries.
13 X-ray clinics.
9,000 children treated in 1929.
5 Hospitals.
9 Various institutions (Courses for nurses, Baths, etc.)

The total number of Jewish children, apart from aoults, treated in 1929 was well over 100,000. The Society for regulating and facilitating Jewish emigratons, the EMIGDIRECT gives the emigrant opportunity to learn the language of the country of his intended immigration; secures cheaper passages, which often amounts to a two-thirds reduction and helps to obtain the necessary passport and visas; gives the prospective immigrant all necessary information and advice wtth regard to the country where he intends to go; takes care of and protects the young women and girls who cross the ocean. In the countries of immigration, the Emigdirect, together with two other organizations engaged in this work, organises the welcoming of the immigrants, establishes special hostels for their temporary accommodation; organises labour exchanges to find them work. In 1929, the Jewish Emigration was 45,840.

This is briefly the work of the United Relief Organizations on behalf of which I have come to the Far East. Much has been achieved but much more has yet been left undone. It was the duty of the United Organizations of Europe to tell you, their co-religionists in the Far East of the position of your brothers and sisters in Eastern Europe. Unless the Jews of the World, those living in happier lands, come to the assistance of the Jewish masses in the countries of misery and persecution, there is nothing for them but physical and moral degradation.

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Rabbinical monthly devoted to religious matters, discourses in Law, Halaka, Agada and news from the Rabbinical world in general.

Edited on behalf of the "United Rabbinic Committee" representing the Rabbanim and Dayanim of Jerusalem and Eres Israel.

Rabbi SAMUEL AARON WEBBER, Editor.

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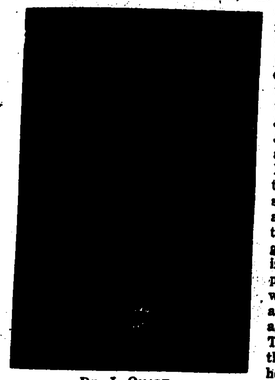
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[Written for ISRAEL'S MESSENGER.

ARE THE JAPANESE THE LOST TRIBES OF ISRAEL?

By JENICHIRO OYABE, PH.D., Tokyo (Japan)

Our existence of to-day and all its social benefits are based upon the merits and tails of our preceding fellow men or ancestors; hence we must respect them with full devotion. With such beautiful instincts, the Japanese people admire their ancestors. But almost all of them have forgotten where their ancestors came from, although there exists solemn traditions which have been transmitted from generations more than three thousand years ago. The sacred tradition was kept orally, and it says that the founders of Japan came from TAGAMA GA HARA. But no one knows where the Tagama Ga Hara is. About the year 70 B. C. Japan adopted Chinese letters for general use. For the Japanese word Tagama, the scholars in those days adapted Chinese letters. Its Chinese meaning is High Heaven which has no connection with the Japanese tradition, though the pronounciation of the letter is the same as Tagama; and Chinese letters for Hara means a plain, and this character, too, has no connection which the meaning of an old Japanese tradition. After many generations, the Chinese letters became quite nationalised like our own letters. Scholars in later days interpret Tagama Ga Hara after the Chinese characters which means "A plain in high heaven." This was indeed a source of great historical mistake all through the ages in Japan until now. They thought that the Tagama Ga Hara is in heaven and not on earth; and the founders of Japan were gods descended from heaven. Kojiki, the oldest Japanese historical book explains the creation of the earth as follows: "In the beginning Heaven and Earth were in chaos and resembled floating oil, of which the clear portion ascended and formed Heaven and the turbid descended and became Earth. On the midst of new land descended gods from Heaven." This was all believed by the nation, and even now scholers call those ancient ages as the age of deities or gods; and our national religious faith of polytheism comes also from such misleading ideas.



Dr. J. OYABE,
Author of "The Origin of Japan and Japanese."

At such chaotic thought on the history of Japan, my new book entitled, "The Origin of Japan and the Japanese" comes out, and says strongly that the founders of Japan came from Western Asia, and they are the descendants of the Hebrews, kin and kith to the present Jewish race. And the inhabitants of prehistoric age in Japan were Ainu; they were the descendants of Esau, who was a brother of Jacob. Here comes a great astonishment and wonder, but no one could resist against my sanguinary statement as set forth in my work referred to above.

I explain the Tagama as a place-name on the earth and not in heaven as majority of the nations believe it. There is a district called Togarmah in Mesopotamia. At the time of the great deluge, Noah's ark stopped on the summit of Mt. Ararat of that region. Hara was an ancient capital of Togarmah, and it was often called as Haran; and it was the home of Abraham till he departed for Canaan. Hence there is much truth in Japanese tradition, that "the ancestors came from Tagama Ga Hara," or from Hara of Togarmah. The Hebrew Scriptures describe it as follows: "So Abram went, as the Lord hath spoken unto him; and Abram was seventy and five years old when he departed out of Haran." Gen. 12.4. It shows that the great ancestor of the Hebrew race departed from the land of Haran or Hara at the district of Togarmah in Mesopotamia.

There is however, another way of interpretation about Hara. There is a place called Hara in Assyria where Gadites and Manasseh and Reubenites once lived as captives; and Gadites and Manasseh fled there towards the East. The Book of Chronicles describes as follows: "And he (King of Assyria) carried them away even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara." I, chro, 5.26. Here we find the place named Halah and Hara.

THE LOST TRIBES IN THE FAR EAST

Among the lost tribes of Israel, Gadites and Manasseh reached finally to the Far East, and established the great Land of Rising Sun. They named it Nippon. The present name Japan is a corruption of Nippon by foreigners. In my idea, this name Nippon supposed to be derived from Zephon, the very name of Gad's first son. The existence of this name shows in the Hebrew Scriptures as follows: "The sons of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites." Numbers 26.15. Here we find the name Zephon; and this name is pronounced as Nippon in the old Hebrew language. On the other hand, we find the name Haggi in the same verse as the family of Gad. It is very strange to say that in Japan, there is a district called Haggi in the province of Yamaguchi. This place is famous and noted for prominent mens' native land; such as General Nogi, Prince Ito and many others who were all Haggi men in Japan.

It was an ancient custom of Hebrews to put their son's name or ancestor's name for new home land or country. The Hebrew Scriptures explain us this fact. "He builded a city, and called the name of the city after the name of his son, Enoch." Gen. 4.17. Noah's grand child Togarmah lived on the southern part of Mt. Ararat in Mesopotamia; so the place was called Togarmah after his name: "And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah." Gen. 10.3. Abraham lived in the land called Eber, the place was named after his forefather Eber. Gen. 11.14. The name Hebrew said to be a corruption of the name Eber. Haran was a brother of Abraham: "And Terah lived seventy years, and begot Abram, Nahor, and Haran." Gen. 11.26. Haran's country was called after his name; "Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there." Gen. 11.31. Jacob, the great ancestor of Israel, wrestled with an angel and prevailed; then he changed his name into Israel. After this, his nation and dominion was calld Israel. By all these referential arguments, I came to the conclusion that the name Japan or Nippon must have been derived from the Hebrew Zephon.

Oh, how excellent is the name Israel! "Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men, and hast prevailed;" Gen. 32.29. One must be proud to be a descendant of Israel, for it is a nation of conquerors. God has promised to this people with the following words: "I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands; and by thy seed shall all the nations of the earth bless themselves" Gen. 26.4. "For I have known him, to the end that he will command his children and his household after him, and they may keep the way of the Lord, to do righteousness and justice" Gen. 18.19. Remember that all these predictions were fulfilled in the Empire of Japan. She is now one of the five greatest powers in the world.

During the time of Assyrian expedition, some of the chosen people of Israel fled towards the East with two of the divine scrolls out of three in the holy ark. The book of Chronicles says: "There was nothing in the ark save the two tables which Moses put there at Horeb," II Chro. 5.10. This shows that the two divine tokens were carried away. I judge out of my study, they were Gadites and Manasseh. They reached the Far East, and established their ideal kingdom of theocracy. To argue these questions, I had more than one hundred proofs selected from Hebrew Scriptures as will as Kojiki, the oldest and sacred historical book in Japan, and from ancient customs both in Japan and in Hebrew; etc. I will mention here one out of a hundred.

The book of Genesis fully describes about the great deluge at the time of Noah. it was a great event in he hisory of the Hebrew race. I am not certain whe her it was kept by all Jewish people as a historical commemoration or not. But in Japan, it is commemorated most solemnly every year from the beginning of the country until now, although they have lost the tradition of the great deluge. However, they kept July seventeenth annually as a national memorial festival day throughout Japan. Japanese historian and scholars, as well as priests do not know why they keep or celebrate July 17th or the seventh month, on the seventeenth day of the month as a national festival day. But the Hebrew Scriptures describe it very definitely: "And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat." Gen. 8.4. On that grand festival in Japan, the ark or the sacred car, is carried out; and on the top of the ark, a golden figured bird is placed green leaves on its mouth. Yet nc one knows why the bird holds green leaves branch in her mouth. This too, we find in the Hebrew Scriptures: "And the dove came in to him (Noah) in the eventide; and, lo, in her mouth was an olive leaf freshly plucked: so Noah knew that the waters were abated from off the earth" Gen. 8.11. Who can deny all such facts and say that the Japanese have no connection with the lost tribes of Israel? Though I am a Japanese author, busy with my native hair pen, yet if I have a chance to write out fully about these matters in English which is hard work for me, and disclose the joyful news to all the readers, it will certainly be a good *Israel's Messenger* to one and all.

NOTES FROM SINGAPORE

FAIR IN BOHEMIA: IN AID OF SINGAPORE JEWISH WOMEN'S LEAGUE

On Sunday May 25th, Sir Menasseh Meyer once again opened his residence to a large gathering for the benefit of the Singapore Jewish Women's League. This league has been doing good work since its inception and much credit is due to its President Mrs. S. Nissim and its Vice-Presidents Mrs. D. J. Elias and Mrs. Clumeck who together with their committee have unlimited problems to solve. Mrs. Clumeck fortunately was able to attend the Fair just prior to her departure for San Francisco where she will make a short stay with her children. The Fair in Bohemia was very well organized inasmuch as deriving maximum benefit for the League and at the same time providing an enjoyable entertainment for its contributors.

An entrance fee of one dollar for adults and fifty cents for children benefited the League at the outset. Balloon sellers



MRS. S. NISSIM,
President, Singapore Jewish Women's League.



MRS. V. CLUMEK,
Vice-President, Singapore Jewish Women's League.

greeted the guests on arrival, coster girls and boys drawing wheelbarrows were patrolling the garden to find buyers for their fruits. Little three year old Miss Kitty Meyer, granddaughter of Sir Menassah Meyer, had a very successful and busy evening selling grapes from her wheelbarrow.

Sir Menasseh Meyer provided the refreshments. Tea was served on little round tables in the garden by pretty little Bohemian attired waitresses who did not fail to get all they could in tips to swell the funds of the League.

Sir Menasseh Meyer's spacious dining room was draped with balloons and converted to an excellent dance hall where all the young folks kept merry and danced to the latest music played by Zakoo's Night Hawks, seven well trained musicians who played for the benefit of the League.



1.—A Corner of the Egyptian Cafe
2.—Eager Waitresses Awaiting Guests
3.—Waitresses in The Tea Enclosure
4.—Group of Balloon Sellers and Some Other Helpers
5.—Part of the Tea Enclosure

The side shows also assisted in adding to the funds of the Fair. The stalls contained articles contributed by all members of the League but instead of the usual fancy display, the main stall contained Provisions and Tobacco so that each buyer would have a use for the articles he purchased. Mrs. J. M. Meyer, Mrs. A. Flinter and Mrs. S. R. Sassoon conducted the sales in this stall.

The fishing pond was the next item of interest where Mrs. R. H. Aaron attended to the distribution of useful prizes to successful fisher men.



MISS KITTY EZEKIEL,
A waitress.

Over at the far end of the garden there was an Egyptian Cafe most daintily designed complete with Fortune-teller, Hubble-Bubble, Backagmmon and Coffee.

Mrs. Sayers and Miss Molly Isaac looked after the Childrens Lucky Dip. Here the children were attracted by the ringing of a bell and were invited on payment of twenty cents to pick up parcels containing toys which were laying ready for them to find.

Another item of interest was the shooting Gallery where Mr. H. M. Sassoon and Mr. M. E. Nathan distributed prizes to good Marksmen.

The raffle of a clock and the singing of the Hatikwah brought the successful and enjoyable evening to a close.

VICTOR LEVY.



MISS JOYCE SASSOON,
A waitress.

THE SITUATION IN ERES YISRAEL: By ISRAEL COHEN, London

The Commission that was appointed by the British Government last autumn to investigate the riots that took place in Palestine was set two specific tasks: to ascertain the immediate causes of the outbreak and to recommend steps that should be taken to prevent a recurrence. At the time when is was appointed, it was generally understood that as soon as it completed its work it would be followed by another Commission which would deal particularly with questions of major policy. It was clear from the outset that Sir Walter Shaw and his fellow-Commissioners had not to concern themselves at all with questions of policy: it was this limitation of their functions that accounted for the undistinguished composition of the Commission. But this body, on reaching Palestine, apparently forgot its terms of reference, for it soon began to take evidence from the A rabs that had no bearing at all upon the causes of the outbreak but touched the very core of the policy of the Jewish National Home. It was reminded by a statement of the Prime Minister in the House of Commons that it was to leave questions of policy alone, but it paid no heed. Hence the unnecessarily voluminous report that has been produced, and hence also many of the unjustified conclusions that it contains.

That the Commissioners exceeded their terms of reference was doubtless due in large measure to the weakness of the Arab case and to the astute manoeuvring of the Arab leaders to throw them off the scent. Conscious of their guilt and of the difficulty to disprove that they had been the aggressors, the Arabs decided to divert attention from the bloodshed and robbery to their alleged economic grievances and political aspirations. The acts of murder and plunder could not be denied, for the courts of law were occupied with them and were administering punishment. But in order to minimise their gravity, harrowing stories were told of the eviction from their agricultural holdings, of Arab tenants who had been converted into a landless proletariat, in order to make room for the excessive immigration of alien Jews from Eastern Europe. The Commissioners were deeply impressed by these stories, but manifestly took no trouble to find out whether they were true. The Jewish evidence was prepared on the understanding that the Commission would keep strictly within the terms of reference, and hence it was not until the later stages of the inquiry that witnesses came forward to refute the Arab allegations about sufferings said to be due to Jewish immigration and Jewish purchases of land. The Commissioners had either not the time or the qualifications to probe the Arab complaints in regard to these matters. But it surely required little sagacity to see that if excessive immigration was one of the causes of the outbreak, then this should have taken place in the year 1925, when there was a record influx, and not in August 1929, after the rate of immigration had been very low and continued to be low. And further, if the creation of a landless proletariat was responsible for the atrocities, then at least some witnesses should have produced who could state that they belonged to this proletariat and that they owed their condition to the Jewish incursion. But not a single witness was forthcoming to testify that he represented the "landless proletariat." And equally significant is the fact that of all the Arabs accused and adjudged guilty of the attacks upon Jews and Jewish property, not a single one was able to urge by way of extenuation that he had been evicted from his holding by a Jew or that he had suffered in any other way through the settlement of Jews in Palestine.

The Commission found that the outbreak in Jerusalem "was from the beginning an attack by Arabs on Jews for which no excuse in the form of earlier murders by Jews has been established." This should suffice to scotch the legend that had obtained such wide circulation, that the riots were simply a sort of racial war. The Commission does not consider that the outbreak was "premeditated," but its detailed narrative of the events leaves one in no doubt that there was systematic incitement and careful organisation. Both as regards the immediate causes and the question of responsibility as well as several other matters of fundamental importance, there are serious differences of opinion between the majority of he Commission and Mr. Harry Snell, who writes a Note of Reservations, even though he gives his signature to the Report. The majority apportion "a share in the responsibility for the disturbances" to the Mufti for the part that he took in the formation of societies for the defence of the Moslem Holy Places, as this movement became "a not unimportant factor in the events which led to the outbreak"; they have little doubt that some of the constituents who elected the Arab Executive carried out propaganda calculated to incite the more ignorant Arabs, and think it probable that "individual members of the Arab Executive further exacerbated racial feeling after the disturbances had begun"; and they blame both Mufti and Executive for failure during the week preceding the riots to make an attempt to control their followers. Mr. Snell attributes to the Mufti "a greater share in the responsibility for the disturbance than is attributed to him in the report," and finds it "difficult to believe that the actions of individual members of the Executive were unknown to that body or indeed that those individuals were acting in a purely personal capacity. Mr. Snell also rejects the conclusions of the majority "acquitting the Moslem religious authorities of all but the slightest blame for the innovations introduced in the neighbourhood of the Wailing Wall." The burden of the evidence is on Mr. Snell's side.

According to the majority the fundamental cause of the whole trouble was "the Arab feeling of animosity and hostility towards the Jews consequent upon the disappointment of their political and national aspirations and fear for their economic future." If that were the case, why was there no outbreak between 1921 and 1929? The fact is that during this period there were increasing instances of co-operation between Jews and Arabs, especially in the economic field; and that not all Arabs are animated by a feeling of hostility towards the Jews was proved in several cases during the riots themselves, as many Arabs declined to take part in the attacks and even protected Jews who were exposed to danger. Mr. Snell is very much nearer the truth when he declares that "many of the immediate causes of the riots. . . . were of a temporary rather than of a fundamental character and were due to fears and antipathies which. . . . the Moslem and Arab leaders awakened and fostered for political needs." The majority of the Commission include among the immediate causes—in addition to the incidents in connecion with the Wailing Wall, incendiary propaganda and excitig press articles—"the enlargement of the Jewish Agency." It is doubtful whether any of the murderers of Hebrew and Safed ever heard of the Jewish Agency and its enlargement. A more powerful motive was the primitive lust for loot, which is not mentioned.

The Commission have dealt leniently with the question of the responsibility of the Palestine Administration, but their conclusions are so worded as to suggest that they did not feel quite at ease on this point. They say that "it would have been a reasonable precaution if Mr. Luke had mobilised the troops within his jurisdiction at some convenient place in Palestine some time during the days which immediately preceded the disturbances," and they point out that the Government should have suspended the newspapers that published exciting and intemperate articles. On the other hand, they find nothing wrong in the Government disarming British Jews, several of whom had held a commission in the British Army, although the Government were unable to render these Jews effective protection. Mr. Snell does not agree with this judgment, and he blames the Government "for not having issued an official communique denying that the Jews had designs on the Moslem Holy Places." But although the majority seek to exonerate the Government, they point out that the Palestinian police proved unreliable and that the Intelligence Service proved inadequate. Now since both police and intelligence service are instruments of the Government, it follows that a Government which does not maintain them on a level of efficiency calls for blame. Reading between the lines of the laboured defence of the Government, and in the light of the criticism supplied by Mr. Snell, one cannot help coming to the conclusion that had the Palestine Administration displayed a greater measure of courage, judgment, and foresight, the terrible catastrophe of last August might have been averted.

The Report makes a number of recommendaions, some of which are urgently necessary, arising immediately out of the troubles themselves, whilst the others have little or nothing to do with them. Two of the recommendations—namely, the appointment of a special Commission to determine the rights and claims in connection with the Wailing Wall and the reorganisation of the police—have already been acted upon by the British Government. Others, such as the determining of the most suitable form of garrison, the improvement of the Intelligence Service, and the exercise of efficient control over the press, are likewise of great importance and should receive earnest consideration. But as for the other main recommendations—those in regard to issuing a statement of policy and to the immigration and land questions—these were clearly beyond the Commissioners' terms of reference: they are obviously based upon a one-sided and imperfect investigation, and betray a deplorable disregard of the provisions and implications of the Palestine Mandate.

The British Government issued a statement of policy in regard to Palestine in 1922, the effect of which was generally admitted to be a whittling down of the content of the Balfour Declaration. The Commission now recommend the issuing of a new statement which shall contain "a definition in clear and positive terms" of the meaning which the Government attach to the passages in the Mandate providing for the safeguarding of the rights of the non-Jewish communities in Palestine, and "directions more explicit than any that have yet been given as to the conduct of policy on such vital issues as land and immigration." It is apparently desired that the new statement should even outdo that of 1922 in the direction of whittling down. The Commission seem in ignore the fact that the Mandate was conferred upon Great Britain in order that she should carry out the pledge given in the Balfour Declaration. They overlook the trifling circumstance that the cardinal feature of the preamble of the Mandate consists of the text of that Declaration. They have probably never heard that Viscount Cecil, as a member of the Government in 1917, spoke of "Judea for the Jews." They do not discuss to what extent the articles in the

Mandate specifically relating to the establishment of the Jewish National Home have been observed or carried out by the Palestine Administraion. They are solely conncerned with "the safeguarding of the rights of the non-Jewish communities," or, in other words, of the Arabs. At the beginning of their conclusions the Commission tell us that the outbreak of last August opened with an attack by Arabs on Jews—"a vicious atack accompanied by wanton destruction of Jewish property"—and at the end they plead for the safeguarding of the rights of the aggressors. Could any judgment be more illogical? Mr. Snell expressly dissociates himself from it.

Nor is there any justification for the strictures that the Commission make upon the immigration and land questions and upon the position of the Zionist Organisation. The Palestine Administration has all along been responsible for the rate of immigration; it is, indeed, required by Article 6 of the Mandate to "facilitate Jewish immigration under suitable conditions"; and it is thanks to the quantity and quality of that immigration that the country has so vastly improved during the last decade. Of all the mandated territories in the Near East, Palestine is the only one that has paid off its share of the Ottoman Debt, refunded to the British Treasury the money expended by the military administration on railway conto accumulate a surplus balance which, at the end of 1926, stood at over £500,000. So far from the Arabs having suffered through this structions and other works, and been ablc immigration, the fact is that their wages are higher, their living conditions are better, and the price of their land has greatly advanced, and any checking of immigration would not only be contrary to the Mandate but would also be detrimental to the interests of the country. It is not true that there is no more land available for Jewish settlement: a careful investigation recently made has shown that at least another 50,000 Jewish families can be settled in various districts. Arab landowners are constantly offering land for sale to Jews, and did so even at the very time when complaints were made about the eviction of Arab peasants. The total number of tenants who have been obliged to leave their holdings in consequence of the creation of new Jewish settlements is only 700, and as these were given compensation to the extent of £30,000 they were able to find new holdings. As for the Zionist Organisation, it never exercised and never claimed any share in the government of Palestine, and therefore the recommendation of the Commission that the Government should declare that it is not entitled to such a position is quite uncalled for.

The statement made by the Prime Minister in the House of Commons a few days after the publication of the Report leaves no doubt that the Government, while giving careful consideration to the recommendations bearing upon the immediate causes of the outbreak, are resolved to carry out the obligations of the Mandate with all the resources at their command. In the execution of that resolution the primary essential will be an Administration in Palestine that agrees and sympathises with the policy underlying the establishment of the Jewish National Home and that will be just and bold enough to prosecute it in accordance with both the letter and the spirit of the Mandate.

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JEWISH NEWS FROM EVERYWHERE

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1,068 ENTERED ERES YISRAEL

Jerusalem, May 2—March immigration into Palestine totalled 1,068, of which number 899 were Jews. There were 379 emigrants, of whom 27 were Jews.

MINORITY REPRESENTATION

Bombay, May 1—The more than 25,000 Jews of India have decided to memorialize the Indian Viceroy, Lord Irwin, to accord them representation around the conference tables. At the All-India minorities conference last week they demanded individual representation of all minorities. Hitherto the Jews have been classified as Europeans although they have lived here for many generations. Sir David Ezra and Moyer Nissim, leaders of Indian Jewry, the latter just retired as Lord Mayor of Bombay, are going to Europe this week to take up the matter with the Colonial Office.

THE NEXT REVISIONIST ZIONIST CONFERENCE

At a meeting of the Revisionist Zionist World Executive, held in Paris, is was decided to publish a complete reply to the report of the Palestine Inquiry Commission. It was also decided to hold the next Revisionist Zionist World Conference in Prague from 3rd to 8th August.

JEWS AS VICTIMS OF RIOT

Jerusalem, May 5—Resolutions pointing out that in the cases arising from the riots the courts had not given enough consideration to the fact that the Jews were the attacked and had acted in self-defence, that the police in most cases had failed to discover the guilty, that none of the chief instigators had been punished and that false evidence was strikingly evident were adopted at the annual All-Palestine conference of Jewish layers. Other resolutions blamed the Inquiry Commission for exceeding its terms of reference, welcomed the admission of a Jewish woman to the bar but protested at the government's attempt to restrict rights despite the decision of the High Court, expressed indignation that there was no Jewish judge in the Haifa district court for almost two years, and joined the entire Jewish community in protesting against the activities of Dr. Judah L. Magnes.

STRAUS TO TAKE REST CURE

Nathan Straus sailed Friday night bound for an English seaside resort where he expects to stay for an indefinite period of time, and if his health permits will later on promote the cause of pure milk in England. Before he sailed Mr. Straus paid a tribute to his departed wife, Lina, in which he says: "She sympathized with and perhaps in a measure inspired my own conviction that charity is the expression of Divine love, and like Divine love can not be limited by race, creed or country. In all our works together that has been our guiding principal. Everyone knows, I think, that our pasteurized milk work was conducted for all alike."

"LONDON TIMES" SAYS AGENCY CHIEFS SUPPORT SIMPSON

London, May 6—The dissatisfaction expressed in some quarters in Palestine with the appointment of Sir John Simpson to investigate land settlement and immigration is not shared in London circles of the Jewish Agency, says the "London Times." The paper points out that "there is complete confidence that an inquiry conducted by a man of Simpson's wide administrative knowledge and experience in resettlement of populations will have favorable results with regard to the work of Jewish colonization in Palestine. The official leaders of the Jewish Agency will do all they can to facilitate Simpson's work in the important mission which he has undertaken."

TRANSJORDANIAN EMIR INVITED JEWS IF PALESTINE AGREEMENT FAILED

Jerusalem, May 8—If the Jews cannot reach an agreement with the Palestine Arabs, an understanding is possible with the Arabs of Transjordania, Iraq and Arabia, who are poorer and need the asistance of the Jews, the Emir Abdullah is reported to have said in 1926 to a Bulgarian physician by the name of Dr. Mezan, according to the Hebrew daily "Doar Hayom," which publishes the Emir's statement. According to the "Doar Hayom" the Emir said: "Let the Jews come to Trasjordania. I myself guarantee their security. Let us all work for the benefit of the country." Ahmed Pasha, who was present at the interview, is said later to have told Dr. Mezan that the ban on foreigners buying land in Transjordania would be lifted and that the Jews should settle there at once. He also said to have told Dr. Mezan that the Jews could buy 50,000 dunams of land as a beginning, establish a paper in Amman in order to make friends and to take a concession from the Emir to build houses for the officials. The "Doar Hayom" says that the Emir was sure that Dr. Mezan was an envoy of the Zionist Organization but Dr. Mezan denied it. Later Ahmed Pasha is reported to have unsuccessfully approached the Zionist executive with a similar project.

ZIONISTS SHOULD OFFER INTELLIGENT MATERIAL

Berlin, May 7—The extreme importance of the Zionists submitting intelligent material concerning the land question, and colonization in Palestine in connection with the forthcoming investigation of these problems by Sir John Simpson for the British government if they would avoid the danger of grave decisions without the cooperation of the Zionist Organization, is pointed out by Dr. Robert Weltsch, editor of the "Jeudischc Rundschau," organ of the German Zionist Federation, writing in that paper. "The comment of the 'London Times' very clearly points out such a danger," he says. "When the government demands a practical program from the Jewish Agency we must not answer with general oratorical ornaments but submit the most detailed kind of a program or else there is danger that we will be passed over in important decisions in a moment of incomparably weighty consequence."

RABBI, OPPONENT OF ZIONISM, GOES TO SEE FOR HIMSELF

Prague, May 6—Despite the fact that he is a noted opponent of Zionism, the Munkaczever Rebbe, Rabbi Spira, has left for a four-weeks' visit to Palestine in order to see the new colonies for himself. Rumors that the British consul here had refused him a visa under Zionist influence were absolutely unfounded for he received his visa immediately on application.

SIR JOHN SIMPSON TO SPEND THREE MONTHS IN PALESTINE

London, May 7—Sir John Simpson, who is leaving today on a temporary mission to Palestine to investigate problems of land settlement, immigration and development, will stay in Palestine for two or three months, the House of Commons was informed today. On his return he will make a report to the secretary of state. It has not yet been decided whether his report will be published.

JABOTINSKY TERMS ALLEGATION OF ARAB DELEGATION "INVENTION"

London, May 10—The allegation of the Arab delegation to the United States that Vladimir Jabotinsky, leader of the Zionist Revisionists, had once said that "the Zionists will only allow enough Arabs to remain in Palestine to be hewers of wood and drawers of water" is an invention, the Executive of the Revisionist organization here declared today after receiving word from Mr. Jabotinsky. Emir Ardel Arslan, head of the Arab delegation, made this assertion in an interview with the Jewish Telegraphic Agency in New York, April 29. What Mr. Jabotinsky did say is in corporated in the report of the Palestine Inquiry Commission (page 176). He said "there is not one Zionist who really dreams of ousting the existing rural population of Palestine. Suppose that practically all the available land in Palestine is occupied by fellaheen who actually work it. I would say, irrespective of whether I desire to oust them or not, it is impossible. They will remain, therefore, nothing remains for me. Then I would try another avenue. "Perhaps it is possible, depite all, to constitute a nation simply by urban population, waiting for such time when the intensification of cultivation will allow the Arabs to live on a smaller area so that we can buy the remainder. If I came to the conclusion that that cannot be done, I would go to the Jews and say, 'Commit suicide or go and become, I do not know what, Bolsheviks, anything, because you have no hope.'"

BEN ZVI SUMMONS ARAB PAPER

Jerusalem, May 8—The Arab paper "Merant Al Shark" has been called to account by the Jewish labor leader, Ben Zvi, for an article stating that Zvi "as the leader of the Communists had called the youth to hold to the principles of Jabotinsky, namely to drive the Arabs from Palestine by force as the Americans drove out the Indians."

TALKING PICTURES IN HEBREW

Tel Abib, May 5—Talking pictures in Hebrew will be possible shortly according to a statement made here by the representative of the Western Electric Corporation at the inauguration of talking pictures in this city. He said that, the international studio of the Western Electric Corporation in Paris had agreed to film Hebrew plays thus making Hebrew talking possible.

ASSAULTED FOR BEING PRO-JEWISH

Jerusalem, May 6—Mohammed Altiti, an Arab from Nablus, is in a serious condition following an attack on him by unknown persons. It is believed he was assaulted because of his pro-Zionist sympathies. Together with another Arab from Nablus he sent a message of condolence to the "Palestine Daily Bulletin" on the death of Lord Balfour, and since then he had developed some pro-Jewish activities.

OBERAMMERGAU PASSION PLAY

New York, May 19,—Rabbi Stephen S. Wise chose as the text of his sermon on Sunday, May 18, at the Free Synagog at Carnegie Hall the anti-Semitic implication of the Passion Play at Oberammergau, and referred to it as a "play that is like a poisonous influence on the hundreds of thousands of Christians who use it, bringing the confirmation of every prejudice, the deepening of every bitterness and the justification of every manner of ill-will against the Jews. "Only when Christians cease teaching that the Jews killed Jesus, and teach instead that Jesus and his disciples were all Jews, will true goodwill be obtained among Gentile and Jew."

PALESTINE B'NAI BRITH

Jerusalem, May 6—The Palestine lodge of the International Order of B'nai B'rith has issued a call to all lodges in the world to support the Balfour Memorial. One hundred subscriptions or $10,000, are expected in Palestine. If the Jews of every country in which Jews live give no more than this sum the total sum will be available. Thirty subscriptions have already been made in Palestine.

REMOVAL OF VATICAN AGENT

The British Secretary of State for Foreign Affairs has requested the Vatican to remove Monsignor Louis Barlassina as the Papal Legate to Jerusalem, accoring to the Universal Service correspondent here. The grounds for the removal are said to be Barlassina's activities in Palestine which, the British Government claims, jeopardizes the good will between the Arabs and Jews in Palestine. It is understood that Barlassina has urged the Arabs to remain firm in their position against the Jews.

APPEAL TO BRANDEIS

Vienna, May 21 (JTA)—An appeal to Justice Louis D. Brandeis, a member of the United States Supreme Court and a former president of the Zionist Organization of America, to aid in avoiding the Zionist catastrophe has been cabled by various Zionist groups in Austria. These same groups, aroused over the stoppage of immigration to Palestine, are making plans for a monster mass meeting of protest. Simultaneously all Zionists here appear to be united in a demand for an immediate special World Zionist Congress. The left wing Zionists have decided to appeal to the British Labor Party and to the Socialist International.

ZIONIST CONGRESS

London, May 23 (JTA) A call for an extraordinary congress of the World Zionist organization is being considered by the Zionist Executive here, it was learned today. The congress would be called on the basis of new elections. The last congress was the 16th at Zurich and the 17th is not scheduted until 1931. Although no definite announcement has come of the call for an extraordiary congress, the Zionist Executive is considering this step in view of the political situation created by the stoppage of immigration to Palestine and by the demand for a special congress from various Zionist organizations throughout be world. A demand for an immediate convocation of the Zionist Congress was voiced at a meeting of 2,000 Revisionists (opposition to Weizmann regime) protesting against the immigration stoppage. Other resolutions demanded the revocation of all orders country to the spirit of the Palestine Mandate.

AGAINST INTERMARRIAGE

New York, May 16 "It is my wish that none of my children or grandchildren shall ever marry out of the faith, and I enjoin upon them always to be and remain good Jews," was the specification made in the will of the late Mrs. Lina Gutherz Straus.

The exact value of the estate has not as yet been determined, but the bulk of it is to be divided equally among the three children, Sissie Lehman, wife of Judge Lehman, Nathan Straus, Jr., and Hugh Grant Straus. A sum of $100,000 has been set aside for two minor grandchildren, Ann Elizabeth and Virginia Babette Straus.

ZIONIST CONGRESS TO BE CONVENED

At a meeting of the Zionist Executive held on the 3rd ultimo, in London, it was decided to hold the next seventeenth Zionist Congress in October next. We are pleased to record this decision as the necessity of convening the Congress was voiced from all parts of the world.

THE LATE DR. HERZL'S 26TH ANNIVERSARY

20th of Tammuz, will be the 26th anniversary of the death of Dr. HERZL, which falls this year on the 16th instant, and will be fittingly observed by Jewry throughout the world. The late Dr. HERZL'S services to the latter, will ever remain indelibly written on the pages of Jewish history: what role he would have played today in our critical stage would not be difficult to surmise. His spirit, however, hovers over us and we gladly place a wreath of our affectionate tribute to his revered memory on the eve of his *yahrzeit*. Planting of trees in Eres Yisrael is another indication of Israel's fealty to the memory of the late Dr. HERZL, and we hope our readers will respond to the appeal for same published elsewhere in this issue. The first tree in Eres Yisrael was planted by Dr. HERZL. To-day, the plantations comprise 945,478 trees, most of them pine, eucalyptus and cypress, in various parts of Eres Yisrael. Some of these groves memoralize distinguished leaders of the Zionist movement, such as the late Dr. HERZL, the late Lord BALFOUR, Prof. EINSTEIN and others. The afforestation of the land was begun in 1904 by the Jewish National Fund when it inaugurated a tree fund to plant woods in memory of Dr. HERZL. To-day world Jewry is united in paying him the tribute for his immortal services by launching the Zionist movement and sounding the clarion call for Israel's national redemption from his Galuth-life.



THE LATE DR. TH. HERZL

MR. S. Y. JACOBI ARRIVES IN SHANGHAI

On Sunday the 15th ultimo, Mr. and Mrs. R. E. TOEG in their palatial home No. 211 Yu Yuen Road, invited a number of local members of our community to welcome Mr. S. Y. JACOBI, the representative of the ORT, who, we are pleased to say seized the opportunity of giving an outline of his mission and the cause which he represents. In a masterly manner, Mr. JACOBI had unfolded the pitiable plight of our co-religionists in Eastern Europe, and the gallant efforts that are made by the ORT to rescue them from starvation and extinction. This address was accmpanied by lantern slides which depicted in glaring colours the sad position of millions of our people in benighted countries. Happily, the work of salvation initiated by the ORT was also thrown on the screen which reflected great credit upon the army of officers and workers for shouldering the heavy responsibility to restore the economic position of the shattered Jewries in Eastern Europe. Mr. JACOBI was highly commended for his unitiring efforts in the direction and his mission to China was consequently appreciated by those present. This was further demonstrated by contributions made to the cause. Mr. JACOBI also spoke at a meeting at the Ohel Moshe Synagogue and Beth Aharon Synagogue on Sunday, the 22nd ultimo. He left Shanghai for Singapore on the 28th, last Friday, and after a short stay in the Settlement, he will visit Java, Penang and Rangoon, where we hope he will be accorded enthusiastic welcome and generous support on the part of our co-religionists. In Hongkong there was also a liberal response to the call for financial help, all of which happily go to illustrate that our ancient watchword, *Kol Yisrael araibim zeh lazeh*, is not meaningless.

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Local Zionist Association Appeals to the League of Nations

Avers Ban on Jewish Immigration to Palestine Unjustified

Copy of Letter Forwarded to the British Prime Minister

Stirred at the action taken by the Jewish communities in all parts of the world, anent the ban on Jewish immigration to New Judea by the Colonial Office, the local Zionist Association has addressed the following letter to the Secretariat of the League of Nations in Geneva, which is self-explanatory. A copy of the communication was forwarded to Mr. RAMSAY MACDONALD, the British Prime Minister through Mr. J. F. BRENAN, local British Consul General:—

"SHANGHAI ZIONIST ASSOCIATION.
"SHANGHAI, 26*th June*, 1930.

"DEAR SIRS,—*On behalf of our Association, we respectfully beg to protest against the suspension of Jewish immigration to Palestine by the British Mandate Authorities, which the whole world must concede is an infringement of our rights and contrary to the letter and spirit of the Mandate.*

"*It is palpably evident that the prohibition is not justified on economic grounds, especially when over 3,000 immigration certificates were sanctioned by the High Commissioner for Palestine on May 12, and annulled two days later.*

"*We sincerely hope that steps will soon be taken to withdraw the ban on immigration without which the Jewish National Homeland can never be built and redeemed for civilization and humanity.*

"*We respectfully submit our plea on the basis of our historic rights to upbuild our homeland and develop its resources by means of Jewish labour, Jewish money and Jewish industry. In this way all the inhabitants of the country are bound to secure their share of benefit, and thereby bring into it a great measure of prosperity and happiness which had been long withheld.*

"*We earnestly rely upon the kind co-operation of the League to support our national aspirations and hope that our plea will be given the consideration it deserves and all restrictions in our path may be removed hereafter.*

"*Tendering you our sincere thanks in anticipation.*

"*We remain, Respectfully yours*
"SOPHIA TOEG, *President.*
"N. E. B. EZRA, *Hon. Secretary.*"

"*The Secretariat,*

THE LEAGUE OF NATIONS FOR TRANSMISSION TO THE PERMANENT MANDATE COMMISSION, GENEVA."



MR. AND MRS. M. E. ELIAS,

who are amongst the oldest, well-known and respected members of the Singapore Jewish community. Mr. and Mrs. ELIAS were married in Bombay in 1884. They have been residing in the Straits Settlements and neighbouring countries for the past 37 years. Mr. ELIAS took a prominent part in the development of trade and commerce in Singapore and is widely known for his business acumen and amiable disposition. He has retired from business many years ago. Mr. and Mrs. ELIAS have nine children and eighteen grandchildren.

MR. M. J. MOSES PASSES AWAY

SHANGHAI JEWRY'S GREAT LOSS

Death has robbed our community of a popular figure in the person of Mr. M. J. MOSES, one of the oldest residents of Shanghai. The deceased passed away at his home, 10 Ferry Road, on the 4th ultimo, after a long illness from influenza. He was born in Bombay and was 70 years of age at the time of his death. For twenty years he had held the position of Manager of the property department of Messrs. E. D. SASSOON and Co. Ltd. was very popular among his colleagues and was greatly liked and respected by his staff, especially the Chinese to whom he accorded fine treatment. The late Mr. MOSES left India at an early age and came to Shanghai some sixty years ago and when he reached the age of 20, entered the firm of Messrs. S. J. DAVID and Co. as their Far Eastern Agent. In a short time by dint of his enterprising spirit and good business ability he succeeded in establishing branches of this firm in all the important treaty ports of China. Twenty years ago he resigned his position and joined E. D. SASSOON and Co. a post which he kept until the time of his recent fatal illness. His good connections with the Chinese businessmen proved to be a valuable asset and he is responsible in no small measure for the success of his department's present standing. The late Mr. MOSES was a man of unassuming nature and disliked publicity of any kind. He contributed to all the local deserving institutions and considered it a privilege to assist others outside the pale of our community. He was well educated in Jewish religion and history and was orthodox in his religious convictions. He disliked club life and preferred the joy of his home to anything else. He leaves no issue and is survived by his wife to whom we tender our sincere sympathy and condolence in her irreparable loss. The late Mr. MOSES was a fine type of a gentleman and all his friends admired him for his pleasant and genial manners. The writer of this has seldom failed to secure his moral and financial help in the work he was engaged. Not only the deceased gave unstintedly but upon all occasions he spoke words of encouragement to us and asked us to lend our "ears to the instillings of the divine whisper and take no heed of the whisperings of the world." He was an ardent Zionist and a great lover of Eres Yisrael. He felt poignantly the last year's atrocities which were perpetrated by the Arabs on the Jews in our homeland, and gave willingly his contribution in aid of the Fund, which we were instrumental in raising. The late Mr. MOSES was very fond of reading the Jewish journals and in him ISRAEL'S MESSENGER loses a worthy supporter and sympathiser who appreciated the usefulness of a Jewish publication in this part of the world to champion the Jewish cause. He wore his Judaism as a badge of honour and observed the tenets of his faith with scrupulous care and attention. His fine figure, his graceful demeanour and his sincere devotion to the oppressed of his race, were traits in him which were greatly admired by all those who knew him. He lived with a noble purpose proclaiming himself a Jew who loved his faith and his people, and prided in the service which the race to which he belonged has rendered to the world. His death removes a fine personality from our communal life and leaves a void which would not be easily filled. "When a great man departs from the place of his abode," says the Talmud, "with him departs its shine, its praise and its glory." With the passing away of "MOSHEE HAYIM" as he was best known amongst us, departed the shine, the praise, and the glory of Shanghai Jewry. A wreath to his revered memory!



The Late Mr. M. J. Moses

THE FUNERAL

The funeral of the late Mr. M. J. Moses took place on the 5th ultimo, in the Jewish Cemetery in Baikal Road when Mr. E. S. Jacob officiated. The local Jewish community was well represented and many friends were present. Among the wreaths sent in were those from:—

Mrs. Elliott W. Hazzard, Capt. and Mrs. P. J. Jordan, Mr. and Mrs. F. R. Davey, Mr. and Mrs. F. S. Collett, Little Iris, Mr. and Mrs. Nelson E. Lurton, Mr. and Mrs. Barnes Moss, Mrs. Albert Mendel, Sidonie Knapel, Amon, house-boy, D. C. Chang, Masao Sasaki and family, Mr. and Mrs. A. K. MacEwart, Sanzo Sasaki and family, Mr. and Mrs. Bruce Stanley Jenkins, Rakusen, Aken, chauffeur, Aquai, cook, Sans Komurah and Kosyo, amah, Erik R. Crone, Dr. and Mrs. Chadwick Kew, Marjorie Davis, Dr. C. P. Saian, house-coolie, office staff and chauffeurs, Capt. and Mrs. Albert Ernest Mr. and Mrs. E. C. Stocker, L. N. Scott, Capt. R. E. Sassoon, and Messrs. E. D. Sassoon & Co., Ltd.

DONATIONS IN MEMORY OF THE LATE MR. MOSES

Mr. S. E. LEVY, the hon. Treasurer of the Shanghai Jewish Communal Association acknowledges with thanks the following contributions in memory of the late Mr. M. J. Moses:—Mr. and Mrs. J. J. Judah $10.00, Mr. and Mrs. C. J. L. Stewart $10.00, Mr. and Mrs. A. M. Sopher $10.00, Mr. R. Julian $5.00, Mr. and Mrs. R. M. Joseph $10, Ellis Joseph 10. Ellis Hayim 25, A. E. Moses 25. J. A. Sudka, 5. W. A. Roberts 10, S. E. Levy 10, Mrs. H. Hayim and A. J. Hayim 25, Mr. R. H. Elias 10, H. A. Meyer 5, M. Meyers 5, E. A. H. 5, Sir Elly Kadoorie $10.

THE SHAININ FAMILY



From left to right (standing) MRS. B. SHAININ, MR. B. SHAININ. From left to right (sitting) MR. I. SHAININ, MISS ALLA SHAININ, MRS. I. SHAININ and MISS DANA SHAININ.

Mr. and Mrs. B. SHAININ are leaving Shanghai on the 18th instant, for New York where they will make their home in future. Mr. SHAININ is a partner in the firm of I. Shainin and Co. In our issue of April last, we published an account of the rapid progress which the firm had made in the export trade from China and the future possibilities that lie before it. Mr. SHAININ goes to New York to assume charge of the branch office, taking the place of his brother Mr. AARON SHAININ who arrived here last month.

Mrs. B. SHAININ who accompanies her husband to New York will be greatly missed in local social welfare work, in which she, along with her husband, took a prominent part for several years. The Hebrew Relief Society gave a tea party in their honour of which we give an account elsewhere in this issue.

Mr. I. SHAININ who retired from business two years ago, returned from New York last month in order to spend a brief vacation here. He looks quite young in age and spirit and is very enthusiastic regarding Jewish conditions in the United States. He found everywhere a wealth of Jewish idealism pervading the classes and the masses in America. Synagogues and Colleges flourish in all the districts inhabited by Jews, Rabbis imbued with virile Jewish ideals impart wholesome knowledge to old and young, while the atmosphere is saturated with intense Jewishness. Mr. SHAININ spoke enthusiastically in regard to Jewish attitude towards the Zionist movement and the upbuilding of the Jewish National Homeland in Eres Yisrael. When the outbreaks occurred last year, in the latter country, there was intense excitement and indignation all over the United States, the State Department showing its sympathy with the Jewish cause in an unmistakable manner. Mr. SHAININ was much impressed with the synagogue services: he found much decorum among old and young, a spirit of reverence animating the worshippers, the impressive sermon by the Rabbi and the beautiful choir were all helpful to inspire a spirit of devotion which is awfully missing in Shanghai. Mr. SHAININ related to us that Mr. A. EINHORN, an ex-Hebrew teacher in the local Jewish School, who left Shanghai for New York four years ago, graduated from the Rabbi JOSEPH ELHANAN Seminary last year, and accepted a call from an orthodox congregation in Pensylvannia. Mr. SHAININ hopes to stay here until after the High Holydays when he will leave again for New York. He was not accompanied by his wife who preferred to stay in her more congenial surroundings.

LINA GUTHERZ STRAUS, HUMANITARIAN, JEWESS AND HELPMATE: By JEAN JAFFE (New York)

In the death of LINA GUTHERZ STRAUS *humanity lost a warm, throbbing soul—and the Jews one of the noblest women of the generation. A rare mixture of a strong mind a most retiring personality, Mrs. Nathan Straus was the perfect complement to her noble husband for the fifty-five years of their life together.—Editor,* ISRAEL'S MESSENGER.

"A woman of valor who shall find?"—A woman of valor was lost to the Jewish people in the passing of Line Gutherz Straus. The story of this fine and noble women will be remembered by the peoples of the world and particularly by Jews, as a succeeding chapter to the glowing tales of our benign Matriarchs, for she too was a "true Mother in Israel." On the twenty-seventh of April, the friends and the family of NATHAN STRAUS celebrated the fifty-fifth anniversary of their marriage. In their home "Driftwood" out in Mamaroneck, leaning back amidst a bower of flowers, which she loved so dearly all her life, the "bride" rested serenely and sadly for she was not too well for her seventy-seven years. At least she had the knowledge that she had stood by the side of her husband for over half a century, and was his mate and companion in the truest and fullest sense of the word. They never parted, bodily nor spiritually—for Nathan Straus would come home with a new pet charity, or a new welfare whim, and Lina Straus would listen to her inspired hushand, and invariably would herself become inspired and adopt the cause.

In this way the need of pasteurized milk for babies was conceived by NAHTHAN STRAUS and duly received by Mrs. STRAUS. For years and years good milk for children flowed from the hearts of this pair. Only Mrs. STRAUS, with the devotion and love she bore her husband would be forced from time to time to act a bit more cautiously when his health was involved—because Straus never recognized such bounds, she would insist that he limit his work now and then, or that he turn it over to others. But Straus disliked doing either.

I remember on one occasion Mrs. STRAUS, all smiles and pride, telling about the grave fault of her husband, as a fond mother complains about her child, whom at heart she really regards as the finest in the world. She said in her characteristic soft, tender voice:

"My husband, he is sick. The doctor says he has milk on his brain."

That was at the time when the NATHAN STRAUS Milk stations were being established in the hundreds in America, in France, in Germany and in Palestine. And Palestine brings to our mind one more lovely tale where Mrs. Straus figured. She accompanied her husband on his trips to the Holy Land, and each time on her return she would translate her great enthusiasm for the growing Jewish Homeland into larger donations, much to the delight of her husband, who is a perpetual believer and more happily when it stood for both.

A close friend of the family tells a story of how Mrs. STRAUS once made a record for the sake of the family budget of how much money was signed over or the Zionist cause during a certain period. This friend glanced over the figures and noticed that Mrs. Straus though a very meticulous bookkeeper, had failed to record the gift had made of all her jewellery for Palestine in 1918. "Oh, I forget that," she dismissed the item, which yielded Palestine many, many thousands, with a casual wave of the hand. It is also told that once Nathan Straus, made the trip to Palestine alone, only to return quite desolate, and all too soon, not because his enthusiasm for that country had waned, but because his wife was not at his side to give more meaning and glow to whatever was about him. With all her culture and independence of mind she chose to remain in the background. Of the millions of people throughout the world who know of her and bless her name, few have ever set eyes on her, and fewer still have heard her voice. When she did concede to accompany her husband at the erection of a new Milk Station or the various functions of the Hadassah, which she treasured in her later years, she would sit somewhere on the side, and her small, soft figure with the mild countenance would sway with joy at the proceedings, but she remained inarticulate. She always took, great pride in giving herself the utilitarian title—of a secretary.

"I am my husband's secretary—" she would say with obvious joy, and he in turn would be the appreciative employer by acknowledging.

"My wife writes the best letter in the world. She can write a better letter in less time than anybody else."

And her duties did not end with the voluminous correspondence of the household. During their active and fruitful years, Mrs. Straus took charge of all the details of their welfare work. She, possessing enough prudence and clarity of mind, to offset her husband's more impulsive and overcredulous temperament made it her task to give close attention to all the public needs that took her husband's heart, and to discern the neediest from the needy. And hers was also the job of preparing all public propaganda for any cause that they were sponsoring, particularly the Zionist cause. This woman, who did not know an idle hour in her life, who shared her husband's well-known unselfishness and who, besides all this, possessed a cultured and thinking mind, insisted on remaining unknown to the world at large—and known only as the mate of her husband. Yet, it is told that in discussing matters of life, and in broaching modern problems Mrs. Straus, would express a measure of apprehension on the fate and destiny of the socalled modern girl, whereupon Lina Straus would look upon her adored mate and with light impatience retort:

"Oh, you are old-fashioned. The girl of to-day is alright and everything she does is alright."

LINA GUTHERZ STRAUS was laid to rest in the S98(Z: valut on the Beth-El cemetery. It was a beautiful morning in May—with golden sunlight and budding flowers and growing grass all around her. Nature is turning a new life—a new Spring and Summer—and a beautiful soul was put to Eternal Rest.

Copywright 1930 by the Jewish Telegraphic Agency, Inc.

LOCAL TRIBUTE

SHANGHAI ZIONIST ASSOCIATION

"Hon. Mr. NATHAN STRAUS SHANGHAI, 1st June, 1930.
"New York

"DEAR MR. STRAUS,—The sad news of the passing away of your wife, LINA GUTHERZ STRAUS on the 4th ultimo, at her home in Mamaroneck, came as a real shock to us, causing sincere sorrow and grief in our midst.



THE LATE MRS. NATHAN STRAUS

"We had long grown accustomed to cherish her good name, as the wife of a great benefactor to the human race, as one who herself did much to foster your humanitarian endeavours to succour the needy, to assuage sorrow, to banish care and soothe pains and sufferings.

"Although we had not the privilege of coming into close contact with her, yet we feel that we knew something of her lofty ideals, sweet disposition and graceful nature, which must have been immensely useful and helpful to you in your beneficent work for humanity.

"We recall how eagerly she had espoused the Zionist movement, and even travelled to the Holy Land in order to see for herself the new life that is pulsating in New Judea, and the spirit of real co-operation which took hold of our people to save our ancient country from the sloth of ages into which it had sunk. We also recall her generosity and high-mindedness in giving away her jewels to the Hadassah soon after the issuance of the Balfour Declaration to be sold for the benefit of the medical work of that organization in Eres Yisrael.

"That *per se* was a beautiful impulse on her part to aid a worthy cause at a critical time in our history, which will linger long in our memory and be the theme of praise and admiration to generations yet unborn. Such real service to Jewry will not fail to arouse our deepest emotions and stir our nobler impulses and help the human family to strive for worthy ideals.

"We tender you and your family our sincere sympathy and condolence in your irreparable loss and hope you will be fortified with strength to endure the trials which you are called upon to bear.

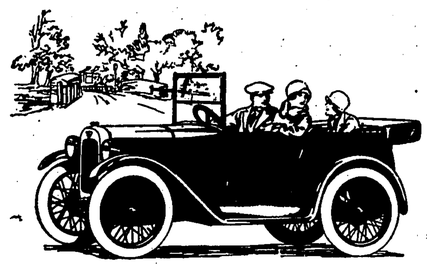
"We remain, With Zion's greetings, Yours sincerely,
"SOPHIA TOEG, *President.*
"N. E. B. EZRA, *Hon. Secretary.*"

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CORRESPONDENCE

SIR MOSES MONTEFIORE, JEWS AND THE MUSLIM WORLD

Editor, ISRAEL'S MESSENGER,

DEAR SIR,—I have read with interest your able defence against the right of the Jews to establish a Homeland in Palestine to those critics who wrote in the *Osaka Mainichi* and the *North-China Daily News*. It was as far back as 1827 when Sir Moses Montefiore, Bart, (then Mr. Montefiore), whose views on Jewish emancipation were admittedly not of a heroic kind, and yet they were intelligent and practical, declared, "I am an enemy of all sudden transitions. The Jew must, in his claims and wishes, not outstrip the age. Let him advance slowly but steadily; let him gradually accustom his fellow-citizens to his gradual progress and success in public life, and what may be obtainable even by an arduous struggle will, after a certain time, fall into his lap like ripe fruit." The Jews have steadily and patiently strived for their emancipations. Many members had won for themselves distinguished position in society, and the tendency of national thought, as illustrated in Parliament by the Catholic emancipation agitation, was distinctly liberal. For centuries the Jews have been a persecuted and a wandering race without any national home they could call their own. Even in England as recently as the early part of the nineteenth century the Jews were not allowed to hold a freehold under the statutes or ordinances of the 54th and 55th Herry III (C. E. 1269). It was till 1853 that all disabilities were removed. Mr. David Salomons had opened the shrievalty to his co-religionists in 1835, and a Bill to enable him to serve passed through Parliament without opposition. Mr. Montefiore took advantage of the Act to become a candidate for the same office in 1837 and was elected. H. R. H. The Duke of Sussex, who was a diligent student of the Hebrew language, and Jewish history and literature, actively assisted in the movement for Jewish emancipation. Sir Moses Montefiore was the first conforming Jew to receive the honour of knighthood. When he ceremony of investiture was performed, H. R. H. The Duke was present, and at its conclusion he seized, Sir Moses' hand, and heartily shaking it exclaimed, "This is one of the things I have worked for all my life!"

It was Mr. Cobbett's taunt that "the Israelite is never seen to take a spade in his hand, but waits, like the voracious slug to devour what has been produced by labour in which he has no share." This taunt had sunk deep into the heart of Sir Moses when be took up the question of defiending the honour and fair fame of Judaism. He foresaw, that the Jewish character, as exemplified by the great mass of his foreign brethren should be assisted to rehabilitate itself. With this noble object in view Sir Moses and Lady Montefiore made an extensive tour of the Continent of Europe and thence to the Holy Land, accompanied to the latter place, by that champion and scholar of the Jewry in Italy, Dr. Loewe. When the Governor welcomed Sir Moses to the Holy Land, he did so with these words: "I wish to impress on your mind, that not only the Jews, but the Mussulmans, Christians and every class of the inhabitants are most anxious for your entrance into the Holy City." On Sir Moses making a suitable reply the governor continued, "God shall prolong your life. Only under the watchful eye of our lord, Ibrahim Pasha, and yourself can happiness be increased. At the time when our lord came to Jerusalem I went to meet him. He said to me. Achmed!" I replied, Effindina!" You know the age when it was said, this is a Christian and that a Jew, and there is a Mussulman! but now, Achmet, these times are past. Never ask what he is; let him be of whatsoever religion he may, do him justice, as the Lord of the world desired of us." It was with this spirit of fellow-ship that as a Jew Sir Moses was welcomed by a governor who was a Mussulman and under the orders of the Sultan. How have the Jews conducted themselves since in England and other parts of the world, is no need for me to record.' The British for a long period held the Jews as an alien and gave them no liberties of any kind, but these very people, who have tried their loyalty, their fidelity, their sincere manifestation of geniality for over a century since the emancipation, have now under the Balfour Declaration chosen to give them a Homeland in Palestine. The Declaration, however, is manifestly clear when it declares "that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine."

The Zionists, by desiring a Homeland for themselves in Palestine, are but claiming to re-establish themselves in their National Home and are prepared to pay for and look after every inch of land they occupy. They are neither seeking to conquer Palestine by conquest, or deprive the Arabs of their traditional rights and privileges, or encroach upon their holy places. How the Arabs or the Muslims of other parts of the world fear such an eventuality passes comprehension. The only tactical conclusion one can come to is that mischievous propaganda is at the bottom of the Arab anxiety. As a matter of fact a similar mandate was promised to Sir Moses Montefiore when he came to Alexandria on his return from the Holy Land on the 13th July 1839. Sir Moses made all haste to lay his plans before Mehemet Ali, who promised every assistance, and expressed himself anxious to improve the conditions of his Hebrew subjects. "You shall have any portion of land open for sale in Syria and any other land which by application to the Sultan might be procured for you. You may have any one you would like me to appoint as governor in any of the rural districts of the Holy Land, and I shall do everything that lies in my power to support your praiseworthy endeavours." This was the period of a new era for Jews in the Holy Land It was foreign influence that for a time made things hot for the Jews in Palestine but it was again the influence of Sir Moses Montefiore, Bart, supported by a strong section of the leaders of the community and backed by the British Government, that restored peace and confidence for the Jews in the Holy Land.

On the 11th November, 1839, Sir Moses received the Firman from Reschid Pasha. In this document not only is the groundlessness of the Blood Accusation demonstrated, but *the equality of the Jews* with the other subjects of the Pasha is declared, and any molestation of them in their religious or temporal concerns prohibited. This Firman was in the form of the present British mandate and that at a time when the Sultan of Turkey, who was the Caliph of the whole Muslim community held sway over the land. I want to dwell specially on this as it seems never to have been referred to before, and though the Jews were not perhaps invited to make their national home in the Holy Land, they were expressively granted rights and priviliges in the same manner as they are to-day. At that time the Jewish triumph derived no small amount of its lustre from the straight forwardness and honesty with which it had been obtained. Even then a charge was laid that the Firman of the 12th Ramzan had been bought, which charge Sir Moses emphatically repudiated. To prove further that the mandate was sought to be established years before the Balfour Declaration was thought of is aptly manifest in the proposal addressed to Sir Moses Montefiore in 1842, by Colonel Churchill that efforts should be made by the Jews of Europe to promote a re-establishment of the kingdom of Judah in Palestine. But at that period Sir Moses did not think that the time was ripe to launch such a practical project and he told the Colonol so in his reply.

That the Jewish nation are capable of governing, were they rendered independent, I can amply demonstrate from past history. It will be sufficient to illustrate one instance of Jewish mentality in the tenth century when they persuaded the Khazars to abolish slavery, to tolerate all races and religion, to acknowledge the sanctity of family ties, and, to cultivate literature and science. If at that period the Jews could be ready to share with other races, surely at this more enlightened age their temperament is not going to mainfest against the Arabs, because of the Mandate. I am sure that viewed from a more national spirit, and without the prestige of outside influence the Muslims of the world will readily grant that they have misjudged the Zionist tendency and that instead of desiring to oust the Arabs from Palestine, the Jews are more anxious to cooperate with a race who has much in common with the Jewish religion, pertaining to their respective rituals.

B. J. H. SOMAKE.

BOMBAY, 28th April, 1930. 63, *Watson's Annexe.*

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BALFOUR: TRADITIONARY ZIONIST

By HARRY LEVIN, Jerusalem

There is a story going the rounds now of how Balfour became a Zionist. He had just met Weizmann in the latter's laboratory in London, and this aristocrat of England was discussing with the aristocrat from Pinsk various matters, among them Zionism.

"You're an intelligent man," said Balfour, "what do you want with the desert, primitive spaces of Palestine?"

"Let me reply by asking you a question," returned Weizmann. "Paris is a more beautiful place than London, is it not?"

"Yes," replied Balfour.

"Yet would you exchange London for it?"

"I see your point," said Balfour. And henceforth he was a Zionist.

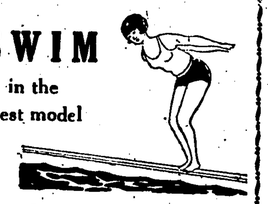
As an anecdote, this story has its merits. But in truth Balfour was a Zionist before that. In 1902 Balfour became directly inerested in Zionism, at the time that Herzl was negotiating with Chamberlain, England's Foreign Minister, for a national home for the Jews in el Arish. It took Balfour with characteristic British slowness, until 1917 to declare in so many words, "I am a Zionist." But he had it in his spirit long before 1917, and even long before 1920. The zealousness and accuracy with which he grasped and so cogently expounded the real quality of Zionism had its birth in his up-bringing, in the compound of events running back through the centuries which chiselled that strange thing that is the heart of British tradition. All that happened in England since Jack Cade's rebellion, through the Wars of the Roses, through the fervent fights of Puritanism, through the struggles for religious and political tolerance, down to the present day—all this was integrated in Balfour's spirit. The other parent of his spiritual begetting was the Bible, that had become absorbed in the rugged Scotch character early in the literary history of this people. These were the spirits that made Balfour a Zionist, even before he tacitly acknowledged the fact. On this soil, so deeply fertilized, fell the seeds that in their burgeoning made Balfour an acutely-conscious and a deeply-conscious Zionist. They were three seeds; perhaps more, but these only we know of, and they were sufficient.

To commemorate the late Earl BALFOUR, *the General Council of the Zionist Organisation has charged the Jewish National Fund to found, and Zionists to inscribe, a special* BALFOUR *Volume of the Golden Book, two copies of which will be made, one to be kept in Jerusalem and the other to be offered to the British Museum, London. 5,000 names, all called for inscription in this volume, and the proceeds, £100.000, will be devoted to a great land acquiring project in Eres Israel to be named after Balfour.—Ed.*

When Balfour came into public life, there was a band of Englishmen, products of much like same influences that moulded Balfour, who were giving thought to the Jews, their past, their sufferings and the problem they constituted. Shaftesbury, Palmerstone, Salisbury, Aberdeen, and Disraeli were keenly aware of, and gave thought to the Jews. In practice they got little beyond expressing some fine thoughts and creating an organisation, the Palestine Exploration Fund, to dig into the land of the Jews and reveal the facts and philosophy of their past. But they were interested and sympathetic. Under the tutelage of these men Balfour began his public life and their influence on his early years remained with him. The next seed was sown by Balfour's own self-evolution. Of the number of intellectual interests that came to him, Zionism was one that his powerful sense of the just and the proper vigorously adopted. His Zionism was of no mystic character but very real, founded on the realities of the Jewish position among the peoples. "If Zionism succeeds," was his opinion, "it will do a great spiritual and material work for the Jews, but not for them alone. For as I read its meaning it is, among other things, a serious endeavour to mitigate the age-long miseries created for Western Civilisation by the presence in its midst of a Body which it too long regarded as alien, and even hostile, but which it was equally unable to expel or to absorb. The third seed was the product of Balfour's Scotch shrewdness. The wrong done to the Jews must be righted—and it would be to Britain's advantage in the long run to do the righting. Then came the war, which showed how that advantage might accrue even immediately. But essentially it was his idealistic qualities, and his personal tendencies integrated into the mass of British tradition that was so much a part of him, that made Balfour a Zionist, that made him plead before his peers in the House of Lords, that "we send a message to every land where the Jewish race has been scattered, a message that will tell them that Christendom is not oblivious of their faith, is not unmindful of the service they have rendered to the great religions of the world, and, most of all, to the religion that. the majority of our Lordships' House profess and that we desire to the best of our abilities to give them that opportunity of developing, in peace and quietness, those great gifts which hitherto they have been compelled, from the very nature of the case, only to bring to fruition in countries which know not their language and belong not to their race." Though he found Zionism desirable on many grounds, this was the ground that chiefly moved him.

So in 1917, out of deep conviction, Balfour fathered the historic Declaration that bears his name; and if it since has been less puissant than originally hoped, it still is, as Balfour meant it to be, the Jewish Bill of Rights to their ancient Homeland. It declares, in effect, the right of the Jewish people to selfdetermination, and the further right, in order to exercise this prior right, to "a local habitation and a name" to a home and a soil, which can be only in Palestine.

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INDIAN MOSLEMS AND ERES YISRAEL

REPLY OF ZIONIST ORGANIZATION

The Zionist Organization has sent the following letter to *The Times* newspaper (7th May), in reference to the Resolutions on Palestine adopted by the All-India Moslem Conference in Bombay, and reported in the Press on 23rd April:—

'(1) It is clear from the terms of the resolutions that they are based upon misconceptions and wrong information, otherwise it is difficult to account for their designation of Palestine as "the trust of the whole Moslem world," when it is, in fact, the trust of the League of Nations.

'(2) The claim that "Moslems have permitted both Christians and Jews" to visit Palestine "as pilgrims" sounds, to say the least, rather strange. The right of entering the country, whether as pilgrims or otherwise, before the War, was subject to the consent of the Government of the time, while, since the War, that right has been subject to the authority of the Mandatory Government, which (according to Article 6 of the Mandate) "shall facililtate Jewish immigration under suitable conditions." The admission of Jews is not carried on to "the exclusion and detriment of the original inhabitants of Palestine," as the Palestinian Arabs are admitted under the same conditions as those applying to Jews, and the Arabs in the country have very greatly benefited—socially, economically, and intellectually—through Jewish settlement.

'(3) It is because the Jewish people are so anxious that peace and tranquility shall prevail in Palestine that they welcomed the decision of the League of Nations to appoint a Commission of Inquiry to investigate and determine the questions in connection with the Wailing Wall. It is regrettable that the Moslem Conference, while claiming to be interested in the promotion of "goodwill among the inhabitants of Palestine," should be opposed to the appointment of such a commission.

'(4) The land which the Jews have bought in Palestine has been acquired openly and legally from Arabs, who sold willingly, and in the case of those transactions that involved the transfer of Arab tenants, the latter were always given adequate compensation—even before this was required by the law.

'(5) The resolution stating that the Inquiry Commission "has admitted that the principal cause of the breach of peace was that the Jews had deliberately provoked the Arabs by insulting their religion" is unfounded; it cannot be substantiated by a single passage in the Commission's Report. On the other hand, the Commission found that "the innovations of practice introduced by the Moslem religious authorities, of whom the Mufti is the head, in the neighbourhood of the Wailing Wall, were intended in part to annoy the Jews."'

OPENING OF THE Y.M.H.A.

On Sunday, April 20h, the official opening of the Y. M. H. A. was held at its premises, 207 Bubbling Well Road. In spite of the fact that the Organization has existed only for several weeks, it boasts of having close to 125 members of both sexes, all, with the exception of a few above 16 years of age. It is noteworthy to mention that although during all these years the absence of a Jewish centre where all Hebrew Youths could meet under one cover has resulted, as we all know, in so many Hebrew youths drifting away from the Jewish path and going elsewhere, yet the call for a reunion in each Jewish heart to take a national active part was so great that it was practically impossible to accommodate all the members and guests within the limited spaced room.

At the official ceremony an address was given by the President, Mr. M. J. Kosovsky, who briefly characterized the motives of the Club and its programs. The Secretary then read the Rules and Bye-Laws of the Association. For a moment everybody was silent, but with the approaching sound of our National Hymn "Hatikwah" every one rose to witness the uplifting of our National Emblem inscribed with the name of the Association, which was performed by the youngest boy present, Master Franck.

The ceremony over, Miss S. Shapoonof delivered a short address on behalf of the Jewish girls of Shanghai, hoping that all those who have hitherto not joined the Association would do so and take an active part in its activities. Mr. Berbrayer, on behalf of the Zionist Organization of Harbin, tendered his congratulations on the well conducted and disciplined meeting, wishing the Association the best of success and mutual co-operation amongst the Members. Many other congratulations followed in the highest of spirit. Refreshments were then served with a small divertisement of songs and dances. Later, dancing commenced and lasted till 2.00 a.m. and everybody leaving the premises had a feeling of happiness having taken an active part in a Jewish affair.

Address of the President

"In forming the Y. M. H. A. we made it our aim to amalgamate all Hebrew youths of Shanghai, to give them a mutual interest in all Jewish problems of to-day, and to co-operate with them in the development of a national, cultural, spiritual and sporting character. Residing in one of the largest cities of the Far East, we are daily confronted with unpleasant and shameful conditions. We note the development of non-Jewish Organizations and their increasing attainments in all manner of developments for their youth. We are children of the Great Nation ISRAEL, who contributed to the world more culture than any other nation, and yet could not up to the present organize an institution which would answer all the problems and demands of our Youth. On walking along Bubbling Well you have no doubt noticed, as it is impossible not to, the most beautiful structure of the Y. M. C. A. of Shanghai. Doesn't your conscience ever respond to a desire for a similar building for the Hebrew youths of Shanghai, and to have as big an organization, in which we could find rest during our free hours and which would answer to all our requirements? Naturally one feels sorry and pities the Hebrew youths, who could not find a better and more welcome outlet for their activites and strength, than to work and be members of Non-Jewish Organizations and Clubs similar to the Y. M. C. A. It is a well known fact that the Jewish Community of Shanghai is considered one of the wealthiest in the Far East, which could freely and easily assist the needy Hebrew youths of Shanghai. In reply why up to now nothing has been done for the development of the Hebrew youths, it may be said that up to now no other organization has been able to awaken the national feeling in the heart of each Jewish resident for the welfare of all Hebrew Youths in Shanghai.

"Strength in our hands"
Venture in our hearts
and Nationalism in our minds

with this as our motto, we feel confident to attract a large crowd of Hebrew youths and to convince them that a Jewish Organization is in no manner worse than other organizations. Likewise, we hope to interest the Jewish public of Shanghai, who should once and for all understand that the Jewish youths are fully entitled to occupy equal, if not higher places amongst the better. In conclusion I wish to express my sincere gratitude to all those who have co-operated for the welfare of this Association, and to our Sporting Section especially wish the best of success in all their activities."

FROM THE SEPHARDIC COMMUNITY OF JERUSALEM TO THE JEWISH COMMUNITIES IN IRAQ, SYRIA, INDIA AND CHINA.

Notice is hereby given that Joseph Hayim Shrem who has been delegated by our community to collect funds since last year, was not heard from nor any account sent us of any collection made by him. We are, therefore, obliged to ask our generous brethren in the above communities to refrain from giving any recognition to the said Joseph Hayim Shrem. Also any information given us about him will be appreciated.

THE COUNCIL OF THE SEPHARDIC COMMUNITY OF JERUSALEM.

PRESS COMMENTS.

The recent decision of the Colonial Office to stop Jewish Immigration to New Judea, has aroused deep sentiments amongst Jews in all parts of the world, and caused a stir the like of which has not been witnessed since the Arab atrocities in August last year. We publish below some caustic comments from the Hebrew Press in New Judea, which illustrate completely the feelings which have been aroused all over the Yishuv:—

THERE is a limit to our loyalty and patience, the Hebrew daily *Haaretz* wrote on May 16, in an editorial article on the embargo on immigration to Palestine. The entire Jewish world, it says, will receive the immigration stoppage order as a declaration of war. It cuts against the very foundation of our national structure, and the very soul of Zionism, undermining our whole existence and our future.

The Balfour Declaration, the decisions of Versailles and San Remo all the declarations of the British Government and of the British Labour Party, Mr. Ramsay MacDonald's speeches and his latest statement in Parliament, are all one terrible lie if there is no Jewish immigration, the Labour daily, *Davar*, writes. Why did the Labour Party, it asks, stop Labour immigration to Palestine at a time when Labour is needed in the country? Was there any foundation for its action, any justice for it? No, the *Davar* says. It acted solely on the prompting of threats which were directed against it. Henceforth, it concludes, every Arab notable will call for the continuing of the policy of intimidation in order to secure their ends.

Unrestricted and unconditional immigration is our demand, the *Doar Hayom* writes. Our title to Palestine, it says, is independent of any Simpsons. The *Haluzim* from Kishineff, Warsaw, Vienna, Lemberg, or anywhere else are not concerned with Sir John Hope Simpson's findings.

If the Zionist leaders retain any shred of conscience, the *Doar Hayom* declares, they must resign demonstratively now, because there is nothing else left for them to do after the prohibition of immigration. Let them call together an extraordinary Zionist Congress in order to determine the fundamental question, of the relations between the Jewish people and Great Britain.

MR. AND MRS. B. SHAININ FETED

A garden party was given by the members of the Hebrew Relief Society to Mr. and Mrs. B. Shainin at the Majestic Hotel on the 29th ultimo, on the occasion of their departure to New York on the 18th instant.

Mr. H. Kammerling (Hon. President of the Society) expressed the sentiments of all those present in thanking Mrs. Shainin for the good work which she had done for the Society for many years. They all felt keenly her departure from their midst which he hoped would be temporary. He concluded by eulogising both Mr. and Mrs. B. Shainin for their manifold deeds of kindnesses tendered to the community during their many years' stay in Shanghai.

Mr. N. E. B. EZRA who was the next to address the gathering, said:—"We have assembled here as friends to show our appreciation to two well-known members of our community who are about to leave Shanghai for the United States after a prolonged stay in our midst. Mr. and Mrs. B. Shainin have made numerous friends and won all hearts for the quiet and unobtrusive manner in which they have worked for the good of the Hebrew Relief Society and Shelter Home. Mr. Shainin has often volunteered his kind services and we all can tastify to his readiness to serve in any capacity in order that he may do calmly the little which depends upon himself. In this he was ably supported by his wife who deserves commendation for the painstaking manner in which she has served the community and the local social welfare and relief work. In this sense we are free to express to her our appreciation for helping the poor and the needy of Shanghai and converting their dwelling places from a vale of tears into a joyous and cheerful abode. It is not a little thing to carry on and maintain year in and year out this kind of work which is often hard, exacting and tantalising. One must have Job's patience to endure the grumblings and murmurings of those who are dissatisfied and to use every endeavour to sift them and understand them and satisfy them. It has been said that "he who can at all times sacrifice pleasure to duty approaches sublimity." We all can say that much sacrifices of pleasure were made by Mrs. Shainin in the work which was close to her heart and in which she was well supported by her husband. Both are leaving Shanghai shortly and their departure will create a gap which will be hard to fill. It is unfortunate that our young men are not coming forward to replace the old guard who are either retiring or leaving the country. The lack of voluntary workers will be felt acutely after Mr. and Mrs. Shainin shall have left our shores. We wish them both happiness and joy in their new home, and hope they will carry with them pleasant recollections of their stay in Shanghai, and realise that they are leaving behind a large circle of friends and well wishers, who will be pleased to welcome them back should they return to China in the not distant future."

Mr. B. Shainin on behalf of his wife and himself tendered sincere thanks to the speakers for their kind appreciation of what they had done to the cause of sweet charity in Shanghai, and hoped that the community would continue to grow and prosper and show better results of their good work in future. Mr. Shainin thanked all those present for their attendance and expressed appreciation for the entertainment arranged for their honour prior to their departure from Shanghai.

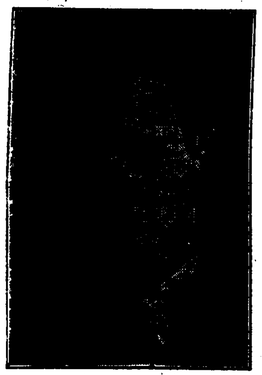
SOCIAL AND PERSONAL

Mr. and Mrs. AUBREY HILLALY have removed to No. 906 Avenue Joffre.

Mr. and Mrs. MAURICE BENJAMIN are leaving to-day for San Francisco where they will spend their summer vacation.

We regret to have to record the death of Mr. ALBERT E. HARDOON, the only son of Mr. and Mrs. EZRA HARDOON, which took place from blood poisoning at the General Hospital on the 3rd ultimo. The deceased was twenty years of age and very deep sympathy is felt for his parents and two sisters in their grievous loss.

Miss REGINA SHAMMASH hailing from Bagdad and residing here for a year passed away at the Paulun Hospital on the 2nd ultimo. The deceased was unmarried and came to Shanghai for her health. She was esteemed by all those who knew her and her death came as a shock to her relatives in Shanghai.



Mr. ARTHUR J. KIRSCHSTEIN,

Editor of the *Western Jewish Advocate*, of Denver, Col., and author of the book, "The Jew: His Contribution to Modern Civilization." He is a true Jew, immensely proud of the Jewish heritage, and has dedicated his life to furthering friendship between all peoples.

The hon. treasurer of the Shanghai Jewish Communal Association acknowledges with thanks the following donations in memory of the late Mr. M. J. Moses: Messrs. S. J. David and Co. $25; Mr. and Mrs. D. E. J. Abraham $25; Mr. and Mrs. R. D. Abraham $25; Mr. and Mrs. Edward Nissim $10; Mrs. D. M. Nissim $10; Mr. C. S. Gubbay $10; Mr. E. Salmon $10; Mr. J. E. Salmon $10.

Mrs. M. BERAHA and her three children left for Vienna last month via Siberia where the summer vacation will be spent. Mrs. BERAHA will return to Shanghai before the end of the year.

Mr. E. SALMON, Hon. Treasurer of the Ohel Rachel synagogue acknowledges with thanks the following donations from non-Jewish friends in memory of the late Mr. M. J. MOSESS—Mr. and Mrs. T. M. YATES 10.—Mr. SMITH YATES $5.00 Miss RENNIE YATES $5.00.

Dr. FREDERICK REISS left for Copenhagen on the 13th ultimo, via Siberia, where he will represent the National Central University, College of Medicine, at the International Congress for Skin Diseases.

Mr. IRVINE JONAH formerly of Shanghai, who is now in San Francisco, repeated his performance of last year by winning this year's run of the Young Men's Hebrew Association cross-city race, beating his last year's record of 13 minutes, 22 seconds, by 16 seconds, setting a new record of 13 minutes, 6 seconds. Mr. JONAH is the eldest son of the late Mr. EPHRAIM JONAH and Mrs. JONAH of Shanghai.

Dr. and Mrs. ARIEL BENSION have settled down in Jerusalem their address being 9 Zichron Moshe.

A fine musical concert was given at the beautiful home of Mr. and Mrs. M. S. BLOCH, 133 rue Amiral Courbet, on the 14th ultimo, where nearly one hundred guests were present. Among those who rendered musical notes were SADIE BLOCH (daughter of Mr. and Mrs: BLOCH), ALLA SHAININ (daughter of Mr. and Mrs. B. SHAININ), Mr. N. J. MOOSA and others.

A pretty wedding was solemnized at the Beth Aharon Synagogue on the 8th ultimo, the contracting parties being Miss RELLY O. GOLDBERG, daughter of Mr. and Mrs. O. S. GOLDBERG, and Mr. ANATOL A. BENDERSKY, son of Mr. and Mrs. A. A. BENDERSKY. Rabbi M. Z. ASHKENAZI officiated. There was a large gathering at the reception which was held at the bride's parents' residence in Temple Lane, where the married couple were overwhelmed with congratulations.

Mrs. ELLIS HAYIM left for London on the 18th ultimo via Siberia.

Mrs. J. M. JOSEPH and Miss JOSEPH are spending their summer vacation in Japan.

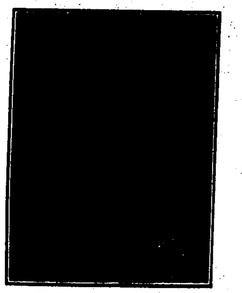
Mr. A. MALCOLM, of Messrs. Malcolm and Co. has left for England via Siberia.

Mr. and Mrs. ARON SHAININ have arrived here from New York.

Mr. and Mrs. BERNARD M. SHVIRIANSKY of Harbin arrived here last month to spend their honeymoon. They were married in Harbin on the 4th ultimo, Great Synagogue, Chief Rabbi A. M. KISELEF officiating. Mr. and Mrs. SHVIRIANASKY returned to Harbin last week.

Mr. R. M. NOBLESTON who left for London with his wife and daughter in March last, is spending his holiday in London and Bournemouth. In a letter under date May 26, he writes us regarding his interview with Mr. Israel Cohen, the Executive secretary of the World Zionist Organization, when he discussed with him Zionist problems. *Inter alia*, Mr. NOBLESTON writes:—

"We had a splendid voyage. The Prince of Wales joined us at Port Said. We saw quite a lot of H. R. H. Well may Great Britain be thankful for and proud of *her* Prince. He looked bronzed and healthy and full of life and activity, it was an absolute delight to look at him, and we are glad to have had this opportunity, and pleasure of watching him promemade the deck with the wind blowing his golden hair about. What a Prince! He simply radiates goodness and graciousness and in fulness of time when he becomes monarch of the greatest English in the world. The world and the nation he will rule will be the happiest for it. We have been in London two weeks. The city with its millions of inhabitants is simply wonderful. I am amazed at the efficient administration of a city of such magnitude. Everywhere you meet order, cleanliness, safety and protection, and everywhere in London and through the Country we meet with grand thrill, courtesy, politeness and most excellent service. What an atmosphere itself London has! I am sure, that no city has its equal, why, the very stones on the pavement speak to one, while the buildings even the bricks of them have a language of their own. What tradition, what history, what legend in each nook and corner, it is truly a marvellous city and well worth of the newest enlightened nation in the world. Now for Palestine and Jerusalem who had a hand in making England glorious, but this later on. At present we are in Bournemouth, England's lovely sea resort, it is truly a beauty spot in a land of beauty. I have heard sung of the glory and beauty of England's countryside but one has to pass through the country and visit in an even widening radius, to gain a full realization of its beauty, it is one vast glorious picture painted by a master artist, in living vales, hills, meadows, pastures, trees, flowers grass and contented cattle, and ships and horses and domestic and wild birds, what a glorious country! William of Germany and Napoleon had great taste in wanting it, and I can see that they were both good men for they aspired to the good and the beautiful and England is both,—good and beautiful."



Mr. L. S. LION, member of the French Municipal Council.

Mrs. R. R. IMMERMAN and her daughter IRENE sailed for Jerusalem last month, where they hope to stay for a short while and later visit Poland.

Mr. J. E. JOSEPH of Hongkong, was a passenger aboard the *Empress of Russia* on the 8th ultimo, en route to Europe. Owing to pressing business engagements, Mr. JOSEPH had to cancel his departure from the Colony in April last.

Mr. S. M. JOSEPH has cancelled his trip to Europe as was stated in our last issue, owing to some business matters which require his presence in Shanghai.

Mr. S. E. LEVY, the hon. Treasurer of the Shanghai Jewish Communal Association acknowledges with thanks the following contributions in memory of the late Miss REGINA SHAMMASH:—Mr. and Mrs. A. M. SOPHER $10.—Mr. R. JULIAN $5.—Mr. and Mrs. R. M. JOSEPH $10.—ELLIS JOSEPH $10.—S. J. LEVY $10.—J. A. SUDKA $5.—S. SUDKA $5.—E. A. HILLEL $5.—

Mr. SAMSON ISAACS, a director of *The China Press* left for Tsingtao this week to spend his summer vacation. Mr. ISAACS will be absent for about two months from Shanghai, although he proposes to take a longer vacation next year which will be spent in Europe and America.

Mrs. H. FINKELSTEIN has returned to Shanghai after spending a year's vacation in the United States and France.

Messrs LAWRENCE KADOORIE and HORACE KADOORIE left for London via the Siberian route on the 13th ultimo, where they hope to spend about four months before returning to Shanghai.

A marriage of unusual interest was solemnised on the 4th ultimo, at the Ohel Rachel Synagogue, the contracting parties being Miss Mozelle Toeg, daughter of the late Mr. Aboody I. Toeg and Mrs. Toeg and Mr.

Jason Joseph Isaac, formerly of Hongkong. The synagogue was banked with white flowers for the ceremony. Miss Toeg was attended by her niece, Miss Grace Toeg, while little Miss Kate Toeg, was her train-bearer. Mr. Ezekiel Toeg was best man and the ushers included Mr. E. Abraham, Mr. A. Shahmoon, Mr. S. Perry and Mr. C. Moses. The service was read by Mr. J. A. Sudka. The bride was given away by her brother, Mr. I. A. Toeg, and wore a smart frock of white tulle and French lace, cut along the popular long lines, with a train. Her silk tulle veil was held in pace by a head-dress of orange blossoms and she carried a shower bouquet of white roses. Her attendant chose a frock of blue tulle and satin, also long and full, with a matching crimoline hat. She carried a bouquet of pastel sweet peas. Her train-bearer wore a quaint frock of pale and gold tulle, made over satin, very long and very full. The bride's mother chose a frock of grey French silk lace, with a hat to match. All the gowns were made by Salon Bella. A large reception was held at the Majestic Hotel following the wedding service, where the ball room was effectively decorated with white blossoms and graceful bamboo. Music was provided by the Majestic Hotel orchestra.

On the occasion of the departure of Mr. ELI HIRSCH, hon. sec. of the local Zionist Association "Kadimah," a tea party was arranged at the Astor House, under the auspices of the latter on the 15th ultimo, Mr. HIRSCH being the guest of honour. Several speeches were made by those present who had eulogised the good work done by Mr. HIRSCH for the Zionist cause in Shanghai, to which the latter replied in his usual eloquent manner.

On the 14th ultimo, a *soiree* was given in honour of Mr. ELI HIRSCH by Mr. and Mrs. M. KTAZNELSON at their residence No. 3 Studley Avenue, where a number of guests were invited, who seized the opportunity in wishing Mr. HIRSCH a pleasant voyage on his return journey to San Francisco.

News has been received of the death of Mr. ALEXANDER MICHAEL PEISAHOFF which took place in Harbin. The deceased was 36 years of age and is survived by a brother Dr. A. M. PEISAHOFF to whom we tender our sympathy.

Mrs. S. SCHIFMAN and her two children left for Tsingtao last month to spend their vacation.

Mr. and Mrs. S. J. LEVY and their two sons are leaving for Peitaiho on the 7th instant, where they will spend their holiday during the summer. They expect to return to Shanghai in September next.

INDIAN MUSLIMS SUPPORT ARABS' DESIGN ON PALESTINE

[FROM OUR CORRESPONDENT.]

BOMBAY, 19th May, 1930.

Palestine Day was observed here in accordance with the resolution of the All India Muslim Conference on the 16th instant, when a huge procession of Muslims started from the Juma Mosque. It was representative of all sections of the Muslim community. The processionists all along their route were shouting 'Allah Akbar', 'Down with BALFOUR Declaration' and had banners with inscriptions like 'Down with Britain's Zionist policy.". A number of local Arabs especially youths had joined the procession. They were incessantly raising the following cries in Arabic "Withdraw BALFOUR Declaration' 'Independence for Palestine' 'Long live Indian Muslims' and other slogans. When the procession reached the last terminus, a meeting was held over which Sirdar SULEIMAN presided. MOULVI ABDUL KHAN proposed the following resolution:—

"Resolution that were passed by the All-Indian Muslim Conference.—for Palestine Affairs on the 20th April last the copies of which were despatched to the Government of India. etc., had given some hope to Muslims that the British Government would accede to the demands of the Muslims in Palestine, but from the cable received from the president of the Arab Delegation, it appears that the British Government have totally rejected their demands. The Palestine Muslims have now resolved to have recourse to the non-violent agitation in order to compel the British Government to accede to their demands. Therefore, this meeting of the Mussalmans of Bombay while confirming the resolutions passed in the All-India Muslim Conference warns the British Government that if they do not take steps to satisfy the Muslim claims in Palestine, Muslims will have to consider what steps and action they must take in order to bring pressure and compel the British Government to admit the just and rightful claims of Palestine Muslims."

JEWISH INERTIA

It is a lamentable fact that the leading Jews in India have not lifted their voices in the present agitation to misrepresent the Zionist ideal and to throw dust in the eyes of the native Indians. It is inconceivable that leading Jews like Mr. MEYER NISSIM of Bombay, or Sir DAVID EZRA, of Calcutta who have a large number of friends among the Indian Muslims should not have convened a conference with a view to enlighten the latter regarding the real aims of Zionism. The spirit of humility or timidity (no matter which) has worked against us and the chance of checking the mischief is not likely to be easily nullified. While the Arabs of Palestine have sent a delegation to Bombay, the Zionist Organization in London sat supinely watching the demonstrations from afar without lifting their finger to allay the excitement here. It is all in all an ugly affair and should not have been allowed to go too far. Many here have sighed for the presence of a few zealous militant spirits like the Editor of ISRAEL'S MESSENGER, who would have undoubtedly played a good role in trying to offset the foolish propaganda here to win the goodwill of the native Indians. The recent disclaimer of MAHATMA GANDHI to the Editor of ISRAEL'S MESSENGER (as published in your issue of April 4, 1930) that he did not, as was stated by the Arab Press, memorialize the Viceroy of India to send 20,000 Hindus to defend the Arabs in Palestine, has aroused deep interest and resentment anent the Muslim agitation to capture the Hindu public opinion against Zionism. It is felt that a proper organized movement here to offset the mischief done would be fruitful of good results and will help to disabuse the minds of the Muslims in regard to the Jewish national aspirations. It is unfortunate that a great hour found the Jews in India unprepared to defend themselves from the onslaughts of their Muslim neighbours. It may not yet be too late to re-consider the proposition, and let us hope that our leaders who are very influential here will do something to enlighten the Mussalmans regarding their misrepresentations of the Zionist movement and the unfair criticism passed by them.

TEACHERS AND PUPILS COMMEND "ISRAEL'S MESSENGER"

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—May we take this opportunity to express to you our best thanks for your kind attention towards our school and its library? We ourselves and the rest of our pupils read your journal and appreciate well the interesting articles appearing therein, whether dealing with general Jewish problems or concerning Jewish liffe in the Far East. ISRAEL'S MESSENGER finds an honourable place among many other publications in our reading room and is well read by our pupils, especially by those hailing from the English speaking countries, among them being the ARONOVSKY'S children from Shanghai. The latter are always eager to find in your journal the news from their home. The two young ARONOVSKY'S have left our school: we h... with us the elder son and hope that we may have more pupils from the Far East.

We have now under press our annual report which will contain description of our activities during the past year. We shall be glad to mail you a copy of same and hope you will kindly give it a review in your columns. With best greetings, Yours faithfully.

DR. ARTHUR BIRAM, *Principal.*
HAIFA (*Land of Israel*) 30th April, 1930.
P.O.B. 20 Hadar Hacarmel.

BALFOUR MEMORIAL GOLDEN BOOK

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We have pleasure in sending you herewith an article on Balfour The Zionist. We feel confident that this will interest your readers. To commemorate this great friend of the Jewish people, the Zionist General Council, as you know, has instituted an effort to raise 5,000 inscriptions for a special Balfour Volume of the Golden Book. With the means realised by these inscriptions (£100,000) it is proposed to place in hand a great land acquiring project which will be named after BALFOUR. We are sure you will realize the importance of the success of this effort. We should be grateful for all help you can give us to ensure he success of the effort which, by decision of the Zionist General Council, is to close by the end of July. With Zion's greetings, Yours faithfully,

H. LEVIN, *Secretary.*

JERUSALEM, (Land of Israel) 29 April, 1930.
JEWISH NATIONAL FUND.

THE KEREN HAYESOD

Jerusalem, May 22, (J.T.A.) The work of upbuilding in Palestine will not be suspended for one minute but will continue under all conditions despite all difficulties, declared an appeal sent out to-day by Dr. Arthur Hanike and Leib Yaffe, members of the board of directors of the Keren Hayesod, the financial instrument of the Jewish Agency, to all committees and workers of the Keren Hayesod throughout the world. The appeal said "a difficult hour is upon us. The Jewish people of Palestine and of the Galuth (outside of Palestine) are shaken to their very depths and indignant at the edict suspending immigration which threatens the vital nerve of the movement. The Jewish people the world over have voiced their protest and demands but this is not enough. "The whole world must know that not for a moment shall we suspend the work of upbuilding in Palestine but we will continue despite all conditions and all difficulties. Our strength lies in ourselves, in our work. It is more than ever incumbent upon ourselves to show the world what Palestine means to our people. Not for one moment will our work be interrupted but it will be carried on with greater devotion and redoubled energy. The increased activities of the Keren Hayesod will not merely widen its scope but convince the world and the Jewish people that it must not give way. No power on earth can destroy its hope and its aspirations. It is impossible to arrest the work of the restoration of the land to its destiny. Let everyone be at his post ready to do his work. Let our deeds lend strength to our protest. Our grief will pass but the Keren Hayesod which is financing immigration and settlement must be prepared for action."

"ONLOOKER'S" SHARP REPLY TO THE ALL-INDIA MUSLIM CONFERENCE

We have pleasure in reproducing below from THE TIMES OF INDIA, *an influential daily journal published in Bombay, the vigorous rejoinder by* ONLOOKER *to the series of misleading resolutions and speeches made by the speakers at a meeting held under the auspices of the All-India Muslim Conference on the Palestine question, on the 20th April last. Our readers will be in a good position to judge the whole merit of the controversy in which the Jewish People and the Muslim world are engaged to-day. The old adage that "Truth triumphs in the end" is strikingly illustrated by the marshalling of facts and figures, which* ONLOOKER *had been able to present to his readers through the columns of the leading British daily in Bombay. We are assured that his effective and philosophic reasoning has done much to disabuse the minds of the thinking elements in India and created a good impression for the Jewish national aspirations. In addition to* ONLOOKER *there were two more letters published in* THE TIMES OF INDIA, *one from Mr.* DAVID I. SARGON *and the other from Mr. B. J. H.* SOMAKE, *a noted poet, who is not unknown to the readers of* ISRAEL'S MESSENGER, *both defending vigorously the Jewish side of the case and demolishing the baseless arguments for which the speakers at the All-India Muslim Conference were responsible. We are pleased to observe that at the crucial moment there were not found wanting some spirited champions to uphold Zionist principles and refute certain unfounded claims and charges by our misguided India Muslim friends. These letters published as they are in a responsible journal must silence the note of discord which had been struck, and go a long way to establish confidence in the work which the Jewish nation is doing to-day in upbuilding their ancient country and saving it from the degradation into which it has sunk for many centuries.* ONLOOKER'S *letter follows:—*

TO THE EDITOR OF "THE TIMES OF INDIA."

Sir,—The proceedings of the All India Muslim Conference on Palestine Affairs held in Bombay on the 19th and 20th have already claimed so much of your journal's valuable space that one should hesitate to crave room for any comments were it not that in the interest alike of fairplay, truth, the British reputation and Jewish ideals, some at least of the speakers' statements ought not be allowed to stand unchallenged.

That the speeches—unless they were misquoted or mistranslated or garbled—were characterized by a reckless disregard of accuracy is shown by a reference to the remarks attributed to His Holiness the Mullaji Saheb, that "the importance of Palestine had been realized by all Mussalmans as the place contained all (sic) their holy places"....One does not have to be an Islands Scholar to know that the Mosque of Aksa at Jerusalem is one of three, and ranks third in the order of importance as a holy place in Islam (as indeed the Presiding Officer of the Conference pointed out).

Revered personages who speak so loosely of their own sacred sites cannot be reproached for carelessness in discussing the National Movement of another people. Thus the Chairman of the Reception Committee, the speaker to follow this Holiness, is reported to have said that the Jews of America started the Zionist Movement, and it was American Jews "who succeeded in getting the United States to throw in her whole might on the side of the Allies, on condition that Great Britain would do everything possible to promote the Zionist Movement." This unprecedented tribute to their influence the American Jews must whole-heartedly repudiate. As American Citizens they must resent this slur on the Government of their Country, which is made out to be a puppet that can be influenced into such action on such "conditions." But the utterer of this imbecility meant neither to flatter the Jews nor, one feels certain, to insult the American Nation. Like most remarks in his and the others' speeches it is founded on naivete which amounts to an ignorance of the forces which move the world. As a matter of fact the American Jews had little to do with the "founding" of the Zionist Movement, which had its origin in Eastern Europe.

Far from forgetting the deserts of the Indian Muslims and the Arabs in the Great War, as the Chairman alleged, Britain rewarded the Arab world on a generous and unparalleled scale. Territories that had been vassals of Turkey were made independent. An Arab Prince of the Sheriffian family reigns in Baghdad as King of the newly formed Iraq which, with Britain's help, is soon to enter the League of Nations His brother rules as Amir over Transjordan. The Wahabi leader rules as King and Sultan over Hedjaz and Nejd. A Zeidi Imam controls the destinies of the Yemen. Even in Syria, which is outside Britain's scope with the agreement of the British two self-contained Arab States have been called into being —one the Republic of the Lebanons, the other the Moslem State of Syria, both under French Mandate. Only Palestine, a littoral strip one tenth the size of Syria, and a fraction of the area of Syria, and a fraction of the area of Iraq, and much smaller even than Transjordan has been definitely excluded from Arab sovereignty; and it is in this territory that a Jewish National Home is being established.

But we must not anticipate the learned remarks on this historic effort by Moulvi Mohomed Yukub in his presidential address, for he is the greatest offender. His gloating over "riots and bloodshed among the Arab Muslims as well as Christians and Jews" (whatever this means) during the last decade in Palestine, one is inclined to forgive remembering the speaker belongs to a country where communal strife is the order of the day. His sarcasm over Great Britain's failure to maintain her international obligations is less easy to forgive. In dwelling, by implication, on the blessings of Turkish rule in the Arabian Province he has omitted to mention the massacre of Christians in the Lebanon about seventy years ago which impelled France to step in, and the blood libel against Jews of Damascus which necessitated British intervention. One is grateful for Moslem tolerance and these more or less isolated facts cited to refresh the memory of the President of the Conference are not meant to detract from the generous spirit Moslems in the past had shown towards minorities in their midst, but to show that even under the happiest conditions passion may get the best of reason, and prejudice can overcome tolerance.

In view of the facts with which the most casual student of post-war history is acquainted—the facts about Arab Sovereignty in the Arabian Peninsula—the President's statement that the victory for the Allies did not mean a victory for the Arabs" is incomprehensible. The assistance the Arabs gave the British Army was generously paid for during the War and amply rewarded since in the recognition of the rights of Iraq. Syria, Transjordan, Arabia, (not to mention Egypt) to self-determination through the gradual (and yet by far not too gradual) development of self-governing institutions.

Was it ignorance of the aims of Zionism that made the President refer to the desire of the "entire Jewish Nation to crowd into a small country like Palestine"? Any tyro in politics knows there is no such intention. At best the Jews hope by intensive development and rational but maximum use of the country's meagre resources, to make it fit to absorb, economically a certain number of Jews. Speculations as to the eventual number of Jews to be absorbed have long been given up as futile. Some there are who believe Palestine may be made to accommodate a million hardworking Jews, others believe more; some doubt whether the immigration of Jews will ever keep abreast of the natural increase of the Arabs, and some consider that the question of a Jewish majority is of less consequence than that what the Jews build, or rebuild, economically and culturally, should have the qualities of solidity and endurance —without injuring the civil and economic status of a single Arab inhabitant. No one in his senses has ever suggested anything so absurd and suicidal as that a nation of fifteen or sixteen millions should over-run the Holy Land. And, although Zionists never tire of deploring it, under the present constitution Jewish resettlement is not encouraged in the territory East of Jordan River. In fact the Mandate for Palestine and Transjjordan definitely distinguishes between the latter and former as far as the Jewish Natonal Home clauses in the Mandate are concerned. As to Syria and the danger of Jews pushing across the frontier or settle in French territory, this is the sort of possibility the Jews are not known seriously to contemplate or the Syrians to fear. Syrians of all creeds have been known to assert that they could visualize greater menaces to their prosperity than Jews overflowing into their territory, to pump energy and capital into its derelict and unoccupied regions.

It would be fruitless to enter into a debate with Moulvi Yakoub about the origin of the Jews. He asserts that the "native Jews" of Palestine, Yemen etc., are Arabs, and he must know whereof he speaks. But if this is so, he was unfortunate in the choice of Yemen for there the Jews though "Arabs" are treated as second or third class citizens, or as no citizens at all. There may be "peace, good-will and friendship" between the Moslem governors and the Jewish governed in the Yemen, but it is the "peace, good-will and friendship" which obtains in certain cases between the captor and the captive, the gaoler and the prisoner.

The Moulvi was utterly and astonishingly correct in one respect: "A Jewish National Home does not mean a Jewish National Government." Nor do Zionists, outside a group of extremists known as Revisionists, demand a Jewish National Government; and reasonable Zionists ask no more than facilities for Jews to immigrate as far as the country's actual or potential economic conditions will permit, and there to develop along autonomous lines—racial, religious, cultural—a corner of their own, to which every Jew might look with longing and pride as the attainment of a goal twenty centuries old, to which every Jew might look with longing and pride as the attainment of a goal twenty centuris old to which non-Jews might point with interest and perhaps affection as a corner where Jews, having been given their chance, took it and justified the confidence in them; a corner, moreover, which the Arabs of Palestine, far from being hoofed off the hand, but accommodated on it more comfortably (by taking to heart the Jewish

as indeed a great many now do.) Crudely put, this is what Zionists ask to be allowed to do. To help them in this essential task is to help humanity solve one of its knottiest problems; to retard them, as some Moslems would, is to deny on fictitious grounds the Jews their rights in the country towards which their historic title has been proved and recognized and to deprive them of the cherished opportunity which the Moslems of all nationalities ask for themselves.

The whole question of Palestine has been the subject of close and careful study by a Commission of Inquiry. No useful purpose is served by anticipating the British Government's action on the Commission's findings and recommendations. What should be noted is that whereas Moslems meeting in Bombay resolved that "the Balfour Declaration and Mandate must go," the Commission after painstaking study definitely recommended both must stand. And whereas the Commission firmly voiced its opinion in favour of a special commission to settle the Wailing Wall dispute, (an unreal and unworthy dispute, it should be parenthetically observed) Moslem spokesmen meeting in Bombay, without knowledge of the facts, desire no such commission should be appointed. Little do they realise that the proposed commission is not intended to infringe on the "status quo" at the Wall of Tears, but once and for all to define it and make impossible a recurrence of such a tragedy as defaced the Holy Land in August last year. Several of the other resolutions—democratic form of Government, control of immigration, the regulation of economic concessions, partake of the unnecessary effort to push one's way through an open door. To din those things in the ears of the British Government, which is for ever busy with these onerous questions is to preach to the converted.

More care in the use of figures would have been appropriate to so exhaustive a discourse as the Moulvi's. In one place he cites the correct figure of Jewish population at the end of 1918 as 154,000. This in attempting to prove the chimerical danger of "dumping" Jews in Palestine. In the resolution, when it is important to minimize the Jews as a numerical factor, their number is given as 120,000. To readers in India, where population statistics run into hundreds of millions, it is a small point, but not insignificant as showing which way statistics are made to blow.

The Moulvi has kindly provided this writer with a text for a concluding paragraph to a letter which is already too long. The Independence Movement of Mr. Gandhi, said the Moulvi, "is in reality a movement to establish the domination of the majority over the minorities in India ...., The Muslims in India numerically are no doubt in a minority in comparison with the Hindus, but from the point of view of their political and historical importance, the Moslem population in India and in other parts of the World cannot with any stretch of the imagination, be put in the category of minorities.....In considering the vital question of political rights and share in the administration of the country, mere heads cannot be counted, and no adjustment can be made merely on the basis of population."

If you agree that what is right for India is right for Palestine and substitute in the case of Palestine the word "Jew" where in the case of India "Muslim" is used, and change Muslim majority in Palestine for Hindu in India, you have from the mouth of the Moulvi the answer to the Moulvi's tirade against the present policy in Palestine.

ONLOOKER.

Bombay, April 22.

GENERAL STRIKE OF JEWS IN ERES YISRAEL CALLED TO PROTEST IMMIGRATION BAN

Tel. Abib, May 20 (J. T. A.)—A general strike of the entire Jewish population of Palestine has been proclaimed for 15th may, starting at noon and to continue until nightfall by the Vaad Leumi, the Jewish National Council, at a meeting here to-day. The strike is a protest against the government's order suspending the immigration schedule pending the inquiry into land and immigration problems by Sir John Simpson. The strike plans include the closing of all places of amusement, a complete stoppage of all work in shops, stores, factories while the offices of the Zionist Executive, the Jewish National Fund, the Hadassah and other Jewish organizations will be closed. The decision of the Waad Leumi to call the entire Jewish population out on a general strike of protest is the first time that this weapon has been utilized by the Jewish leaders in Palestine. The Waad Leumi's decision to call a general strike was taken after a long and heated debate in an atmosphere of great tension in which the speakers pointed to the grave consequences that would result of the suspension of the immigration schedule.

Jerusalem.—The Chief Rabbinate of the Jewish community of Palestine has joined in the call for a general strike of protest against the suspension of the immigration schedule. This is the first time that the spiritual leaders of the Jewish community here have called a political strike of the Jewish population. The meeting of the Jewish National Council which issued the call for the strike was attended by all members of the Palestine Zionist Executive and by the world famous Hebrew poet, Chaim Bialik. A meeting of the political committee of the Jewish Agency has been called for June 1 by Col. Frederick Kisch, president of the Palestine executive of the Agency. The meeting is expected to decide on what political measures will be taken to counteract the decision for the suspension of immigration. A spirit of determination and intense excitement manifests itself among all parts of the Jewish population. The storm of indignation is sweeping over the country and reaching out into the most isolated Jewish settlement.

"Close ranks and break through the Galilean wilderness. We are crying out to you to come despite the ban." This is the text of a cablegram sent to-day by the Jewish pioneer settlement Yavneli to the halutzim (pioneer Zionist group) in Warsaw and which is indicative of the spirit prevailing among the Zionist colonists.

The Hebrew daily "Ha'Aretz" reveals to-day that the Palestine immigration department while suspending Jewish immigration is permitting Egyptian labour to enter Palestine freely. Bitterly criticising the government the "Ha'Aretz" declares that it is now no longer inconceivable that the constitutional reforms contemplated by the government will be adverse to Jewish interests. "Don't let the Colonial Office speculate," the paper says, "on the moderates among the Zionists. Constitutional changes will be possible only if Zionism is liquidated."

London.—Zionist headquarters here have been inundated with cablegrams of protest received from all parts of the world expressing indignation against the suspension of the Jewish immigration schedule to Palestine pending the inquiry to be made by Sir John Simpson. From Vienna, Warsaw, Berlin, Kovno, Paris, Antwerp, Buenos Aires, and a large number of other centers of Jewish population protests are pouring in. The messages characterize the suspension order as a severe blow to the Jewish National Home movement and urge the Zionist Executive to take immediate measures to obtain the abolition of the order.

Jewish National Agency Protests

Jerusalem, May 19.—The Executive of the Jewish national Agency has lodged a protest against the suspension of the immigration schedule with the High Commissioner of Palestine. The protest is based on the grounds that the suspension is political in its origin, the schedule having been approved by the Palestine government as economically justified. The announcement of the protest was made known after a meeting of the Executive had been held following the announcement of High Commissioner Chancellor that he had received instructions from the Colonial Office to suspend all immigration pending the inquiry by Sir John Simpson, who has been appointed to investigate land and immigration problems, in Palestine. At the close of its meeting the Executive of the Jewish National Agency issued the following statement:

"The Executive of the Jewish Agency desires to acquaint the public with the facts regarding the current immigration schedule. On February 17th after representations had been made by this Executive, the Palestine government authorized the issuance of 950 immigration certificates as an advance on the schedule for the six months from April to September. On March 17th the Executive submitted in regular form its application for certificates for the half year schedule amounting to 3,143. On April 5th the chief immigration officer officially informed the Executive that following consideration of their schedule by the High Commissioner and Executive Council, he had authorized the issuance of 3,300 certificates, including the 950 already referred to. On May 14 Col. Frederick Kisch, a member of our Executive, was invited to call on the chief secretary of the Palestine government and at that time was informed the High Commissioner had directed that the certificates of immigration which he had approved on May 12th, be suspended pending the results of Sir John Simpson's inquiry. Col. Kisch thereupon requested an interview with High Commissioner Chancellor and in the name of the Jewish Agency lodged an emphatic protest against the suspension on political grounds of an immigration schedule approved by the Palestine government as economically justified. Notice of the suspension of the immigratoon schedule has since been formally communicated to the Jewish Agency Executive by a letter which also confirmed the issuance of the 950 certificates previously authorized and transmitted 485 certificates of that group the same day. The immigration of categories other than labour is unaffected."

Considerable indignation is voiced in all responsible Jewish quarters here for what is considered the most unjust blow ever struck at the movement for a Jewish national home by the British government since the stoppage if immigration in 1921 following the Jaffa riots, and the subsequent White paper. This latest blow from London is also considered to be a responsible for the Palestine administration, who have previously considered the schedule economically justified.

A prominent Jewish leader here today pointed out that however mildly the London order is and not as a stoppage, and fully allowing for the continued immigration during the next few months on account of the previous quota, the embargo points to the "dangerous policy that the government is likely to pursue in the future in making political gestures to the Jews regarding the maintenance of the Mandate while granting substantial economic concessions to the Arabs at the expense of the Jews in deference to fanciful Arab disabilities." Jewish circles here see an additional indignity in that the suspension order was communicated by High Commissioner Chanceller to the arabs before the Zionist Executive was officially notified. It is believed that the Palestine Administration, and perhaps London as well, is anxious that the Zionist should not regard the order as an active stoppage of immigration but a mere acknowledgement of the fact that the question of the country's economic capacity is subjudice pending Sir John Simpson's inquiry, a course which the previous quota held in abeyance. As another well-known Jewish leader here pointed out the order is "doubtless a concession to the Arabs for whatever Sir John's findings may be there is no question of the country's ability to absorb 3,300 Jewish immigrations within the next six months when there is an actual shortage of hands."

The government also appears to be anxious that it be understood that there is to be no suspension of immigrants of independent means but only of laborers coming under Zionist auspices on certificates distributed through the Zionist offices. Despite this, and the continued immigration under the quota previously approved, political considerations are seen as clearly dominating the British Government's action. Against this policy it is understood that Zionist leadership will struggle with every resource at its command.

Calls on Christians to Aid Moslems Again Jews

Jerusalem, May 16.—Calling on the Moslems and Christians to prevent the land sacred to both from falling into the hands of the Jews the Arab paper "Al Hayat" declared, "Attention Arabs! Your case can be solved only in Palestine. Attention Moslems! The Holy Land is in danger. Attention Christians! Great Britain wishes to donate the Holy Land, where Christ was crucified, to the Jews. We Moslems have done all we can, now you Christians must join our efforts." The paper concludes by saying "until now we fought only the Zionists. Now it is the time to consider Great Britain our enemy."

EDITORIAL NOTES & COMMENTS

"HE LIVES LONG THAT LIVES WELL."

"For a long time the Schools of HILLEL and SHAMMAI," says the Talmud, "disputed about the value of life. One asserted: 'Existence is better than non-existence.' The other: 'Non-existence would be better than existence.' Finally, they both agreed: 'Non-existence is better than existence. But since man has been created, let him apply himself to good works." Here we have a brief summary of the philosophy of life, the ethical value of which cannot be over-estimated. There are many who travel along the wrong road and miss the journey in life. They find life a burden, useless and void of any interest. They consign themselves to gloom, brooding over the failures encountered by them and planning to bring their existence to an end. Our Sages of old were able to foresee the drift of such unpleasant thinking, and therefore sought to cure the malady by enjoining upon all beings to cultivate a taste for "good work," *ma'assim tobim*, as a real balm in life. To cling to ideals in order to perpetuate "good works" is the best means of serving oneself and humanity. Not idols but ideals should serve to beautify and ennoble life and help man to soar high in his efforts to secure for himself real joy and eternal bliss. The sage advice of the Schools of HILLEL and SHAMMAI stands to this day as the right road to earn salvation, the road that will make life worth living and lead man to realise the truth of the saying that "he lives long that lives well."

4th VOLUME OF J. N. F. GOLDEN BOOK COMPLETED

Our readers will be interested to learn of the completion of the Fourth Volume of the Golden Book. This beautiful Book made entirely in Eres Yisrael and containing two thousand inscriptions, is devoted specially to the Twenty-Fifth Anniversary of the Jewish National Fund. The Fifth Golden Book is the Earl of BALFOUR Memorial Volume, the decision in connexion with which was taken by the General Council, at its recent meeting in London. This Volume, which is to contain 5,000 inscriptions, must be complete this month, to enable the Jewish National Fund Directorate to submit to the Zionist Council, in August, its plans for the establishment in Palestine of a great work bearing the name of LORD BALFOUR. We renew our appeal to our readers, in connexion with this Memorial Volume plan, the success of which is a matter closely concerning the prestige of the entire Jewish People. We again stress, however, the urgency for immediate work on behalf of this special Golden Book, the great historical value of which can be readily grasped. We have just learnt that to commemorate this great Memorial, those inscribing will receive a miniature copy of the original, which is indeed to be a Memorial Art Volume, a replica of which is to be placed in the British Museum.

GLIMPSES INTO THE PROBLEMS OF CHINA

The above is an attractive brochure by our friend "F.D.Z." a patriotic Chinese gentleman, containing a series of letters to the foreign press of Shanghai from 1924 to 1929, and published by Messrs. KELLY and WALSH, Ltd. "F. D. Z." is a prolific writer and a gallant defender of the cause espoused by him. We have always admired his critical tone, his fearless and aggressive style and vigorous denunciation of the wrongs from which the world suffers. Modern China has in "F.D.Z." a great champion of her rights, although in some instances he does not hesitate to criticize his own people and government where criticism is necessary. One may not see eye to eye with "F.D.Z." in all his pleadings, but none can question his sincerity in defending his case before the bar of public opinion. "F.D.Z." would have done well in placing side by side the replies of his opponents which appeared in the same press from which he had lifted his own. The first part of the booklet is devoted to "Sino-Foreign Relations" and the second to "Christianity in China." "F.D.Z." is outspoken in presenting the latter part and does not hesitate to call a spade a spade. That it will not be pleasant reading to Christians who are supporting Missionaries in China, goes without saying. "F.D.Z." has given his readers abundant food for thought which will not fail to enlighten the latter on matters of grave importance to them. CARLYLE said, "Authors are martyrs, witnesses to the truth, else nothing." One cannot help being reminded of this forceful utterance after reading the brochure by "F.D.Z." who, we hope will continue his good work for the weal of his country and the glory of China.

ARAB JOURNALS SCORE ARAB LEADERSHIP

Arab leadership in Palestine is vigorously attacked in recent issues of two Arabic papers, *Al Iqdam* and *Al Salam*, and the hope is expressed that peace may soon be established between Arab and Jew. Says *Al Iqdam:*



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"While some Arabs would be greatly pleased if, as a result of the Inquiry Commission's findings, immigration to Palestine were restricted and land purchase prohibited, their apparent pleasure would only be on the surface. In truth, their deepest wish is: 'Would that ships might bring immigrants to our shores every day, so that we could sell our lands to them at high prices.' And the proof of this is that the city dwellers—even the rich ones—hover about the doors of Jews seeking prospective purchasers for their lands. . . . The welfare of Palestine can be brought about only if there is peace among the different parts of the Palestine population."

The political situation, says *Al Salam*, is being painted in false colors by the present leaders and by the Arab press.

KARNENU"—OUR NATIONAL FUND

The May issue of *Karnenu*, the official organ of the Jewish National Fund, published in Jerusallem, is replete with interesting contributions on the present nation-wide drive to raise 5,000 inscriptions in the Golden Book in memory of the late EARL BALFOUR. The cover design gives expression to the link between HERZL and BALFOUR, which is the Land of Israel. A vigorous contribution entitled "Our reply to the Enquiry Commission's Report" is well worth reading. Therein the hollow pretensions of the SHAW Commission are ruthlessly exposed and the verdict subjected to riddling criticism. "Men of the Soil" is an article bearing eloquent testimony to the creative work of the late RABBI SAMUEL MOHILIVER for the development of the land purchase in Eres Yisrael. In the list of receipts for the first six months of 5690 of the Jewish National Fund, Asiatic countries in Mesopotamia, Turkey and Persia are still not able to show any results of their activities for the Fund. We wonder if the Government of those countries had actually forbidden the Jews from making any collections for the cause. An enquiry should be instituted and protests should be made for the heavy penalty exacted for the "protection" given to the Jewish communities in Moslem countries. Be that as it may, we consider it our incumbent duty to appeal to our readers to increase their contributions tenfold this year and thus make up that which the Fund loses by the unfair legislation referred to above. *Karnenu* helps to remind all the ten thousand Jewish workers throughout the world to increase their efforts in order to swell the collection of the Keren Kayemeth l'Yisrael. The redemption of our ancient soil is a great *miswah*. To quote the late RABBI SAMUEL MOHILIVER, of revered memory, "Firstly, the *miswah* of inheriting the land. Our forefathers used to perform this *miswah* by war and conquest. But to-day we must try to buy the land from its owners, and by every parcel that we buy we are performing the *miswah* of inheriting the land. . . ." This puts the case of our *Karnenu* in a nutshell, and we call upon all loyal sons of Judea to work unceasingly for the *Geulath Ha'ares* and *Geulath Yisrael*

THE JEWS AND THE QURAN

The Light of Lahore, a Muslim weekly, devotes a page in its each issue under the caption "Questions and Answers," which are enlightening to its readers. Our attention has been drawn to the following query from Bagdad and the answer given:—

Q. Has the return of the lost ten tribes of Israel to the promised Holy Land been prophesied in the Holy Quran? If not, what do you think whether or not they will return? If they will return as they are doing to-day how will the Holy Quran account for it?

A. No, the Quran does not speak of the return of the lost ten tribes of Israel. From the Quran it appears that the Jews are not destined to establish a rule of their own again.

Perhaps our good friend Mr. MOHAMAD YAKUB KHAN who ably edits his fine weekly, will oblige by citing the passage from the Quran which states "that the Jews are not destined to establish a rule of their own again." Happily, the Quran is not a sealed book to us. But there is no harm in comparing notes and trying to reach an understanding. Both Jews and Moslems will ultimately solve their own problems together in a spirit of loyalty which animates the two Semitic races. Our aloofness in the past may be responsible for to-day's excitement and misunderstandings which must necessarily retard the spirit of brotherhood under the Fatherhood of God. Be that as it may, we hope our friend Mr. YAKUB KHAN will not remain silent but reply to our query referred to above.

MR. LUKE PROMOTED AFTER ARAB ATROCITIES!

According to a Reuter's cable from London dated June 12, Mr. HARRY CHARLES LUKE, Chief Secretary to the Government of Palestine, has been appointed Lt.-Governor of Malta in succession to SIR THOMAS BEST. No doubt this is a promotion seeing that he succeeded *best* and specially after the Arab atrocities in New Judea in August last year. Mr. LUKE, as was to be expected, was acquitted by the SHAW Commission of any blame for the outbreaks (because the defence force was inadequate), but the general verdict of those who are best able to judge will cry out one day for a revision and the re-trial of the man who was wholly responsible for the massacre. During his tenure of office, there were three pogroms of the Jews by the Arabs, and it is strange that both he and Gen. STORRS (who was also responsible for one pogrom), had been promoted by the Colonial Office and given due recognition for meritorious services rendered! On the other hand, the late Sir GILBERT CLAYTON and Sir WM. DEEDS, both having held the office of Chief Secretary of the Government of Palestine, and who were known to be sympathetic towards the BALFOUR Declaration and the upbuilding of the Jewish National Homeland, were given no promotions by the Colonial Office on their retirement from the service! This may be an accident—but the future historian may well be able to dilate upon the theme and draw some conclusions! Meanwhile, exit Mr. LUKE! In Rabbinic phrase, "we want neither thy honey nor thy sting."

A CHALLENGE TO THE REV. DR. ISAAC LANDMAN

Commenting upon the rumblings of those who are seeking excuses for not giving to the Allied Jewish campaign, the Rev. Dr. ISAAC LANDMAN, Editor of *The American Hebrew* vigorously censures the latter for the attempt to escape from the backdoor under the flimsiest pretexts. "The objections to contributing towards the rehabilitation of Palestine," says the oracle of the withered branch of Judaism, "have been removed by time and history. The old fear (sic) of a Jewish State and a political Jewish Nationalism in the Holy Land is now an absolutely groundless bugaboo." We have no hesitation in characterizing this statement as a farrago of nonsense and a deliberate falsehood on the part of the REVEREND DOCTOR LANDMAN. We challenge the veracity of his statement and resent strongly his effort to misrepresent the Zionist movement. It is such deliberate attempts to confuse the ideology of Zionism that have given rise to agitations against Jewish Nationalism by the Arab propagandists. Zionism is Jewish Nationalism, pure and simple. It stands by the Basle programme to "establish a publicly-assured, legally-secured Home for the Jewish people in Eres Yisrael." The attempt to befog the clear policy of the Jewish National movement is most reprehensible. We have no hesitation in saying that the REV. DR. LANDMAN had lied to his readers when he stated that "political Jewish Nationalism is now an absolutely groundless bugaboo." There is no warrant for this ridiculous assertion. As a reformed "Rabbi" he ought to know the Jewish ethical concept, "Thou shalt not utter a falsehood," *M'dabar sheker tirhak*.

A JESUIT PRIEST TRACES THE LOST TEN TRIBES!

Our Gentile friends are rather busy to-day in trying to descover the Lost Tribes of Israel. The latest in the field is a Jesuit priest of Boston, who has published a treatise in which he endeavours to prove that certain tribes of West Africa are descendants of the Ten Tribes of Israel. He bases his claims upon many peculiarities which are to be found among these tribes as regards their language and

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to

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their religious customs. We take off our hat to the Jesuit priest of Boston. We must, however, ask him to think less of the lost tribes and think more of the starving tribes in Poland, Ukraine and Soviet Russia. This solicitude on the part of our Gentile friends reminds us of what Heine said, "I believe that if the Jewish race were extinct, but if it were known that a single survivor of that people still existed somewhere, men would journey a hundred leagues to grasp his hand." How true! And yet it must be conceded that were a son of the Lost Ten Tribes to be traced to-day either among the Hottentots or among the black Andamanese, our friend the Jesuit priest of Boston would be the first to march with an army of disciples in order to see that "survivor" and bestow upon him the best gifts that could be given him! And yet how sadly they miss the opportunity of showing real sympathy with less trouble and less energy and less expenditure to the Tribes of Israel that never were lost!

JUDAISM, CHRISTIANITY AND ISLAM

The Jewish Telegraphic Agency sends us an item of news from Jerusalem which is quite amusing, if not astonishing. It is an attempt on the part of the Palestine Government to belittle Judaism in New Judea by giving precedence to the representatives of Islam in the order of proceedings in public ceremonies. That Judaism is the one ancient religion in the world and should claim priority over others is rather ignored in this instance. "A symbolic slap in the face," is how the Hebrew daily, *Davar*, of Tel-Abib (Land of Israel) describes the ordinance made public that regulates the order of precedence in public ceremenies. The ordinance was published in the Official Gazette and places the Chief Rabbis third on the list, the first being the Grand Mufti. Well, we are not inclined to agree with our Hebrew contemporary that the incident referred to is "a slap in the face." *Davar* should know that at one time Judaism, the Mother of Christianity and Islam, was looked upon as a "dead" religion whose mission had ended, whose influence no more a moral factor in the world, whose burial was silently witnessed by the Romans of old and was succeeded or rather superseded (sic) by her "two daughters." The fact that Judaism is placed to-day third on the list, is *per se* a confession on the part of the latter that their Mother is still alive and was not buried two millenium ago. Truth is God's daughter, says an ancient proverb, and we must not despair if the "two daughters" referred to above, had snatched an ungallant victory and behaved treacherously towards their Mother. Judaism stands for the ideals which it has propagated from hoary antiquity. The mother of an ungrateful Roman Emperor, who was to have threatened her life, remarked, "Let him kill me so long as he becomes ruler." And in the same spirit Judaism may well say, "Let whoso will, deny me the life on this earth, if they only permit my ideals to rule and sway the whole of mankind." That is, alas, not yet! Judaism has still to battle for the rule of right against might, for the rule of righteousness against unrighteousness, and until those ideals become the happy possession of mankind, the "two daughters" must acknowledge their debts to their Mother and respect the world-conquering ideals for which it stands. "Third" on the list! (Well, what of it?

ISRAEL'S TRIBUTE TO LORD BALFOUR

The fine tributes paid to the late LORD BALFOUR, the Second CYRUS as he is aptly called, by the Jews in all parts of the world are an abundant testimony of the deep affection in which the author of the immortal Declaration was held in Jewish esteem and affection. The verses indited by Mr. B. J. H. SOMAKE, a poet of no mean ability, and published in our last issue were well received by our readers and a local American daily. All this goes to show that Jews are ever grateful to their benefactors and seldom fail to acknowledge their debt to them. Our attention has been drawn to an article in the *Nineteeth Century* on 'Some Personal Reminiscences of the late LORD BALFOUR' by the Hon. Mrs. ALFRED LYTTELTON, C.B.E., in the course of which she says, "I was witness of the extraordinary outburst of gratitude and appreciation evoked by his death among Jews from every quarter of the world, and if I had not already been a believer in the possibility of a national home for that race, the perusal of these glowing messages would have made me one." It is good some times to see ourselves as others see us, and in this case, it is gratifying to know that the spontaneous outburst of gratitude on Israel's part to honour and remember his benefactor is appreciated by our neighbours. Add to this, the Jewish nation-wide campaign to raise 5,000 inscriptions in the Golden Book of the Jewish National Fund, which means not a tiny but a tidy sum of £100,000|- (Shanghai is rushing to the front, happily) will not fail to redound to the credit of the departed statesman and the Jewish nation at large.

Arab "Penitents" Everywhere; Arab "Penitence" Nowhere

According to a Reuter's cable from Jerusalem on May 31, the High Commissioner has commuted the death sentences passed on 22 Arabs in connection with the atrocities perpetrated by them on Jews in August last year. Whether this was a wise thing to do or not, we are not going to pass any judgment, although in principle we are opposed to capital punishment. At the same time, we are not convinced that the leniency shown will act as a deterrent for the future. On the contrary, it will embolden the lawless elements and impel them to resort to further drastic steps to carry out their murderous schemes. It is, however, an open secret that the Arab leaders have moved heaven and earth to get the British Government and their Jewish neighbours to repeal the death sentences. So much so, that a day of general mourning for the Arabs in Palestine has been proclaimed by the Palestine Arab Executive, to be observed throughout the country on the festival of Id al-Adha, which fell on the 9th May. It is a good thing to mourn over the work of destruction and start with sincere intention to undo the wrong done and ask for forgiveness. But judging from the way in the which the RIHANIS, the MUFTIS and the HUSSENIS continue their threats to organize another massacres of Jews in New Judea, unless they abandon their national aspirations, we are not convinced that the action of the High Commissioner will go a long way to curb the fanaticism of the Arabs. Their mourning on the 9th May last, reminds us of a great French preacher who addressed his congregants during the Lent and stated to them, "I see *penitents* everywhere; I see *penitence* nowhere."

JEWS, ARABS AND THE VATICAN

According to a despatch from the Jewish Telegraphic Agency, which we publish elsewhere in this issue, the British Colonial Office has made a formal request to the Cardinal for Foreign Affairs of the Vatican, asking that M. Louis Parlassina, papal legate in Jerusalem, should be recalled owing his activities in instigating the Arabs to stand firm in their impossible demands to abrogate the Balfour Declaration and the Mandate, and thereby delaying a rapprochment between the Jews and the Arabs. We now see the evil influences that are lurking behind the present Arab agitation. For many centuries, the Church of Rome stood as the avowed and implacable enemy of Jews and Judaism, the annals of the Church are as dark in its diabolical persecutions of the Jews as it could be. The Church of Rome has seldom been able to fully recover from her traditional hatred of Jewry: her persistent activities to thwart and undermine the Jewish National aspirations are not unknown to all who understand the A.B.C. of the Roman Catholic religion. We have seldom ventured to criticize the Church for her cruel persecutions of the Jews in the Dark Ages, because we have never been in a mood to perpetuate ill-feeling and hatred of others, and would fain let bygones be bygones. But we cannot, in view of the unwise activities of the Vatican, dare overlook the grave possibilities of danger being worked

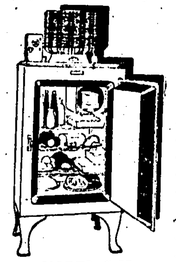
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up against us by instigating the Arabs against the Jewish people in their peaceful efforts to upbuild their national homeland, and save the country from being entirely ruined and lost to civilization. The Catholic Church sees no reason to repent her past foul misdeeds against the Mother religion from whose bosom she has sprung, and even dare to strike a fatal blow upon the Jewish people in the hope of crushing their movement to restore their third Commonwealth. The dislike of the unlike is nothing new in the history of the Catholic Church. And the Muslim world is chuckling with joy for having found a new ally to support them in their haste to strike a fatal blow on their cousin—Israel. *The New Palestine* commenting on this queer friendship of the two new partners aptly remarks, "It is not because the Vatican's representative has more love for the Arabs but because he is less well-disposed toward the Jews that he has been giving encouragement to the Arabs in their demands for restriction of Jewish rights in Palestine. No impartial observer can understand how the Vatican expects to improve its interests in Palestine should the Arabs be given control. Always a missionary and aggressive faith, Mohammedanism constitutes a real stumbling block in the path of Christian progress in Palestine." Judging from the present mood of the Muslim world, we do not expect any return to sanity for the moment to ignore the Vatican's move to sow the seeds of discord and strife in the City of Peace. For a while the agitation will progress, but the end will be disillusionment to those who fail to see the writing on the Wall. Justice, though tardy, will triumph again and we of the House of Ancient Israel will not have to wait long for the salvation of the Lord.

PALESTINIAN ARABS UNDER THE MANDATE

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The Sedra for to-morrow week consists of Balak which draws our attention to the unenviable role which BALAK and BALAAM had played in our history. BALAK, king of Moab, was anxious to get rid of Israel and destroy him root and branch. He conceived the idea of hiring BALAAM for the purpose. He staged a plot and had it unfurled before the heathen prophet. Here BALAK thought he would attain his objective, but Balaam wavered and yet was ever ready to surrender to the lure offered him by the king of Moab. The sinister foe of Israel was restless, he was prepared to offer all his worldly possessions in order to crush and defeat his mortal enemy—Israel. He had great hopes in BALAAM to help him accomplish his aim. But God's way was not his way. God had enjoined Balaam not to go further with his plot, "thou shalt not curse the people (Israel), for they are blessed." Israel's history is a real tragedy. From the very outset of his career he had to wrestle against innumerable foes, foes who were stronger than him numerically and stronger nationalistically. Israel has passed through many vicissitudes. He passed through sword and fire, rack and pyre, he saw the fall of Shahs and Tsars, the overthrow of Empires and dyanasties, and yet he refuses to surrender and declare himself beaten. The Holy Writ stands as testimony to the fact that Israel is deathless, Israel is indestructible and unconquerable. And yet what a tragedy is Israel's career! Surrounded by enemies he has defied all of them and still resists the invasion of the latter into his sacred sanctuary. As a modern poet put it:—

"Great in his history,
Grim in his tragedy,
Through the long years
He has patiently trod.

Hoping and sighing,
Aspiring and dying—
Though bloody the path,
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[*In the matter of the settlement of the differences between the Arabs and the Jews*]

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The abode where God's hallowed light shone divine;
The hearth, the home, where our forefathers had dwelt,
The kingdom where the sway of Judah was felt.
There have the Jews returned to build their domain,
And there, by the Mandate, they mean to remain.

'Twas here that our arrows were shot from the bow,
Here, in battles, blood of our forefathers did flow.
What do we now ask in the land of our birth?
To plough, to till, to make for ourselves a hearth.

Then why should the Moslems protest and declare
That Zionists have no right this land to share?
We have not come to usurp the Arab's right,
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Bombay, 11th May, 1930.

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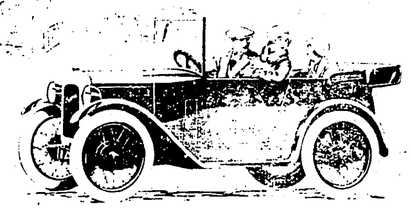
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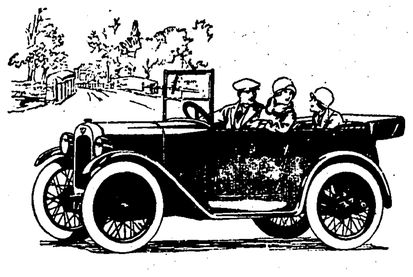
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DEATH OF SIR MANASSEH MEYER, A GREAT LOSS TO JEWRY - -
PARTING MESSAGE TO INDIAN JEWRY, By G. AGRONSKY - - -
AMERICAN JEWRY'S PROTEST AGAINST IMMIGRATION TO NEW JUDEA
ORANGE PLANTATION IN ERES ISRAEL, Address By DR. RUPPIN
THE NEED FOR UNITY AND UNDERSTANDING, By I. SUNLIGHT

JEWISH CALENDAR 5690

Fast of Ab ..... Sunday Aug. 3
Rosh Hodesh Ellul Mon., Aug. 25
Rosh Hashanah Tues., Sept. 23
Yom Kippur ... Thurs., Oct. 2
1st day Succoth ... Tues., Oct. 7
Shemini Atzereth Tues. Oct. 14
Simhath Torah Wed. Oct. 15
Rosh Hodesh Heshvan ..... Thurs. Oct. 23
Rosh Hodesh Kislew ..... Fri. Nov. 21
1st day Hanukah Mon. Dec. 15

*Also observed the day previous as Rosh Hodesh.

מבשר ישראל

Israel's Messenger

The International Jewish Monthly

SHANGHAI'S ONLY JEWISH PAPER 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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Shanghai, China, 1st August, 1930. 7th Ab, 5690

A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

MRS. BENSION ON ENGLAND AND NEW JUDEA

The world-wide protests by the Jews against the ban placed on Jewish labour immigration to New Judea by the British Mandate Authorities, indicate the feelings of the former against the latter. For the first time in Jewish history since the emancipation in 1850, the Jews felt impelled to dissent from the British policy and resent her unfriendly attitude. As Dr. HAIM WEIZMANN said at a meeting of the Political Committee of the Jewish National Agency held on June 23rd, "while these protests were fully justified, they were certainly not anti-British." As *The New Judea* for June remarks, "The Under-Secretary of State for the Colonies, we note, complains that the attitude of the Jews is not helpful, meaning we presume, helpful to the Government. The Colonial Office, it would appear, had expected the Jews all the world over to show deep gratitude for the numerous nasty blows they have received from the Government since last August. The Jews have a strong power of endurance. But the Government have succeeded in straining that power of endurance." It is well that we should bear this in mind, but we shall not be a party to wholesale denunciation and should know on whom to fix the blame. The British nation is certainly not against us; it is the Labour Government which had turned its back and adopted a hostile policy to suit their present political move. Jews everywhere must remember that our grievance is not against, to quote a statement of the Executive of the Jewish National Agency on the political situation, "the spirit of those by whom the BALFOUR Declaration was conceived." Jews must always be jealous of Great Britain's honour. Paraphrasing the EARL OF BEACONSFIELD, we would say, "The Jews will not suffer England to be scoffed at and sneered at by the world." Our quarrel, albeit temporary, is with the Labour Government whom we must convince of their failure to carry out their obligations to us. We are in receipt of a brief message from a Canadian Jewess whose name is a household word in Zionist Jewry and whose services to Zionism are undeniable. Mrs. ARIEL BENSION writes to us from Jerusalem a moving epistle, expressing her sorrow over the unjust attitude adopted by the British Labour Government against our people. She writes more in sorrow than in anger. She feels strongly the loss of prestige which is bound to follow the British Empire if the great wrong done to us is not immediately corrected and atoned for. "Can this be England—the England whose name has become a legend for fairplay, for the support of the weak against the strong? Certainly it is not the England I knew in Canada, and it is very difficult to understand why it should be so." There are many who stand disillusioned to-day owing to the betrayal of the Labour Government. But we shall not sit with sackcloth and ashes and bemoan over anything. There is a great deal of work to do and every ounce of our energy must be used to initiate constructive work in our homeland. Now is the time to take stocks and consolidate our forces. A leading Zionist in Jerusalem stresses this point vigorously in his letter to us under date of June 12. Says he, "After all is said and done, unless our political arguments are backed up by tangible constructive work, by the stabilization of existing positions and the creation of new points, we lack the essential factor likely to convince the British or any other Government. More than ever, therefore, it is incumbent upon all of us to strain every nerve in order to increase the income of the Keren Hayesod and the Kereen Kayemeth and thus pursue our work at a faster rate." We are in whole-hearted agreement with the views projected above. There can be no surrender of any kind. Our would-be friends must become convinced of that, and Jews everywhere must throw off their spirit o their rights. "Our trust is in the moral forces to quote the words of a manifesto issued recen the Jewish National Agency. "We shall stand continue our work, and we shall follow the pat for us. Our age-long determination to return defeated." That is the voice of New Judea, t *b'arey Yehooda wub hussoth Yerushalayim.* moving message which we publish below, stri and assures us that the Yishub in Eres Yisr "all are working hard, working seriously, w determination, carrying on the work of bu'ding be an honour to the Jewish name." That i people. Their power of endurance knows no "Tragedy warms the soul, elevates the heart, c heroes." And out of this tragedy enacted by t New Judea will not lose courage but win new s and martyrs for her cause. New Judea must her ashes. Her exilic period must be ended a the Jewish people should be a thing of the defeat we shall count our victory, the victory soil. We are indebted to Mrs. BENSION for which we are sure our readers will read w pleasure. Under date of June 15, she writes:

"What a very dark period our people is g It is so hard for me, brought up as I have bee British atmosphere, and with the belief culti earliest childhood, that the greatest honour achieve was to belong to this great commonwea the British Empire. It is so hard for me now England has dealt treacherously with us! A believe when all the signs point the way of tr When three pogroms have been made on us u and the net result has been that Britain—she the dearly beloved Motherland; she who was t come true; she, whose name was blessed in eve the saviour and deliverer,—has rewarded the m cries of the victims! Can this be England—th has become a legend for fair play, for the supp the strong? Certainly it is not the England it is very difficult to understand why it should b that if the carrying out of the Mandate is diffic not encouraged as much as we think they ough understand such a gratuitous insult as the givi day honours to the Arab doctors of Hebron, w and mutilated Jews in cold blood. Dr. Ticho greatest blessings to Palestinian Arabs, havi blindness, received as his reward attempted a of that, as soon as he recovered from his Palestine and is again carrying on the work o their eye-diseases. And I have seen half-bli was restored kissing his feet. Was this man Majesty has seen fit to bestow honour on thos done to Jews, who proved that Jews were suffe of massacre, not of mutilation. How is one t England?

will of the Arabs even though it may require the surrender of principles. In recent months, the Brith Shalom started to meddle in Zionist politics and defy the concentrated authority of the World Zionist Organization. As such it played a poor and weak role in the political controversy and wrought great harm and mischief for the cause. One of the cable despatches from Jerusalem emanating from the Central Committees of the Mizrahi and the Poale Hamizrahi Organizations, Dr. HAIM WEIZMANN was appealed to to put a stop in the "shameful and treacherous anarchichal activities of the Brith Shalom." Instead of creating peace and harmony in the rank, it created confusion and chaos and succeeded in alienating both the Jews and the Arabs in the conflict and widening the gulf and ending the hope of any immediate reconciliation. Headed by Dr. Judah L. Magnes, aided by Dr. HANS KOHN and supported bp Dr. HUGO BERGMANN, this trio who stand behind the Brith Shalom had contributed their share of dissension in the Jewish rank, with the result that it stands to-day as a mere wreck floundering on the sea of storm and meriting the condemnation of Kol Yisrael. The speeches, the articles, the interviews in the Press by Dr. MAGNES have encouraged the intransigeant Arabs to adopt a bellicose attitude and impelled them to believe that the Jewish people have forgotten the methods of ancient and modern warfare, that they are weak in their ideals and that murder as a political weapon would silence and crush the soul of New Judea. In a word, MAGNES, KOHN and Co., were not helpful to the cause of real peace. Theirs is not a Brith Shalom, but a Brith Milhama. They have fanned the flame of Arab fanaticism to an extent which is likely to keep open the sore wound and add fresh salt to it. "Shameful and treacherous" is the verdict of Eres Yisrael Jewry of Brith Shalom activities. There is no need to put the question, "Art thou for us or for our adversaries?" Evidently the verdict is clear and cannot be misconstrued by world Jewry. The Brith Shalom will certainly not accuse ISRAEL'S MESSENGER for driving away all chance of a *rapprochement* with our Arab neighbours. We have all along, in fact from the very outset, pleaded for shalom, peace and harmony with the latter. ISRAEL'S MESSENGER had filled its pages with pleas for shalom. But we would certainly not plead for peace when our misguided neighbours are animated with sinister designs against us. To cry peace when there is no peace is the height of folly. Better a state of indecision when loyal principles are upheld and supported, than the sacrifice of principles in order to gain a temporary rest and peace. We have never asked our people to retreat and surrender their heritage. We have never asked for a dishonourable peace. We have asked for a square deal, no more and no less. That is the view we held and hold to this day. But we shall not despair of the future. The AM YISRAEL will survive the foul play and machinations of Brith Shalom and its "shameful and treacherous activities." We consider it our duty to register our protest and expose the latter in all its nakedness, *Lema'an yakeeru w'yed'u kol yoshbey tebail*, how much harm we have suffered from the hands of our misguiding officials at a time when we had a right to receive their support in our struggles for our freedom and independence.

JEWISH ACHIEVEMENTS IN PALESTINE

The foregoing is the title of an informative and interesting brochure (Palestine Papers, No. 6) illustrated with 16 photographs and published by the Jewish National Agency, London. It contains a wealth of information which is bound to disarm criticism and refute the unjust attack against Zionist strivings in New Judea. "It is proposed in these pages," so runs the first sentence in the pamphlet under review, "to set down some of the services that Jews have rendered in recent years in Palestine and that only Jews would have rendered." What a telling commentary the last five words denote! Yes, "only Jews would have rendered." Take away the Zionist strivings during the last decade or so, and you will find nothing of any value to excite the admiration of the observers in the Holy Land. The present wave of Arab excitement over the future of Palestine is artificial, developed out of the Jewish achievenents in spite of the many drawbacks to which the Zionists were exposed in their arduous task. Civilization or dosert? would not be a wrong query to put to our readers. That is the way the civilized world must look upon the present imbroglio between the Jews and the Arabs. The latter are growing somewhat jealous over Jewish accomplishments in New Judea and are fuming and fretting over their own sterile efforts in that direction. "Jewish Achievements in Palestine" is a potent reply to Arab propagandists who dare not do their work in the light of the day but in the dark hour of the night. The brochure before us is a formidable weapon to silence the critics for they dare not stand straight when confronted with unchallengable facts and figures. The sixteen illustrations given in the brochure illustrate the harvest time in Judea, Girls' Agricultural School. Nahalal, planting a vineyard, the wine-cellar at Rishon le-Zion, View of Tel-Abib, etc. We are further told on page 16:—

"The well-being of a country is measured not by material tests alone, but by the physical and mental fitness of its inhabitants. What manner of men is this movement producing? This is the ultimate test of the value of any cause to a country. In the West, we are only beginning to recognize that the department of public health is one of the chief concerns of good government. In the East, such an idea before the advent of Zionism in Palestine, would have seemed fantastical. In this, as in so many matters, Zionism has justified the hopes of its advocates that it would explain the way of the West to the East."

No one after reading the above brochure would for a moment doubt the good work which Zinism is achieving in New Judea, and thereby reclaiming the Holy Land for humanity and civilization. It is a task which only the Jews can undertake *and no one else*. "Jewish Achievements in Palestine" is a record of actual miracles performed within a short period, and we hope that the brochure will find a large circle of readers. We would partioularly like to see it circulated in India where the bulk of Muslims are known to be educated and more amenable to reason. The Jewish National Agency should concentrate its energies for the time being in India, and give some attention to the Indiam Muslims in order that they may be wholly enlightened regarding the beneficent and civilizing work which Zionism is doing. We cannot help drawing the attention of our readers to the following encouraging item on "General Cultural Activities" which we cull from the brochure, pp. 22 & 23:—

"General cultural life in Palestine is flourishing. Palestine has a number of Hebrew theatres, which, despite their brief existence, have attained a high artistic standard. There are four Hebrew dailies and a large number of political, literary, and technical periodicals. The Hebrew publishing trade is also concentrated in Palestine. The annual output is over 400 Hebrew books, partly original volumes of belles-lettres and on scientific subjects, but the majority are translations from all languages of world literature and dealing with all branches of science. Thus Palestine presents the interesting example of a country where, side by side with a modern economic equipment based on the social needs of the day, there is arising a creative cultural life, using for its manifestations the language which was spoken in Palestine two thousand years ago. There can be no question but that these achievements benefit the country as a whole, and set the race for the economic and cultural advance of the Near East."

DR. LANDMAN, Mixed Agency & "MIXED MULTITUDE."

There was a time when Eres Yisrael was a topic of little or no interest to the withered branch of Judaism. Having discarded all references to Zion from their prayer books, there was no more reason to bother much about it nor think of it, when a new homeland had been discovered and a new Messiah was found in WASHINGTON.



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Our reformed Yehoodim suddenly had to change their tactics. They could not sit tight any longer when political Zionism had brushed aside their man-made theology and killed it at its root. Little by little the devotees of the newfangled Judaism had crawled from their shells, and began to look upon the Jewish map and see if Zion was still there. To ignore the modern Zionist movement would not be a paying game. To recognize it somehow in order to undermine its idcology and corrupt the followers, was considered as the most practicable way to serve the cause, hence the loud noise made from time to time by such pssudo-Zionists as LAURIE MAGNUS, ISAAC LANDMAN, JUDAH L. MAGNES and others. Not only these half-baked "Zionists" clamour for a seat on the Council of the movement, but they are ever ready to give the Jewish Nationalists their advices free of charge, as to how to navigate the movement. Dr. ISAAC LANDMAN is a leader and captain of the pseudo-Zionists in the Republic of the United States. In one of his editorial squibs in his "Weekly Sheet," he proffers the following advise to the Zionists, "If it were possible to stop Zionist speeches for five years, [*What about anti-Zionist tirades by the pseudo-Zionists?*—Ed.] to transfer all phases of Palestine work into the hands of the Jewish Agency, [*Does not the Agency consist of fifty-fifty?—Ed.*] to convince the Arabs that the vast majority of Jews shares the views expressed by GENERAL SMUTS [*There was nothing in the address of the noted* GENERAL *which was delivered before the leaders of the American Zionist Organization in January last, to give any aid or comfort to the Sonnei Siyon of the type of Dr.* LANDMAN.—*Ed.*] the chances for understanding and peace with the Arabs would be most immediate [*All Jewish Nationalists must resent this uncalled for imputation and slander on the part of the yoy-Rabbi.—Ed.*] and there would be no lack of funds to carry on in behalf of those Jews [*We always had funds for work of a philanthropic nature, so why remind us of it?—Ed.*] to make it their homeland." How kind of Dr. LANDMAN who is gifted with *Essah, De'ah wubinah*, to give so much counsel to the League of Jews in all parts of the world! Verily, his subtle attitude reminds us of the *Ereb Rab*, "Mixed Multitude" who, in order to corrupt the children of Israel with their heathemish ideas had actually left Egypt in order to play a leading role in the exodus! History repeats itself. Dr. LANDMAN has undoubtedly scored a victory which will entitle him to wear a special medal and his name duly inscribed in the Golden Book of the Arab Nationalists, if they have any. The embrace of a bear is always dreaded although the bear is somewhat unconscious of it. After all the Mixed Jewish Agency of to-day is but a replica of the Mixed Multitude of old, who had wandered from Egypt in the wilderness in order to dilute the ancient Zionism which was sponsored by our *Moshe Rabbenu!*

THE "WHITE" PAPER

The 'White Paper' issued by the British Labour Government at the latter part of May last, and submitted before the Permanent Mandates Commission in Geneva provides a clear indication of the fact that the Mandatory for Eres Lisrael is still remote from a clear and fair interpretation of the obligations it has accepted under the Mandate. The so-called 'White' Paper is devoted in the main to an endorsement of the work of the SHAW Commission. It assumes an attitude towards the Mandate, which from the very commencement, prevents it from viewing its duty in New Judea as something active and dynamic. It is now clear that unless the Mandate can be expressed in terms of definite action, unless such phrases as 'facilitation of immigration' and 'encouragement of close settlement on the land,' can be converted into administrative measures, there is a danger that the British Government's obligation under the Mandate will from year to year be allowed to lie concealed under the dangerous guise of keeping the balance between a conflict of interests. Indeed, the 'White' Paper under review goes further than any other British document in turning its back, almost deliberately upon the ordinary every-day tasks which it is called upon to carry out in Palestine. It cannot but raise the suspicion in the minds of observers outside England that we have an exquisite example of *divide et impera;* by carefully and regularly arraying in Government reports and before Enquiry Commissions the opposing interests of Jew and Arab in Palestine, it is successfully evading the duties of active Government and the promotion of the Jewish National Home. Even a superficial glance at the Mandate must convince the most casual observer that the difficulties so frequently underlined and emphasised by the British Government were not unforeseen at the moment of the Mandate's acceptance. Palestine was not an unknown and unexplored land in 1917. Its area, its agricultural potentialities, its population and capacity to absorb newcomers were already known with fair precision. It was well realised that in order to make possible a large Jewish immigration, there would be need for careful planning and wise prevision. Almost everyone of the new problems so frequently discovered in relation to Palestine is, surprisingly enough, foreseen in the various Articles of the Mandate, and it must now be quite openly declared that it is only as result of the failure to implement these various Articles that the familiar Palestine problems appear again and again on the agenda. It is necessary at this moment to protest with all the emphasis at one's command against the passage in the 'White Paper' which declares that the conflict of interest remains, and the task of holding the balance has certainly not decreased in difficulty! 'Holding the balance' is no policy, but a negation of action and an excuse for inaction. The Mandate laid upon England, the clear duty of facilitating Jewish immigration and promoting the establishment of a National Home for the Jewish people. It indicated the lines along which the absorptive capacity of Palestine was to be extended. It talked of an *appropriate land system*, and directed the Mandatory to promote close settlement and intensive cultivation. Such a policy implies action, and it is already clear that the dangerous phrase aready referred to is now to be used in order to excuse the failure to realize the clear direction of the Mandate. It should be clearly understood, also, that Jews can in no circumstances acquiesce in the Government's interpretation of present conditions in Palestine. Having failed during the last 12 years to assist and encourage the extension of Palestine's absorptive capacity it has now no legal or moral right to interfere with Jewish progress in that country. It cannot, for its own peace of mind choose particles of an obligation while ignoring the rest of it, nor can it interfere with Jewish developments on the ground of disadvantage to the Arabs unless it at the same time, takes steps—towards the enlargement and acceleration of Jewish effort. The 'White Paper' also makes reference to the conclusions of the SHAW Commission. It declares that 'His Majesty's Government do not consider that these conclusions in themselves call for special action on their part.' This is a surprising statement, in view of the fact that the Government must be well aware that the SHAW Report has been subjected to riddling criticism, and grave charges have been made against it in pamphlets that have been broadcast throughout Europe and America and have been widely quoted in the foreign Press. It is difficult to understand the grounds on which the Government expect the Permanent Mandates Commission, to whose notice these criticisms and charges must already have been brought, to overlook the alarm and indignation occasioned throughout the world by the SHAW Report. It is an alarm and an indignation that will be in no way allayed by the paragraphs of the 'White Paper' now published.



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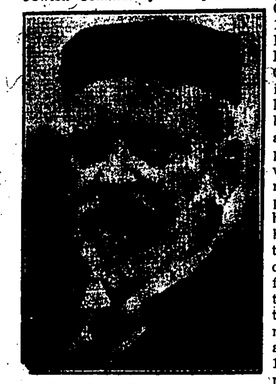
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SIR MANASEH MEYER PASSES AWAY

A mighty oak has fallen, and all the forest trembled. The death of Sir MANASSEH MEYER, K.B.E., the G. O. M. of Singapore Jewish Community took place at his palatial residence, "Belle Vue" Oxley Rise in Singapore on the 1st ultimo, at the ripe age of 84. Born in October, 1846, in Bagdad, he was educated at Calcutta and came to Singapore in 1861. Three years later he left for Calcutta and started business with an uncle and after a few years he had dissolved the partnership and left for Rangoon where he started his own business with a small capital. Singapore, however, always seemed to have fascinated him and in 1873 he decided to make his home there. He established a business of his own and was not long before his name became a factor in the communal and social life of the city. He soon became recognized as the largest local importer and exporter with India, and in 1885 began to buy local property. Between the year 1890 and 1892 he spent money lavishly, but wisely, in this manner. His local knowledge and business acumen served him in good stead when he held office as a Municipal Commissioner from 1893 to 1900. He was also a member of the Straits Commission on Currency. In addition to the foregoing particulars, history records that Sir Manasseh Meyer built the new Jewish Synagogue in Oxley Rise at his own cost and completed it in 1905. The Synagogue is in use now by the Jewish community. Sir Manasseh Meyer has made many liberal contributions to several public funds in Singapore, including $150,000 to Raffles College, where a full-length portrait of him was recently hung—and where the main lecture hall is named after him.



THE LATE SIR MANASSEH MEYER.

Sir MANASSEH MEYER was a God-fearing Jew, *yerey Shamayim*, a Gamran, a man of broad outlook on life with the soul yearning for the nobler aspects of humanity. Hence all good causes and philanthropies found his ear and heart attentive and responsive. He was a lover of Zion and President of the Singapore Zionist Society. He had contributed generously both to the Keren Kayemeth and the Keren Hayesod. The Zionist delegates to Singapore in recent years were lavishly entertained by him and were invited to be his guests at his palatial home. SIR MANASSEH was a strong pillar of orthodoxy and devoted several hours daily in studying the Torah and practicing *Gemiluth Hassadim*. He was a fine Talmudist and a strong supporter of Yeshiboth in Bagdad and Eres Yisrael. He will be greatly missed by all who knew him and enjoyed his acquaintanceship. His home, a fine sanctuary, a Jewish shrine was open wide to all the visitors in Singapore and he lavished kindness upon them as generously as the gentle dew of heaven which blesses all without distinction. He belonged to the army of those old guard who gloried in their faith and cherished life in so far as it gave them an opportunity to perform their duties. In him Judaism loses a strong pillar, a mighty oak who had the privilege of carrying out its nobler precepts in an exemplary manner. A great soul has departed to the *Yeshiba shel Mahla* where the reward is reserved for all the righteous. He is survived by three sons and four daughters for all of whom deep sympathy is felt in their irreparable loss. We may truly say, *Sar Gadol Nafal b'Yisrael*. A great prince has fallen in Israel! May he rest in peace!

[*Written for* ISRAEL'S MESSENGER]

THE PROMISED LAND

"For I will take you from among the heathen, and gather you out of all countries and bring you unto your own land." EZEKIEL, Chap. XXXVI—24.

The Land of our forefathers that was,
The Land where we established God's laws;
The Land, the scene of many a fight,
The Land where God shed His holy Light.

That is the Land God promised of yore,
Where the seed of Israel shall evermore
Dwell and fertilise all the waste,
And where God's chosen shall be made chaste.

God is forgiving, the Lord is just,
Once more in Israel he places His trust.
O Jerusalem, thy glory shall shine!
O Zion, no more shalt thou repine!

God shall multiply fruit of the tree,
Tilled and sown shall the barren fields be.
No more, as wanderers, shall Israel roam,
For they shall gather unto their home.

Be assured that what God doth ordain,
He shall, in spite of protests, maintain,
Men may attempt to drive us away,
But God has sent us and we shall stay.

All ye that are faithful and believe,
Know that what God promises He'll achieve.
Who can then conquer against His might
Which He uses in the cause of Right?

"It is written" and we but obey,
But we seek not to enforce our sway.
Future in the hands of God we leave,
He leads, we but follow and believe.

Then, O brothers of the Semitic race,
Palestine for all holds enough space.
Ye believe in the same God as we,
Then sure we together can agree?

B. J. H. SOMAKE.

Bombay, 12th June, 1930.

THE BAN ON JEWISH IMMIGRATION

Protest Meeting in Belfast

[FROM OUR CORRESPONDENT.]

BELFAST, 12th June, 1939.

Indignation meetings were held by all the Jewish communities in the United Kingdom to protest against the recent action of the British Colonial Office suspending Jewish emigration into Palestine. In the Jewish Institute, Belfast, a largely-attended meeting adopted a resolution protesting against the action of the Colonial Office, which was described as "a direct violation of the British pledge to favour the establishment of a Jewish national home in Palestine." As loyal subjects of the Crown, the assembly appealed to the Government to cancel the order with the utmost despatch, which would be to the interests of both British dignity and the Jewish people.

"If the mandate," declared Rabbi J. Shachter, the principal speaker, "is not to be a mere scrap of paper, then for the sake of the good name of Great Britain such orders as that of the Colonial Office must be repealed. It is a heavy blow in the faith we had that the mandate would be executed not only in the letter but also in the spirit."

The speaker recounted how the Jews since driven from Jerusalem by the Roman sword never abandoned the hope of return, but their hope formed a central point in their religious and social life throughout their checkered history.

Palestine Mandate

In April, 1920, the solemn public notice that the British Government would use its best endeavours to bring about the establishment of a Jewish national home in Palestine was embodied in the Palestine Mandate which was conferred upon Great Britain at the conference of the Allied Powers, and which two years later was endorsed by the Council of the League of Nations. The mandate, he said, has embodied this international pledge on account of the universal recognitoion of the national rights they had in Palestine, based on the historic connections we had with that country for no fewer than 15 hundred years. After a civil administration had been established by the mandatory Power we were asked to begin the work, and we set to work. Within a brief period of ten years we have brought about a complete transformation in the conditions of Palestine. We have created sixty agricultural settlements, we have made roads, drained marshes, reafforested hills, introduced electricity, founded a large number of useful industries, built a beautiful modern city, established a net-work of schools and hospitals—in a word, we have raised the social, economic and cultural level of the country. All this has been carried out not only without the least prejudice to the Arab inhabitants but to their great benefit. Not a single Arab has been dispossessed.

[*Continued on page 11*]

WHICH LOVE IS TRUE?



The Jewish Chronicle of London pointed out last Fall that the Inquiry Commission should not have been appointed by the Colonial Office, "itself on trial or should be," especially since it had ignored the warnings of impending danger. We are of the opinion that it does not show the right attitude on the part of the British Government towards the fulfilment of its pledge in the Balfour Declaration and subsequent interpretations, to place the Grand Mufti in the employ of the Government; for that matter, no religious official of any denomination should be in the Government employ. Even if it were the intention of the Government to gain the good-will of the Arabs, it does not comport with the dignity of Great Britain to stoop to such methods of acquiring good-will. Has anything been done by the Colonial Office to bring Jews and Arabs in a more friendly relationship with each other? Has the policy, apparently maintained by the Palestine Administration of keepng Jews and Arabs estranged from each other, been dictated from above? The apprehension of the *Jewish Chronicle* that the Inquiry Commission would be "a mere whitewashing commission as was the previous one which in 1921 inquired into the Arab riots that had then occurred," seems to have been well founded.

If England is to show an honest attitude towards the Balfour Declaration, Prime Minister Ramsay MacDonald must first of all repudiate the report of the Inquiry Commission. Then, steps should be taken in harmony with the avowed policy of the present administration in London, to institute a single land tax in Palestine (see *The Jewish Forum*, November, 1929), as well as to make Government land, for a change, available to Jews and not to the Arabs as heretofore. Moreover, the British Government, will show a right attitude towards its promise to help make Palestine a Jewish homeland—which is not a homeland unless absolute security is provided for the life and property of the Jews—first, by providing for an adequate representation of Jews on the police force of Palestine; secondly, by allowing for free immigration to the full capacity of the land and there are many millions of dunams of land at present uncultivated, about 75 per cent. of the arable land of Palestine—with only those minimum safeguards that will reasonably protect the inhabitants from unfair ingress; thirdly, by taking steps to make the Arabs, since the Inquiry Commission report itself shows that they were guilty of wanton massacre, to pay the difference between the petty allowances made by the British authorities in settlement for Jewish properties destroyed or looted, and its full cost to the Jewish victims of the outrages of last August. Last but not least, ex-Acting High Commissioner Luke and all those even remotely connected with the outrages should be dismissed from service *without medals*.

Unless England stops flirting with the Arabs and helps them realize, as Winston S. Churchill, former British Colonial Secretary and Chancellor of the Exchequer expressed it, that Jews "have brought them nothing but good gifts, more wealth, more trade, more civilization, new sources of revenue, more employment, a higher rate of wages, larger cultivated areas, a better water supply—in a word, the fruit of reason and modern science"—Jews will have to douit, perhaps for the first time in the history of modern England, the sincerity of England's protestations of regard for the future of the Jews of the world.—*The Jewish Forum* (New York).

A PARTING MESSAGE TO INDIAN JEWRY

Mr. GERSHON AGRONSKY, a noted Jewish publicist, has lately visited Bombay, India, and took the opportunity of discussing the political situation in Palestine and the need for the Jews in India to study the problems in order that all the misleading reports which are circulated by the Arab propagandists in the Anglo-Indian Press, may not go uncontradicted and unchallenged. Mr. AGRONSKY gave a lecture at the Keneseth Eliahoo Synagogue on the Zionist movement and described the phenomenal effort made by Jews the world over to return to their ancestral home. He referred to the disturbances in the country during August of last year and pointed out that in no manner the excesses committed by Arabs on Jews would impede our determination to continue the work of our upbuilding. Mr. AGRONSKY drew a parallel in the relationship between the Arab and Jew in Palestine with the Hindu and Moslem in India and explained that without any doubt it was possible for the manifestation of better feelings between the two peoples. Prior to his departure from Bombay to Jerusalem, where Mr. AGRONSKY acts as correspondent to the London TIMES, he issued a special message to the Jews in India through the columns of THE JEWISH BULLETIN, Bombay, a monthly journal edited Mr. JOE I. SARGON, in which he said:—

The Zionists of Bombay, of India generally, have a unique opportunity for serving their cause. They live in a country inhabited by more than three score millions of Muslims. A large number of these Muslims are naturally and genuinely interested in the fortunes of their fellow-Muslims in Palestine. Certain Muslim leaders in India have been known to exploit the position of the Muslims in Palestine to wring concessions from Government for the Muslims in India. With those who thus capitalize alleged grievances for local purposes, however worthy these purposes may be in themselves, we Zionist can do very little. For these leaders operate not with facts but with fancies, exaggerted fears and fancied wrongs. Arguments can avail but little when persons complain not of injuries done but of injuries they profess to believe are likely to be done. They cry out not because Muslims in Palestine have been hurt but because it serves their local ends and ambitions to advertise that Muslims are getting less than justice. But there are enlightened Muslims in India, and they are probably the majority. To them we Zionists must from time to time address ourselves. Before them we must place the facts about our work in the Holy Land and show the beneficial effect that work is having upon all inhabitants of the country. We cannot at the present stage enter into theoretical discussion *whether* the work we are doing in and for the country is a work which must go on. But it is part of our duty to show *how* it is being done. The generous spirits among the Muslims will understand us if we tell them *why* it is being done. The Muslim Imperialists, they who speak of "the super-nationalism" of Islam, they who recognise no territorial or other unifying interests between inhabitants of the same areas have the unifying force of Islam, will not easily concede our right to share Palestine with our Muslim neighbours and cousins. But these "super-nationalists" are not Arabs. They do not consult the Arabs' interests; they are not concerned with his fortunes and opportunities. To them the Arabs of Palestine are of importance only as a drop in the vast Muslim sea. These leaders mean to ride in on the wave of Pan-Islam, and they do

[*Continued on the foot of the opposite column*]

not scorn the tiny wave which is capable of breaking in Palestine. Zionists of India, all Jews of India, must cultivate the liberal Muslim. They should form a link between Palestine and India. They should be on their guard to meet charges not with counter charges but with facts; and slander with authentic information. Let them have faith that slander defeats itself, and content themselves with bare recitals of the facts and the figures; for these are alike our reason and justification for launching one of the most noble, if venturesome efforts in the history of mankind.



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DELINQUENT PARENTS

By ALEXANDER LYONS of the Eighth Ave.Temple, Brooklyn, N.Y

"The annual Confirmation of children in the sense of strengthening them in religious faith is always necessary, but especially at our time when there is so much juvenile delinquency. A child is an aggregation of conflicting impulses some of which are fraught with dangerous possibilities. These must be coordinated and kept in control by a disciplined and regulated will. Here is where religion has its part to play. It is a power of restraint or of compulsion, according to circumstances. It derives efficacy, from the fact that it relates the human to the Divine by placing conscience under the recognition of responsibility to a Supreme Authority. Confirmation however, is not sufficient. It must be supplemented by the ever watchful and ever active consideration and conduct of parents. Not only the immediate parents of children, but all parents must so conduct themselves as to be an influence for good upon childhood in general. The ideal parent is the man or woman who views every child with parental regard.

I find after many years of observation that almost as a rule delinquent children are exponents and products of delinquent parents. There is too much parenthood by one form or another of absent treatment. During the first five years of a child's life there is rarely an acceptable substitute for the personal attention of a father and mother. Not all parents, however, are naturally competent to influence their children properly. Parenthood properly construed is a high art that comes sometimes by natural endowment but more frequently through the application of a progressive intelligence. It is the most revolutionary step in human life. It should register constant growth. An unprogressive parent is not only unqualified and unfit for his high position but is a source of progressive danger.

We shall not have a reduction of Juvenile Delinquency until we have an increase of parental efficiency. Parenthood must be synonymous for selfsacrifice. It must imply the willingness to do the things it approves by way of character for its children. It is not only absurd, but tragically mistaken for a parent to regard a Church or a Religious School as a substitute for his own effort and example in attempting to influence properly the character of the child. Indeed, the parent who in larger part commits the religious education of his children to paid instructors practically neutralizes the result by his failure to back up with his own example and interest the instructions his child receives. These are facts that must be faced. If we fail to face them and adapt ourselves accordingly we shall pay the penalty in the multiplication of Juvenile Delinquents and unhappy homes.

It is a familiar truism that "As the twig is bent so will the tree be inclined." We need to vary this with greater emphasis and maintain that. "As the tree is bent so will the twig incline." Accordingly, I would supplement the Fifth Commandment. I would not only say to the children, "Honor Thy Father and Thy Mother," I would also say to the parent, "Honor Thy Son and Thy Daughter."

"Do the Duty Which Lies Nearest to Thee."

Dr. LYONS *touches a subject of pre-eminent value to Jewry. From time immemorial our Sages forsaw the utility of initiating every child into the Covenant and warning him to assume full responsibility thereof. The institution of bar miswah ceremony was primarily intended to arouse enthusiasm in the child so that he may be entitled to join the Congregation of* JACOB. *At the age of maturity the father is actually enjoined to pronounce a* BERAKA—*a benediction—thanking his Creator for having released him from the responsibility of the upbringing of his son. That is a fair estimate of the burden which every parent has to bear in the matter, to which Dr.* LYONS *refers. It is an ancient* MINHAG, *custom, to initiate the child into the brotherhood of Israel and impress upon him the responsibility in the presence of the Kahal which he is called upon to serve. To train the child in the way he should go is an old cardinal principle of Judaism. It is a duty incumbent upon the father to carry out his obligations so that the rearing of a generation of Jewish Jews may not become obsolete, but remain a vital force in every* ADATH YISRAEL. *Dr.* LYONS *wisely draws our attention to the fact that "delinquent children are exponents and products of delinquent parents." That is a grave indictment of the present day generation from which we are not wholly absolved. We see a tendency to shirk obligations and to surrender without resistance to the spirit of the age. Many a precious soul was wrecked owing to lack of adequate measures taken to train him and develop his religious faculties. Want of expert tutors is another factor from which the age is suffering. The problem is by no means a new one, but is assuming alarming proportions. The problem varies in each and every community. In some countries drastic steps have been taken to solve the problem, happily not without good results. In those countries where the tendency of the "delinquent parents" is most pronounced, the* KAHAL *should step in and take the place of the latter. Qualified tutors should be appointed to instruct the children in religion, history, and ethics, "the source of all good and of all comfort." Every child who is to be a* BAR MISWAH *should be taught to write essays on the tenets of the Jewish faith. He should know the why and the wherefore of his being a Jew. He should answer readily the passages from the Bible and post-exilic literature anent various incidents which took place in our history and interpret their true significance. The "delinquent parents" having been removed from the stage, the* KAHAL *should shoulder the burden. Therein lies a great deal of hope for the future. Dr.* LYONS' *exhortation to "Honour thy son and thy daughter" has much in it to support it from the Talmud. The passage in the Bible enjoining us not to put a stumbling-block before the blind, is interpreted by our Sages not to withhold respect from the parents to the grown-up children. "A fig-tree looking on a fig-tree becometh fruitful" says the Arabian proverb. And so it is with children; their first great instructor is example. "If you would be holy" says another proverb, "instruct your children, because all the good acts they perform will be imputed to you." It is a mighty responsibility for any* KAHAL *or parents to assume, and that* DOR *(age) must be* YATHOM *(orphaned) which can overlook the burden of watering the plant and watching it grow, fructify and blossom.*



DR. ALEX LYONS.

GALUTH.—We had hoped to publish our reply to Mr. Laurie Magnus' article on Galuth which appeared in his 'Weekly Sheet' in this issue. Unfortunately, the heavy call that is made upon our columns on some burning questions of the day has prevented us from giving it prominence. We hope, however, to publish the article in question in our next edition, which will be our Rosh Hashana—New Year—Number.

"Sunday Times" on IMMIGRATION

LONDON, June 8th.—"It is to be hoped that the Government will put itself right with the Mandates Commission and with the world by voluntarily withdrawing the ban on Jewish immigration into Palestine," the "Sunday Times" editorial writes to-day. "It has raised a storm of passionate protest in three continents, and we have enough difficulties on our hands already without setting the powerful international force of Jewry against us. Nor is there anything in the state of Palestine to justify the ban. There is no unemployment in the country (thanks mainly to the energy of Zionists in developing its resources), and the Palestine Government, in pursuance of its policy of only allowing immigration which can be readily absorbed into industry, had already issued the immigration licences which have been withdrawn. "The sequence of events has been extraordinary," the "Sunday Times" proceeds. "First Jews are massacred in the national home, then a Commission goes out, and instead of fixing the immediate responsibility strays outside its terms of reference and blames the Mandate, Jews and everyone but the murderers. Then the Home Government instead of throwing the slovenly and biased report into the wastepaper basket proceeds to act on two of its suggestions about immigration and land purchase, and finally it proceeds to hang up the Mandate altogether until someone else has reported. The record is one to make not only Jews indignant," the "Sunday Times" concludes, "but all who are sensible about our international reputation. At all costs, the Government should reverse a ban which is doing us so much international injury."

AMERICAN JEWRY PROTESTS AGAINST BAN ON IMMIGRATION

Dr. Stephen S. Wise, in Principal Address, Declares Jews "In Palestine of Right And Therefore Shall Remain."

Jews in large numbers running into over one hundred thousand assembled on the 5th June at Madisison Square Park, to protest against the suspension by the British Government of Jewish labour immigration to Palestine. The demonstration, regarded as the most impressive Jewish parade that has ever been held in New York, adopted a resolution calling upon Great Britain to justify the confidence placed in it by the Jewish people of the world. Before the parade started, Dr. Stephen S. Wise delivered an address, saying in part:—

Jewish Appeal for Justice

"We are not beggars who gather to plead, but sons and daughters of a great people, gathered in order to make solemn protest against wrong that is and against greater wrong that threatens the Jewish Homeland in Palestine. Britain cannot afford to violate a pledge to the Jewish people. No nation is great enough to be free to do wrong. England deals with us who are a small people, but we represent the supreme moral values of the world, which in part become incorporate in the life of England. We saw England rise and dare all in defense of Belgium, because of a 'scrap of paper.' And the cynics mocked, saying: 'It is for England's sake, not for the sake of honour.' Are we now to believe that? We will not believe it unless we must. But if it come to pass that we must believe it, then one of the great tragedies of history will have come to pass—namely, the tragedy of Britain faithless to Britain's plighted covenant. England has a record of more than a quarter of a millenium, in truth nearly three centuries of justice and friendship to the Jews. Is that friendship to endure only when there is no price to be paid? We trusted England. Are we now to pay the penalty of our faith? Not only did we trust England, but we supported England. We threw the weight of our moral influence in the British scales. The value of that influence was highly assessed by the British War Government. Consideration of expediency may have prompted the British Government up to this hour. England must not stoop to low expediency when faced by high duty. Better for England to have denied us at the outset, than to have granted our wishes and now to have betrayed us. The suspension of the immigration permits in purely political interests, after they were granted by the High Commissioner, is a suspension of the Mandate. If the Mandate is to be suspended, it will not be by Great Britain but by the League of Nations.

"The one thing that this meeting must announce to all the world is that we Jews are in Palestine of right, and therefore we shall remain. The English are in Palestine by the courtesy of the Mandate of the League of Nations, which to England was given by the League of Nations and by the League of Nations may be taken away. We appeal from the England of the Palestine Government to the Britain of our faith and trust, from the England of Luke to the Britain of Balfour. We invoke the memory of Arthur James Balfour as witness to the righteousness of our aims and the justness of our claims. And, if we must lose faith in Great Britain, and it is the last thing in the world that we wish to do, then let us remember that we have not lost and we shall not lose faith in ourselves and in that just governance of men and nations that shall bring justice to Israel and triumph for righteousness."

The following resolution was then adopted, when the parade concluded at Rutgers Square. Copies of the resolution were sent to British Ambassador Lindsay at Washington and to the Permanent Mandates Commission of the League of Nations now meeting at Geneva. The resolution reads:

"Whereas the British Government and people, through the issuance of the Balfour Declaration and the acceptance of the Mandate for Palestine from the League of Nations, have recognized the historic connection between the Jewish people and Palestine and have undertaken, with the cooperation of the Jews of the world, the solemn responsibility of establishing a Jewish National Home in Palestine, and

"Whereas, trusting with implicit confidence in the good faith of Great Britain, the Jews of America, in common with the Jews of the world, have assumed their full share of that responsibility and have poured thousands of men and millions of dollars into Palestine, and

"Whereas the provisions of the Palestine Mandate have been violated by the recent unjust and ill-considered revocation by the British Colonial Office of immigration certificates for Jewish labourers authorized by the British High Commissioner of Palestine as economically justified;

"Now, Therefore Be It Resolved, that this great assemblage, representing two million Jews of New York City, solemnly voices its deep sense of alarm for the present and future of Palestine, and protests most vigorously against the suspension of Jewish immigration into Palestine as utterly incompatible with the accepted responsibility of the British Government to facilitate the establishment of a Jewish National Home in Palestine.';

"Be It Further Resolved that this assemblage calls upon Great Britain to fulfill the obligations assumed in the Mandate by permitting free immigration into Palestine, in accordance with the economic capacity of the country, by co-operating with the upbuilding efforts of the Jewish people, and by placing the administration of Palestine in the hands of such officials as are in sympathy with the aims and purposes of the Mandate and the Balfour Declaration;

"Be It Further Resolved that this assembly calls upon the British Government to restore the trust and confidence which the Jews of America, in common with Jews everywhere, have felt in the pledges and promises of Great Britain. This confidence, which has been profoundly shaken by the events of the last months, can and must be restored not by further words and promises on the part of the British Government and its representatives, but by such actions as will clearly indicate that the British Government and people are taking steps to redeem their solemn pledge to the Jewish people, and to execute in honour the high trust confided to them by the nations of the world."

The Mayor's Address

On the day prior to the demonstration, Mayor James J. Walker of New York City issued the folowing proclamation:

"Having watched the intensity and devotion with which Jews of the world have pursued their age-long hope of rebuilding the Jewish National Homeland in Palestine, I have conceived a great admiration for the loyalty which they have shown to their racial ideals and for the courageous manner in which they have undertaken to upbuild a land which has lain desolate for centuries. Since the issuance of the Balfour Declaration on November 2, 1917, the Jewish people have won international respect for the constructive achievement which stand to their credit in Palestine. I can therefore appreciate the feelings which must be aroused in the Jewish people when an effort is made to hinder the realization of a dream which has sustained their national life for all these centuries. As the Mayor of the City with the largest Jewish population in the world, I have had frequent opportunity to come into contact with Jewish activities. Their contribution to the growth of our own city has been an important factor in its development. Their gifts, both of their spirit and of their means, have always been made without regard to race or creed. It is therefore all the more surprising that anywhere in the world there should be a lack of appreciation of what the Jewish people can contribute toward the upbuilding of a country. That this lack of appreciation should be shown in the Jewish National Homeland is even more astonishing. The mass demonstration which the Jews of New York are holding on Thursday afternoon as a protest against the suspension of Jewish immigration into Palestine has my deep sympathy. I join with all Jews of our city in hoping that Great Britain will recognize the intensity of Jewish aspirations in Palestine and that she will amply justify the confidence which the Jews of the world have placed in her, that she will help establish the Jewish National Home, a trust which has been conferred upon her by the nations of the world, including our own."

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"Socalled Moslem leaders, however, not concerned with the extensive benefit of their brethren, continue to exploit the ignorance and passions of the religious fanaticism for their own sinister ends, using them as their tools for such horrible crimes, as in August last, such that have shaken the conscience of the world. Yet the British Government had permitted negotiations with the Grand-Mufti, a well-known anti-British mutineer, whom even the Shaw Commission could not completely whitewash of his instigation of racial hatred. And now the culminating point is reached when permits already issued to the Jewish pioneers on the recommendation of the High Commissioner are withdrawn in deference to the wishes of the Arab delegation. That action has undermined completely the whole scheme of the Jewish national revival and ignores the understanding upon which the mandatory power was granted. The Government ignores the fact embodied in the preamble of the Mandate that we are going to Palestine by right. The whole of our work in Palestine for the last ten years has been carried out in the faith that the Mandate would be carried out in the letter and in the spirit, and we have therefore a right to ask the Government to fulfil strictly and faithfully its obligation to us; its promise to use the best endeavours to bring about the establishment of a National Home."

LOCAL ZIONISTS HONOUR DR. HERZL'S MEMORY

Resolution Adopted Deploring Ban on Jewish Labour Immigration to Israel's National Homeland

The twenty-sixth anniversary of Dr. Herzl's death was observed with solemnity on the 16th ultimo, when the local Kadimah Zionist Society held a meeting at the Beth Aharon Synagogue. The chair was occupied by Dr. S. D. Joffick, who we are glad to say has resumed his activities after his return from a tour in Europe last year.

The Chairman after referring to the object of the meeting and the desirability of Jews showing a united front in the present critical stage of Zionism, called upon Mr. N. E. B. Ezra to address the meeting. Mr. Ezra spoke at length on "The Jews, Arabs, Great Britain and Palestine," the full text of which is given below:—

Tribute to Dr. Herzl

This memorial service after twenty-six years is a tribute to the unforgettable memory of Dr. Th. Herzl. It is not a conventional gathering on our part to perform an unwilling service but an earnest desire to recall the great services rendered by one who lives to this day in the hearts of his people and who hold his name in high esteem and loving devotion. Dr. Herzl was a star in the firmament of Israel's galaxy of great men, and his name looms large on the Jewish horizon because he was one in his generation —*Yahia b'doro*—who struggled for the liberation of New Judea and Israel's independence. We owe much to him for the present state of affairs of Israel in all lands. He it was who organized a dispersed people and united them under one banner in order to work for a common cause. His dream of a united Judea is being realised and to-day all Israel pay a sincere homage to his memory. History will never forget Herzl. The unique position he occupies in its pages will never be obliterated by the tooth of time. Year after year this hero and leader in Israel will attract world-wide attention and claim undivided allegiance for the cause for which he worked and pleaded and struggled to the last day of his life. He needs no memorial of any kind, and if we observe his yahrzeit day it is because we need some stimulus to strengthen our hope, to increase our courage, to redouble our determination to continue his good work for the redemption of Israel's soil and the completion of the task which is a task not of one age but of many ages.

Last Year's Tragedy

The assembly to-day brings to mind the great ordeal through which we have passed since we last celebrated Herzl's memorial day. Terrible events have taken place which caused our foundations to be shaken. Innocent men and women and babes were attacked and massacred by the frenzied Arabs and driven to their early graves. Homes were plundered, children were orphaned, colonies were burned and many lives were blighted in the hope of stirring the world against us and impel them to annul the treaty obligations signed with Israel for the redemption of New Judea and the upbuilding of Israel's national homeland. The whole world stood aghast at the sight of the "savage murders of defenceless Jews regardless of age and sex," to use the exact words of the High Commissioner for Palestine, with the result that a Commission of Inquiry was appointed by the Colonial Office to "inquire into the immediate causes which led to the recent outbreak in Palestine and to make recommendations as to the steps necessary to avoid a recurrence." After sitting for some months, the Commission with one dissentient voice, gave a verdict whitewashing the Palestine administration, absolving the guilty, denouncing the Balfour Declaration and coming very near to questioning the Mandate. The report was one sided. One instance will suffice. I shall give it in the shape of a quotation from an article by Commander J. M. Kenworthy, M.P., who says, "Most extraordinary of all, perhaps, is that whereas minority reports usually confine themselves to differences of opinion, here there is apparently a conflict as to questions of fact, as, for example, when the main report attempts to absolve the Moslem religious authorities in Palestine of all but the slightest responsibility for these deplorable occurrences while in his reservations Mr. Snell states quite plainly that he is unable to agree with those conclusions." Instead of redressing our grievances the Commission has wandered far outside its term of reference. There was a strong desire to vindicate the British administration which was on trial for its neglect to protect the innocent people and to stem the invasion of the rioters. It was also a question of prestige owing to the common belief that British officials could do no wrong. Many would differ from this view. It would have redounded more to the prestige of England if the shortcomings of its administration had been admitted and the guilty officials punished instead of being promoted. On the other hand, two members of the Commission were members of the Colonial Office, and they had to report upon one who was himself a member of that department. It would help anyone to understand the real merit of the verdict given by the Shaw Commission to read and study the pamphlets issued recently by the Jewish Agency for Palestine and the World Union Zionist-Revisionists who subjected the judgment to rigid criticism and tore to shreds the conclusions arrived at by Sir Walter Shaw.

The Present Crisis

And now a little history of the present day Zionism and the outlook of the future. We are standing to-day face to face with a real crisis the magnitude of which I shall not seek to minimize. Our homeland is threatened, our existence is menaced and our hope is hanging in the balance. All the Jewish fronts are happily united to resist the forces that were launched against us and with united Jewry we hope to overcome the threatened invasion and reach the Zion harbour safely. Our object to create for the Jewish people a national home in Palestine secured by public law, is still the sine qua non condition of the Zionist movement. It is still the alpha and omega of Zionism. It found a realization amid the great events of the Great War when the destiny of many nations was in the balance. On the 2nd November, 1917, as you all know, the Balfour Declaration heralding the return of Israel to his homeland was promulgated and endorsed by all the civilized Powers. It was everywhere hailed as the national rebirth of the Jewish people after many centuries of exile from their homeland. The whole world applauded the act of Great Britain for championing our cause and to many the war assumed a new significance. Inspired by the pledge given by Great Britain, the work of upbuilding our homeland was started in earnest and the colossal sum of fifty million pounds sterling was sunk in the country during the last ten years for its development and the repatriation of our people. The official records go to show that the Jewish leaders and idealist pioneers have sacrificed their lives in transforming the desert into a veritable rose. New roads were made, marshes were drained, electricity introduced, large number of useful industries were founded and a network of schools and hospitals were established in Palestine. We have also raised the social and cultural standards of the country and promoted the welfare of all the inhabitants thereof. The Arabs have equally benefitted by the money that was poured into the country by the Jewish people. Land was bought from the Arabs at fabulous prices and not a single Arab was dispossessed of his holdings unless he had voluntarily agreed to sell at his own price. The Arabs were also given employment in Jewish colonies and were taught improved agricultural methods. Last but not least, the doors of every Jewish hospital were opened wide to show them hospitality and attend to their sick and dying. In the face of such unique records, the recent agitation by the Arabs to oust the Jews from their homeland was most amazing. Regardless of the Balfour Pledge and the treaty rights, they have started a campaign of slander and vilification and stirred a great portion of the Muslim world to take action against us, the accusation being that we have sinister designs upon the Mosque of Omar and intend robbing the Arabs of their economic and social rights. It is strange that after certain Conferences, the Colonial Office was moved to take some drastic steps to whittle down the Balfour Declaration by suspending Jewish labour immigration to Palestine when there is no economic basis to justify it. Over 3,000 certificates have been issued already by the High Commissioner for Palestine after thorough investigation and with full knowledge of the facts and economic conditions of the country. This unfriendly act has created consternation in all Jewish circles throughout the world. Only in April last, Mr. Ramsay MacDonald the Prime Minister stated in the House of Commons that the Labour Government would stand solemnly by the provisions of the mandate and the terms of the Balfour Declaration. This sudden change of front is not a happy augury for the future. It is not on the face of it an endeavour to facilitate the establishment of the Jewish National Home. The time has come when a clear and straightforward policy must be pursued in Palestine and the agitation, the intrigue and the campaign of slander must stop. This is the least that we can expect from the Mandatory Power to do for us and we hope not to be disillusioned any further. The upbuilding of our Homeland is not the work of one generation: it is the work of ages to follow and the enthusiasm of our pioneers and their unshakable faith in the triumph of our ideal must not be shaken. It behoves us to stand as a flint to meet the new menace that is hanging over our heads and resist the onslaught of our misguided foe. We shall not abandon our faith and trust in England to stand by us until our work for humanity and civilization is well under control. We all know her present limitations and realise the rather embarrassing position in which she is placed. We have hopes that her statesmen will find a way out and not sacrifice Jewish interests on the altar of British Imperial expediency. Matters of vital principles are at stake. They cannot be brushed aside because a brute force clamours to arrest the steady advance of civilization. England that went to aid Belgium on a matter of principle will assuredly not violate the same principle because some noisy people want to dispossess the Jewish People of their rights to claim their ancient country and re-build it and restore it for the world. Shakespeare said,

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ORANGE PLANTATION IN ERES YISRAEL

Extracts From a Lecture by Dr. A. RUPPIN before the Press Conference held in Jerusalem by KEREN HAYESOD on May 20, 1930

As regards returns, the foremost place is, of course, occupied by the orange. Experience has so far justified the great expansion of area which has been referred to above. Keren Hayesod settlements in the Sharon and the Jordan Valley have also been enabled to plant citrus. The Palestine Plantation Co., sponsored by Lord Melchett, is planning to put 10,000 dunams under oranges in Tel Mond and other places, with a view to sale in small allotments to private persons. However, it should be borne in mind that even here much depends upon opening up new markets. Last year 2,800,000 boxes of oranges were shipped. The "Pardess" association and other companies succeeded in penetrating into the Central European markets, whereas hitherto England was the sole consumer of the Palestinian orange. When I was last in Germany I saw the Jaffa fruit practically everywhere, even in the small provincial towns. Last season we sold 300,000 boxes to Germany alone, which is five times as much as in the previous season. There is a practical certainty that not only Germany but other countries of Eastern and Central Europe as well will become steady buyers of the Jaffa orange, for it really knows no equal in quality and should not fear the competition even of the Californian brand. What seems equally certain is that in future we shall be able to reduce the price of the orange. Our methods of cultivation have been steadily improving. Instead of the pre-War average of 70 to 80 boxes per dunam we now get 100 to 120 boxes, and even more. We shall thus be able to bring down the price of the orange until it ceases to be a luxury and comes within the reach of all. It is, of course, quite possible that the market capacity will fail to keep pace with the output. In six years' time, when all the 115,000 dunams planted at present will be bearing fruit, we shall have for export not 3 but 12 million boxes a year. To place a fourfold quantity of fruit is by no means an easy matter. Be that as it may, the world's leading experts are agreed that the Palestine orange, owing to its exceptional quality, will always be disposed of, no matter what the quantity. In the long run I am of the same opinion, although I am not sure that we shall always find a market just when we need it. Meanwhile orange packing has improved greatly, the first modern packing house having been established by the Jaffa Fruit Co. two years ago, and a second, erected by the "Pardess," being on the point of completion in Rehoboth.

I have still to mention the excellent work done by PICA in Benyamina, the new colony which already numbers 1,000 inhabitants, and at Pardess Hannah, where it has drained 20,000 dunams of land suitable for citrus. Here PICA intends colonising 500 families of small means. Each settler is expected to invest L. P. 500 of his own and PICA is to grant a loan of another 700 or 800 pounds. In addition to the settlers there should be, according to PICA's plans, employment for about 2000 wage labourers, at least until the planting operations are all completed. PICA's total investment in Pardess Hannah is to reach L. P. 1,000,000. PICA has also carried out large drainage and amelioration works at Cherbess near Pardess Hannah, and at Kabbara. The total expended on amelioration works, such as drainage, road building, afforestation etc. by Keren Heyesod, J. N. F., PICA, and the American Zion Commonwealth in the course of the last ten years is L. P. 700,000. Needless to say, a large part of this expenditure has gone to benefit the non-Jewish population as well.

Before I touch upon the future let me summarise the figures adduced so far. In the last ten years 10 million pounds was spent by Jews on agricultural colonisation in this country, including land purchase and development. To this total the J. N. F. and Keren Hayesod have contributed 3 million pounds, PICA 2 millions and private persons 5 millions. 2700 new farms were founded, and the Jewish agricultural population has increased by 27,000. Now in comparison with the Greek settlement scheme, comprising some 500,000 people, this is not, perhaps, much. But let us not forget that in Greece settlers were born peasants, that land was ready for cultivation, and most buildings already on the spot, the refugees occupying the houses evacuated by the Turks. We, on the other hand, can show not only the number of people we colonised but the experience we have gained, which now enables us to envisage a speedier progress.

Now as to the future. A scheme I submitted to the London session of the Zionist General Council and the Administrative Committee of the Jewish Agency provided that within the next three years 3500 families should be settled on the area of 120,000 dunams now at the disposal of the Jewish National Fund. Toward this scheme I asked for an appropriation of L. P. 2,250,000. The Administrative Committee decided to settle, in the first instance, 100 working families, each to have 13 to 15 dunams, of which 7 dunams are to be under oranges. The establishment of each family is to cost L. P. 350 and it is to be hoped that the requisite amount of L. P. 350,000 in which the settlers themselves are to participate with L. P. 30,000, will be forthcoming by the end of the summer, so as to enable us to get to the actual work of settlement at the beginning of the agricultural year. In addition, we intend colonising 500 middle class families, most of whom are to be brought over from Poland. The J. N. F. has already assigned for this purpose 20,000 dunams out of its tracts on the Haifa Bay and in Samaria. The settlement of each family is to cost L. P. 700—800, of which amount each candidate is expected to provide L. P. 300. However, before we can take the latter scheme in hand, the consolidation of our existing settlements, requiring, as I mentioned, L. P. 250,000, must be accomplished. As to more distant prospects, the inquiries we have recently undertaken in the regions fit for intensive cultivation have shown that without driving a single fellah away from the soil we can manage to colonise 2000 families a year for the next 15 or 20 years. There is no use probing farther into the future, for we can plan profitably only for our own generation, not for those to come.

In conclusion I should like to say just this. Far be it from me to pretend that our present situation is the best in the best of all possible worlds. But when I recollect where we stood during the War, I cannot help feeling that a little optimism is warranted. In 1915 all our crops and plantations were destroyed by locusts, typhus counted its victims by the thousand, the Turkish military authorities requisitioned our live stock wholesale, about 10,000 Jews were driven out of the country, trade and commerce was paralysed, our young men were conscripted into the Turkish army. If we could withstand all this, I feel confident that we shall brave the present trial.

[*Continued from page 12*]

"England is safe, if true within itself." That is final because England's bard described England as "Dear for her reputation through the world." Future events will yet show that our hopes were not misplaced in so far as England was concerned. There is still a way out. There is still a way out which will bring about reconciliation. Not feud, not strife but goodwill will spread its white wing in the City of Peace and peace will encircle the world with her golden chain. That is not a vision of some far-off events towards which we are moving. It is a vision that is within the grasp of many to realise it, and see it fulfilled in his own days. That makes the task all the heavier to shoulder. We shall still dream of coming to terms with our Arab neighbours and convince them that our aspirations are not inimical to the progress of Islam. A small territory in the East of Asia occupied by the Jewish people will be a source of strength to the Islamic world and that sense of view must be presented from every Zionist platform and every Zionist Congress. Islam stands for peace and the unity of the Godhead and the unity of the human race. Zionism bows before this sacred trinity. It says nothing against it. The ideals of the two Semitic nations may well be blended together and made workable for the common cause. There can be no surrender on our part. New Judea will yet come into her own. A new heaven and a new earth will yet dawn for the world in which both the strong and the weak nations will dwell safely and securely together. The present hour may be dark, but it is the harbinger of dawn. The Marquis of Reading has given us the keynote when he wrote to a protest meeting last year against Arab atrocities, "I am convinced," he says, that the Jews will face the future undismayed by the past and will continue their constructive work in Palestine with calmness, courage and determination." That is Israel's vow, and also let us add, the vow of the British nation, which is "the greatest vow ever taken in history," to quote the words of a great British General, Mr. J. C. Smuts. (Applause).

Stirring Address by Mr. Montrose

The Chairman then called upon Mr. Percy P. Montrose, ex-headmaster of the Tientsin Jewish School who is returning to London after the termination of his enagement to address the meeting.

Mr. Montrose stated that although an Englishman of the Jewish persuasion, he could not agree with the British policy with regard to the Palestine labour immigration ban. The Balfour Declaration must by all means be kept up with if the British people were to retain their popularity and influence. If Great Britain found itself incapable of handling Palestine affairs in the correct way, it would do well, he said, to return its charge to the League of Nations.

Important Resolution Adopted

The following resolution proposed by the Chairman and seconded by Mr. S. M. Joseph was carried nem con:—

"That this meeting of the Shanghai Zionist Association "Kadimah" assembled on the 26th anniversary of the death of Dr. Th. Herzl, pledges itself to maintain unceasingly its activities for the realization of the Zionist ideal, namely, to secure a legally and publicly recognized home for the Jewish people in Palestine.

"That this meeting expresses its deep regret that the ban placed on Jewish labour immigration to Palestine in May last by the British Mandate Authorities has not yet been removed, and hopes that the World Zionist Organization will continue to make representations regarding its withdrawal so that the upbuilding of the Jewish National Homeland in accordance with the terms of the Balfour Declaration and the Mandate will continue unhindered in future."

[*Continued on page 14*]

THE NEED FOR UNITY AND UNDERSTANDING:

By I. SUNLIGHT, Manchester

In suspending the Jewish Immigration into Palestine, the British Government has dealt the Jewish people a heavy blow, which is particularly painful on account of its suddenness, as nobody ever expected that such a stroke would be delivered by the hands of our Government. It is indeed difficult to comprehend the attitude of the Government in relation to the Palestine question. Have they ever formulated any definite policy respecting the Jewish National Home, or are they simply groping in the dark, moving aimlessly hither and thither with no other object in view than that of extricating themselves from the complicated position they are in? Personally, I cannot reconcile myself to the idea that England has all of a sudden become hostile to the Zionist Movement, and—that is more unbelievable—that England has never been in full sympathy with our aspiration for the creation of a Jewish Palestine. The explanation for the present difficulties we are experiencing at the hands of the British Government is, in my opinion, to be found rather in the unenviable position they find themselves at the present moment. One has only to bear in mind the troubles in India and, in a lesser degree, the complications in Egypt, quite apart from the Arab agitation in Palestine. Taking all these perplexities into consideration, I feel I could extend to our Government a large measure of sympathy at the predicaments in which they are placed in many parts of the world. And although I believe we are fully justified in ventilating our grievances by protesting against the unwarrantable action of the Government in the suspension of the Jewish immigration into Palestine, I cannot, nevertheless, agree with those who would ascribe sinister motives to the Government in their handling of the affairs of our National Home, some of whom go so far as to accuse them of double-dealing and even of downright treachery.



MR. I. SUNLIGHT.

We must have patience—a virtue, which, alas! many of us are lacking. In our exultation at the triumph we have achieved and in our haste for progress, we culpably neglected to envisage the great difficulties that lay ahead of us, particularly we have to blame ourselves for underestimating the importance of the Arab question. Moreover, we have wasted valuable time and energy in useless quarrels about empty phrases and meaningless formulas, some of us even adopted the contemptible mode of opposition of leading personal vendettas against our Leader, instead of utilising all our efforts in finding ways and means how to acquire more land in Palestine and to settle a greater number of halussim, thereon. Let us, therefore, take this lesson to heart. No movement can ever succeed when its protagonists are pulling in different directions. We must be united if we wish to see the realization of our sacred cause carried into effect. All factions and divisions must henceforth disappear from the Zionist camp. Surely we have learned through bitter experience that we can gain nothing by fruitless speculation as to the future political status of Palestine, however fascinating a subject this may be to some people. Israel fortified by the stronghold of Unity—in aim and purpose—is unconquerable, especially when he is animated by a cause, which is just and honourable. The agony, which we are experiencing at the present time, is only transitory and cannot last long. The world will soon awake to the fact that the findings of the Shaw Commission were the outcome of sheer prejudice against our people, coupled with gross ignorance of the whole Palestinian situation.—History is indeed repeating itself, and it is worth while recalling to our mind a certain episode which happened at the dawn of our History, and which will, I am sure, throw some light on our present position. How many of us, I wonder, have ever thought of the fact that about three thousand years ago, a Commission of Inquiry went out to Palestine, and although that Commission may have differed in some respects from the one which recently took place, yet in substance the two are quite similar and it will be interesting to compare one with the other. Moses, the first great Zionist leader, also had to put up with many difficulties. He had no British Government to deal with, it is true, but he was beset with greater drawbacks than those of dealing with unsympathetic government officials. He had a peculiar and stubborn people to contend with. He also had to put up with his Revisionists, his Agudists, his Radical groups, and of course, with his personal enemies, who were simply jealous of him and desired his downfall. In the Biblical record, all of these are included in one general but very expressive term—"Murmurers." They were not satisfied with Moses' leadership. "Where is he leading us to?"—"What is his policy?"—"What sort of a land is Canaan,—is it worth while fighting for?"—"Can it be conquered?"—and many other such questions did they ask. So poor Moses had no other alternative but to appoint a Commission to proceed to Palestine for the purpose of investigating all the points at issue and to bring back an accurate report. This was in every respect a properly consituted Commission of Inquiry and it consisted of representatives of all the twelve tribes of Israel, each one being the head of his tribe. The terms of reference which Moses laid down were clear, precise and to the point. Here are the very words Moses used—"Go ye up this way southward, and go up into the mountain and see the land, what it is and the people that dwelleth therein, whether they be strong or weak, few or many, and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents or in strongholds; and what the land is, whether it be fat or lean, whether there is wood therein or not. And be ye of good courage and bring of the fruit of the land" (Numbers XIII.17-20) After an absence of forty days, the Commission returned and presented their report. They all agreed that the land was good, but with regard to the people who dwelt in the land there was a sharp divergence of opinion and so there were two reports—a majority report and a minority report. The majority report was a most disastrous one. "We shall never be able to conquer Palestine," is what ten members of the Commission declared. Their mental equilibrium, which became unbalanced through fear and prejudice, distorted their physical vision to such an extent as to make the objects of their fear to appear as beings of abnormal size and strength, compared with whom they themselves looked quite insignificant creatures—mere grasshoppers. When the children of Israel heard that report they lost all their courage and lifted up their voices and cried. There followed then a terrible uproar in their camp, the excitement being so intense that they actually attempted to stone to death the two members of the Commission who presented the Minority Report which was a favourable one. The people became thoroughly disheartened and said they would rather return to the slavery of Egypt than fight what they believed to be a forlorn cause. The consequence of the evil report was strikingly similar to that of the Shaw Report—an immediate suspension of Jewish immigration into Palestine, which lasted for a period of forty years. People who lost faith in themselves were entirely unfit to take possession of the Promised Land. Here, then, is the great lesson we have to learn. Moses, though grieved and disappointed at the rebellious attitude of the people, was not in the least dismayed. Realizing the hopelessness of doing anything good with such people, he set himself the stupendous task of raising a new generation of people who should be filled with enthusiasm for the national ideal and who would not turn back when encountering dangers or obstacles in the way. It was this resolute people who took possession of Palestine and who founded there the first Jewish National Home. The present suspension of immigration into Palestine is only a temporary measure, and it will certainly not last forty years. And like our great leader, Moses, we must have patience and keep up our courage. All will yet turn out for the best. We have passed through many trials and tribulations in our long history and we have overcome them, so we may be confident that we shall likewise overcome the present trouble and whatever difficulties we may still have before us. Yes, we may yet have to pass through the "seven fiery stages of Gehenna" before we shall be permitted to enjoy the paradisiacal bliss of a secure and peaceful National Home. For the present there is one course which is necessary for us to pursue and which can be summed up in the one word—understanding. We must come to an understanding with the Arabs; we must have a clear understanding with the British Government; and above all, there must be a perfect understanding amongst ourselves.

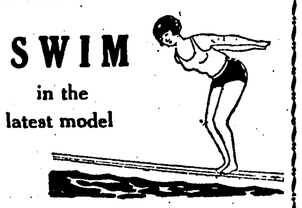
(Continued from page 13)

"That a copy of the above resolution be forwarded to the World Zionist Organization and published in Israel's Messenger."

An address in Yiddish was given by Rabbi M. Z. Ashkenazi who dwelt at length on the present development in Eres Yisrael and exhorted his hearers to work unceasingly for their sacred cause and await with confidence the result of the present *impasse*.

A number of shekalim was sold and collection for the Tree Fund was raised, after which a very enthusiastic meeting was brought to a close.

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POINTS FROM GENEVA.—DR. SHIELS' STATEMENT

[Bulletin Issued by the BRITISH PALESTINE COMMITTEE]

LONDON, June 11th, 1930.

A Home, Not A State:

There was a notable passage in Dr. Shiels' statement of British policy at Geneva which must be noted. It begins by telling the Arabs that they must never repeat the scenes of last August. Why, it may well be asked in passing, should the Arab leaders be told not to do it again when the Commission has acquitted them of blame? Can it be that the whitewash has already peeled off the Report? The communique of Dr. Shiels then proceeds as follows:

"The Jewish leaders, on the other hand, must see that more trust was shown in those who had undertaken solemn obligations. Persistent criticism of Government officials was unwise and unfair."

To that a brief answer will suffice: (I) The Jewish leaders, and notably Dr. Weizmann, have trusted the British Government and worked loyally with it, sometimes against their better judgment; (II) Because they have trusted the Government, they have frequently had the task of defending both acts and omissions of the Government which they believed to be wrong, and they have discharged this duty to the best of their ability; (III) they are in consequence accused by their own people especially in America, of having shown too much trust, and their own position has, in consequence, become insecure in international Zionist councils; (IV) If these Jewish leaders whom Dr. Shiels lectures on the duty of loyalty find their position untenable, Dr. Shiels is likely to find much less trust and loyalty to the British Government in their successors.

Defining by leaving out: Dr. Shiels continues:

"Efforts must be made to see that Jews throughout the world knew that it was a Jewish Home *in* Palestine, not a Jewish State, that the Mandatory Power had undertaken to advance."

Wise men think more of the realities than of the names that are given to them. A State as Jewish as England is English may have been in the minds of those who made the promise, but the Jewish leaders have been too practical to refine about the difference between a national home and a State. But Dr. Shiels must not omit the adjective "national" before "home." No doubt the adjective introduces complications, but he cannot on that account be allowed to drop it from the promise. A "home" we know, and a "State" we know. A "national home" is a more difficult expression, but it must mean something. It would be interesting to bear Dr. Shiels' definition, but he must not define by leaving out.

A Dangerous Suggestion. Dr. Drummond Shiels' statement is merely the latest of many attempts which successive British Governments have made to pursue a policy of conciliating the Arabs. Each successive attempt has not only failed to conciliate, but since the Eastern mind does not distinguish readily between conciliation and weakness, has actually stiffened Arab resistance. It is vain to hope that this latest attempt will be more successful than its predecessors; for Arabs have made it abundantly clear that what they object to is not the method of carrying out the Mandate, but the Mandate itself. Now a more serious consequence of this policy is becoming apparent. The opinion of world Jewry is beginning to turn against Britain. Dr. Adolf Jacobus, in a letter to the *Daily Telegraph*, states:

"Should the league of Nations think feasible a proposition I have made, of proclaiming not only the Holy Places of Palestine, but the entire Holy Land, as permanently international, Anglo-Palestine relations would be automatically stabilised."

The *Morning Post* says that a suggestion, originally emanating from Zionists in America, has been made in unofficial but influential quarters in Geneva, that the Palestine Mandate should be relinquished by the British Government, and transferred, either to the League of Nations itself, in some form which would make the League control more direct, or to a group of States, including the United States of America. The significance of these two statements is clear. Many Jews are becoming weary of our hesitating administration of the Mandate, of our repeated attempts to narrow it down; and are beginning to ask in desperation that it shall be taken from us and given to a body which will carry it out more boldly. This consequence of our weak policy towards the Arabs could have been foreseen from the beginning, and the only cause for surprise is that it has not manifested itself before. The seriousness of this consequence is difficult to exaggerate. It was the British Government which first gave official recognition to the age-old aspiration of the Jews to reconstitute their national home in Palestine, and the Mandate, approved by the League of Nations and the United States, is based on the Balfour Declaration. That Declaration aroused among Jews all over the world feelings of intense gratitude and esteem for Britain, and when the Mandate came to be allocated, we appeared to them to be its natural administrators. Now, within ten years of our taking up the Mandate, those feelings of gratitude and esteem are giving place in many quarters to disappointment and exasperation. In an attempt, hopeless from the first, to satisfy impossible Arab demands, we have gone far to antagonise the powerful and influential forces of world Jewry. Dr. Drummond Shiels' statement is calculated to increase this antagonism, and the suggestion just put forward tentatively that we should relinquish the Mandate may grow into an insistent demand. If we resist it, we can only remain in Palestine by virtue of our strength; if we grant this demand and leave Palestine we shall leave not a friend behind in a country where, by reason of its proximity to the chief artery of our Imperial communications, we have such need of friends.

Is there an Arab Trust, too?

The terms of the trust on which this Government holds Palestine were defined at San Remo, but there is a marked tendency to represent this trust as a double trust, partly for the Arabs, partly for the Jews. Given goodwill, the point is in itself not one to quarrel about, but it is unfortunate that the Mandatory has shown a disposition to use the Arab trust to whittle away its obligation under the Jewish trust. There is and need be no rivalry, but if one is created by the action of the Government, it is necessary to insist that the only trust created at San Remo was that for the Jewish national home; other provisions do not constitute an independent and rival trust, but are merely directions for the execution of the Jewish trust.

The Over-riding Trust: It is an express stipulation of the Mandate that civil and religious rights for all races and creeds shall be guaranteed. That provision would bar us from giving representative institutions to Jews that were denied to the Arabs. But equally, representative institutions to either would be barred by the overriding Jewish trust if the effect of such representation were likely to obstruct the formation of the Jewish national home. Moreover, it must be remembered that the trust is not for Palestinian Jews only, and could not in any case be discharged by giving local rights, but is a trust for Jewry all over the world. It is right that non-Jews in Palestine should feel that the Mandatory is "equally and actively solicitous for their welfare." But it is no less important that Jewry all over the world should have the same feeling. To judge by the meetings in America and elsewhere, the Government, whether or not it has succeeded in giving the Arabs of Palestine that desirable feeling, has certainly not succeeded in giving it to Jewry in general, despite all the efforts of Jewish leades in its defence.

*Since then Dr. Shiels made it clear that the word National was unintentionally omitted.—Ed.

WAILING WALL COMMISSION

At the first public session of the Wailing Wall Commission on 26th June in Jerusalem, Dr. Mordecai Eliash outlined the Jewish case.

Dr. Eliash contested the argument of the Moslems that the Jews have no rights at the Wall. The British Government White Paper on the Wailing Wall, he pointed out, recognizes the Wall as a Jewish shrine since the Middle Ages, and perhaps earlier. The Grand Mufti had accepted the White Paper, and had paid a tribute to its impartiality. Dr. Eliash demanded the implementing of the White Paper. The Wall, he contended, is not a shrine where conflict arises because it is sacred to two religions. He questioned whether the Wall is really a Moslem Wakf, and urged the Commissioners to consider not merely the existing but also the pre-existing rights. Under Article 13 of the Palestine Mandate, he said, free access is guaranted to the Holy Places together with the free exercise of worship, as well as the preservation of existing rights.

After quoting authoritative British as well as Jewish opinion repudiating the allegation that the Jews have design upon the Moslem shrines in Palestine, Dr. Eliash appealed to the Commissioners as representing the conscience of mankind to apply higher standards to the question of the Jewish rights at the Wailing Wall. He produced photographs to show that chairs and screens have been customarily used at the Wailing Wall without interference. Jewish tradition, he pointed out, believes that the Divine Presence has never departed from the Wailing Wall, whose stone have been worn smooth by the kisses of countless generations of Jewish worshippers. The Jews do not dispute the Moslem ownership, he concluded, but they asked respect for the rights of Jewish worshippers at the Wall, and they appealed to the Commission to uphold the immemorial right to pray at the Wall with diagnity, decorum, veneration and respect.

On Monday, 30th June, the Commission heard the evidence of a sixty-year old Bokharan Jew named Zion ben Isaac Issacharoff, who has been living in Jerusalem for the last forty-three years and who declared that as a youth he used to worship at the Wailing Wall, and at that time there was no objection made by the responsible Moslems.

Mr. Richard Hughes, a Christian Englishman, who has been living in Jerusalem since 1892, said that he had often visited the Wailing Wall and had seen there benches, oil lamps and spice-containers. He had never seen Arabs pray at the Wall and he had never heard of Moslems objecting to Jews praying at the Wall. He was not aware that the Government had forbidden the use of chairs there.

"FOR ZION'S SAKE, I SHALL NOT HOLD MY PEACE: A Sermon for the Month.

"For Zion's sake, I shall not hold my peace and for Jerusalem's sake, will I not rest; until her triumph go forth as brightness and her salvation as a torch that burneth."—ISAIAH, *62: 1.*

ISAIAH, the prophet of Consolation, has done much to keep alive Israel's affection for Zion and maintain the hope of a restoration. At a time when the Jewish horizen was enveloped in darkness and the outlook was anything but bright, a prophet was needed to stir the heart of Jewry to remain loyal and steadfast to Israel's Homeland and not surrender to the foe. The attempt to extinguish that hope had been many. From both within and without there was a move to wean Israel from Zion and lead him to the grave of despair. In modern times the school of 'Liberal' Judaism had made frantic efforts to make a final assault upon Israel's citadel, in the hope achieving the complete assimilation of Jewry in the Diaspora. For a time the movement was winning adherents but with the rise of modern Zionism, it received a crushing blow from which it has never recovered. ISAIAH'S vision of the restoration is by no means, as some aver, allegory. When he exclaims "For Zion's sake I will not hold my peace. . . . .until her triumph go forth as brightness. And her salvation as a torch that burneth," we see in this a vision of the future revival and the greatness of Zion. The Bible is not alone which fosters Israel's attachment to his homeland. The Talmud is replete with instances where the Jewish Sages extolled Zion and referred to it in glowing colours. One Sage RABBI YOHANAN (Ketuboth 1105) was of the opinion that he who lives in Eres Yisrael or who visits it from time to time is sure of inheriting a portion of the world to come. Again, 'He that is buried in Eres Yisrael is as if he were buried beneath the altar of the Temple.' Another Sage taught, 'Nine-tenths of beauty was taken by Palestine; the other tenth is shared by the whole world'. 'The very air of the land had in it the charm of making those who breathed it wise'. And the ancient Siddur? That *vade mecum* of every Jew and Jewess tells a different tale anent Zion which is all its own. The Jewish prayer-book is replete with the cry for redemption from the terrors of exile. Its one burden is to see the restoration and the return of the *Shechina* from Galuth. "Sound the great horn for our freedom; lift up the ensign to gather our exiles, and gather us from the four corners of the earth" is a portion of prayer recited from the eighteen benedictions which compose the daily Amidah. The Siddur carries a great burden. It concerns itself chiefly with Israel's dispersion and Israel's redemption from Galuth *hammar*. It is Israel's supplications to *Sur Ya'Akob* to restore exiled Israel to the land of his fathers. There is no allegory of any kind in the mode of prayer compiled by the *Kenesth Hagedolah*. Zion is not the spiritual Zion which is referred to, but Zion the earthly Zion on which King DAVID trod and ISAIAH delivered his fiery message. The Ninth Day of Ab gives every *bar Yisrael* a chance to renew his love and pledge for his Motherland and to ponder deeply upon his national problem. The Day is not one which must be consigned to gloom and despair, but rather a call "to loose the fetters of wickedness, to undo the bonds of the yoke, and to let the oppressed go free." Tisha b'Ab is Israel's national *yahrzeit* and its message is not that of *Echa* but that of *Nahamu*, comfort, hope, faith and duty. Every Jew to-day must be the modern ISAIAH and exclaim fervently, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until her triumph go forth as brightness, and her salvation as a torch that burneth." Therein lies the keynote of Tisha b'Ab. Therein lies the hope of Israel's future and as long as he clings to his age-long ideal and stand for it unfalteringly, he is bound to outwit his adversary, because as ISAIAH truly says, "No weapon that is formed against thee shall prosper; And every tongue that shall rise against thee in judgment thou shalt condemn." A fine message replete with optimism for bruised Israel and all humanity!



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TRAGIC DEATH OF MR. EDWARD P. COHEN

A sad case of tragic drowning fatality took place on the 1st ultimo, as the outcome of a Bank holiday outing to spend a day swimming in the Tsinyyangkong stream, the victim who met his untimely death being Mr. EDWARD P. COHEN, a son of Mr. and Mrs. S. P. COHEN of Shanghai. The deceased was a



THE LATE MR. EDWARD COHEN

promising young boy who was 20 years of age, and gave indication of a bright future in store for him. Some months ago, he delivered a lecture before the Young Judeans which was duly reported in our April issue. He occupied the position of Hon. Secretary in the Literary Circle of the Association and took a prominent part in organizing it. His unexpected death cuts off a promising young figure from the rank of our young men in Shanghai. The late Mr. COHEN was employed be Messrs ARNHOLD and Co. Ltd., and was greatly liked by all those who associated with him. He will be greatly missed by all those who have cultivated his friendship, while the community is poorer by the loss of a force who had shown a disposition to serve. To his parents, brother and sisters the greatest sympathy is extended in their great and irreparable loss.

The body was recovered one day later and was immediately sent to Shanghai by train. The corpse was placed on an International Funeral Directors hearse at the station on arrival and conveyed to the Jewish cemetery at Baikal Road, where the funeral took place late at night of the 2nd ultimo.

Mr. and Mrs. M. S. Bloch and Miss Sadie Bloch are leaving for Japan next week where they will spend their summer vacation.

A son was born to Mr. and Mrs. R. J. Moalem.

J. BRIGHTEL,

Hebrew Teacher is open to give private lessons at home. Please address enquiries to No. 39 Range Road, Shanghai.

WHAT LOSS OF WEIGHT MEANS

HOW MANY PEOPLE MAINTAIN STRENGTH

When you are losing weight, falling in strength and growing pale and sallow day by day, it is a sign that you need more blod.

Whatever the cause, there can be no relief until the blood is built up so that it will carry renewed life and strength to every part of the body.

A remedy that arrests the decline in health and strength, that begins to restore the weakened muscles and strengthen the nerves, demonstrates at once to the patient that the anaemia is being overcome, and that rich red blood is now helping to fight off rheumatism, sciatica, lumbago, and other diseases to which the victim of thin blood is liable.

Such a remedy is Dr. Williams' pink pills. These pills have been world-renowned as a specific for thin blood for five-and-forty years, and any illness caused by a lack of blood will be benefited by a course of treatment with them. They contain just the elements needed to build up the blood and restore lost viallity. New energy circulates through the system, the heart stops its alarming palpitation, colour returns to pallid cheeks and lips.

Begin a course yourself without delay; Dr. Williams' pink pills are obtainable from chemists everywhere.

SOCIAL AND PERSONAL



MASTER ALBERT HAMOWY,

the seven years old son of Mr. and Mrs. ELIAS HAMOWY of Shanghai. Mr. HAMOWY is a well-known business man in town, being a Director of the firm of Messrs SHALOM and Co., exporters of Chinese hand-made laces and embroiderics to the United States. The firm is located at the National City Bank building at Kiukiang Road. The Chinese lift boys who take you up to the fifth floor where Mr. HAMOWY'S office is, will not hesitate to greet you with the word *Shalom*, the significance of which they are hardly expected to know. It sounds pleasant to the ear to hear it uttered by the young Celestials, which makes a visit to Mr. HAMOWY doubly pleasant, especially when you are on a begging expedition to represent the cause of sweet charity. Just try it!

The following contributions to local charities are acknowledged: The Hebrew Relief Society $18.00 from Mr. B. S. BARBASH; Jewish Communal Association in memory of the late Mr. M. J. MOSES, $5.00 from Miss ROSIE JUDAH, $10.00 from Mr. I. A. TOEG. In memory of the late Mr. EDWARD COHEN, $10.00 from Mr. I. A. TOEG, $5.00 from Mr. and Mrs. JASON ISAAC, $25.00 from Messrs ARNHOLD and Co., $15.00 from Mr. C. S. GUBBAY, $5.00 from Miss Juliet Solomon $17 from the Football team, Mr. D. E. J. Abraham $10, Mr. R. D. Abraham, $5.00.

Miss ROSIE JUDAH, a popular resident of Shanghai left for Hongkong last month to spend a vacation with her sister Mrs. D. S. GUBBAY.

Mr. and Mrs. R. D. ABRAHAM and family are summering at Weihaiwei.

Mr. and Mrs. J. S. ISAACS were overwhelmed with congratulations on the birth of a son, which took place on the 9th ultimo, at St. Mary's Hospital.

Dr. J. E. ROSENZWEIG is moving his offices from 122 Seymour Road to Denis Apartment (corner of Carter and Bubbling Well Roads) at the end of this month.

Mr. and Mrs. JOHN SOLOMON are returning to Shanghai next month and are expected to leave San Francisco on the 29th instant.

Mr. JACOB HAI ISAAC returned to Shanghai after an extensive tour in India. He visited Cochin and Parur and found thriving Jewish communities over there.



MRS. HAMOWY

Mrs. Marie Hamowy, whose husband, Mr. E. Hamowy, is a partner in Messrs. Shalom and Co.

Mrs. H. KAMMERLING, Mr. and Mrs. and S. I. JACOB and family are summering at Tsingtao.



Mr. A. J. FREIMAN,

President of the Canadian Zionist Federation, who celebrated his fiftieth birthday in June last. We refer to this happy occasion in our Notes and Comments elsewhere in this issue.

Mr. D. G. M. ARONOVSKY, well-kown Customs broker and forwarding Agent has removed his offices to No. 16 Jinkee Road. Tel. 18644-5.

The marriage of Miss ROSE LEVY and Mr. J. R. JACOB was solemnised at the Cathay Hotel on the 2nd ultimo, Mr. J. I. Jacob, father of the bridegroom officiating. There was a large gathering to witness the ceremony after which a reception was held where the toast of the bride and the groom was proposed in a felicitous speech by Mr. N. FRED NISSIM.

Mr. N. J. MOOSA left for New York last month.

We regret to record the death of Mrs. D. M. DAVID which took place on the 21st ultimo, at the General Hospital. The deceased was 68 years of age and an old and popular resident of Shanghai.



Miss Leah Elias, the three-year-old daughter of Mr. and Mrs. E. G. Elias.

Mr. S. Y. JACOBI who left for Singapore as was announced in the last issue of ISRAEL'S MESSENGER, in the hope of launching his drive there for the ORT-OPZE Fund, had to abandon the idea on his arrival in the Settlement owing to the death of SIR MANASSEH MEYER. It was suggested by the Elders of the community to put off the campaign until January next, and in view of this Mr. JACOBI had to leave for Melbourne on the 17th ultimo, where he will join his wife and decide upon his future plan.

SOMETHING EVERY CHILD SHOULD KNOW

Regularity of the daily habit, and systematic training in its practice, are of the utmost importance for every child. Neglect of this hygenic rule causes much sickness among children and greatly hinders their healthy development.

Proper diet and plenty of play in the open air are the chief factors in keeping your little ones regular and will. Over-eating, too many sweep, insufficient outdoor exercise, are the most general causes of their stomach and bowel troubles.

When a laxative is necessary use Baby's Own Tablets for your children, because these little lozenges are especially devised for childhood's use, being pleasant in taste, mild in action, and altogether safe. They quickly correct infantile indigestion, colic, constipation, check diarrhoea, cool feverishness, relieve colds and croup, banish worms, allay teething pains almost as if by magic.

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

BEING HUNGRY IS BEING ALIVE

If you have lost appetite for your meals, for success, for the enjoyments of life, look to your liver and intestional tract, for in that region most likely the cause of your apathy lies.

As a stimulant for the liver, as a corrective of intestinal torpidity, and as an aid to digestion and appetite, Pinkettes are perfection. Try them to-night, and see how much better you will eat, how much better your spirits, to-morrow morning.

Pinkettes, the dainty little laxative liver regulators, of chemists everywhere at 60 cents per vial.

CORRESPONDENCE

GREETINGS FROM JUSTICE BRANDEIS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Let me thank you for your courteous letter and the copy of ISRAEL'S MESSENGER. With best wishes, Cordially,

LOUIS D. BRANDEIS.

WASHINGTON, D. C., April 11, 1930. *Supreme Court of the United States.*

From Dr. Morris S. Lazaron

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Many thanks indeed for the copies of your delightful paper with the interview of my dear friend, Dr. GIBBONS, although, of course, I have seen your name often and know of your splendid work in the Far East for the promotion of the cause of Israel. I appreciate hearing from you direct, with kindest regards, faithfully yours,

MORRIS S. LAZARON.

BALTIMORE, Md., April 17, 1930. 1914 *Madison Avenue.*

A PLEA FOR BETTER HAZANUTH

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I venture to ask you to give me space in your columns in order to draw the attention of the Committee of the Ohel Rachel Synagogue, regarding matters of vital interest to us. The services conducted during the last two Sabbaths by the present Hazan have been very poor and uninspiring. His voice is feeble and hardly audible. On occasions the place of worship resembles a desert, the dead silence leaves a woeful impression upon the worshippers, instead of the fervour and devotion and enthusiasm which we are entitled to expect from a *Shaliyah Sibbur*. I must say the style of the reading is wholly unimpressive; it has no fervour, the reading being slow and unemotional. Instead of receiving some spiritual joy and comfort from the prayer, the service which the Reader conducts grows dull and burdensome on the *Sibbur*. I, however, do not wish to criticize the learned Hazan, owing to the fact that he is too advanced in age to be expected to improve matters for us, and it is for the Committee to study the problem and solve it for us. It is in their power either to drive away the worshippers from the Synagogue or help them to attend regularly.

SHANGHAI, 21st July, 1930.

S. O. S.

WITH PLEASURE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We have the pleasure to inform you that we have organised a Society for the promotion of Hebrew culture in all its aspects among the Jews of Malabar. We have a circulating library which has readers both here and abroad, but we fear of its fall on account of leck of funds. We know that your paper will do much good to our endeavours and shall thank you to send us ISRAEL'S MESSENGER free of charge. We also request you that you help us in various other ways.

J. A. SHAVULUYE, Secretary.

HEBREW EDUCATIONAL SOCIETY.

PARUR, S. India, 5th May, 1930. Jews' Street.

ORIGIN OF JAPAN AND THE JAPANESE

Editor ISRAEL'S MESSENGER.

DEAR SIR,—In your letter dated June 12th you asked me a question: "What is the opinion of the leading men in your country anent your theory of the ten tribes of Israel?". Let me write you a few lines again on the subject:—

My work entitled, The Origin of Japan and the Japanese, was sent to almost all the leading men in Tokyo and Osaka; to Dr. Mikami, professor of Imperial University in Tokyo, a famous and first class historian in Japan; and also to Mr. Tokutomi, a well-known and distinguished journalist here, and asked them all to express their candid criticism. So far no one has said a word against it but all expressed high appreciation.

Mr. Takekoshi, ex-chief officer of Editorial Bureau of Japanese History in Imperial Household Department and a member of the House of Peers, wrote a preface to my book as follows: "Dr. Oyabe is an ex-ordinal gentleman of high purpose. His scholarship extends to the Eastern and Western world; his knowledge penetrates through ancient and modern ages; and his personality and aim reflect the ideas of our ancient sages. Such a man is scarce to find. He is now trying to search our ancestral origin which takes us back to ancient Hebrews. This theory too, is quite novel and well deserving of consideration. I suppose if once his thesis is submitt d to the public, it will drop like a rainbow from the sky. I can not sufficiently commend his diligence and earnestness for his untiring study in behalf of human welfare. I write these few lines to express my admiration of him." The above extract is a rough translation from the original—Japanese. But his preface is already printed in my book, so every one knows it in this country.

While no scholar has yet criticised my book, I offered its first-fruit to our Emperor, Empress and the Empress Dowager. The new bool was honorably accepted by the Imperial Household Department and placed before the Imperial Family. No one adviced me to do so, but it was done on my own initiative. However it was the ancient Hebrew custom to present first-fruit to the Supreme Being in Heaven and also in earth. "The choicest first-ruits of thy land thou shalt bring into the house of the Lord thy God. Exodus 23-19.

While no scholar or historian has said a word against my long suffering labour; there is one gentleman who opposed my theory, insisting only on one small point; it was about my statement of Gad. In my book I stated that we call our Emperor with the reverential word "Mi Gad" which means the same as His Majesty in English language. The proposition "Mi" is nothing but a word of honor. Hence, "Gad" must be its principal term. It seems as though there is some connection with the children of Israel, Gad, etc. He sent me a letter, saying that it is very disgraceful for our Royal House; because Gad is Jacob's wife's maid, Leah's servant, Zilpah's son. She was a mean slave. Our Imperial line cannot be descended from such a degraded woman. I answered his objection thus: "No matter whether a woman's title is maid, or servant, or concubine, or female slave, or harlot, or widow, or wife, it is nothing but her situation's name in human society under the human life. However, besides the title, there is a perpetuate personality in each woman. Even if her title is concubine or maid, if her personality is true and noble, she is truly a praiseworthy woman. On the contrary, if a woman has a title as wife, and her personalityy is gross and low, she is a greedy woman, and has no merit in herself. Man's value is in man himself, and not in name, or title, or situation. On this point of view, I admire Gad's mother, Zilpah; and I see no wrongness on the part of her innocent son, Gad," etc.

The illustration picture which I sent you will show how the old Hebrew custom is strictly observed in Japan. I photographed the real scene last summer, that is, on the seventeenth day of the seventh month of July, as the day fixed in the Hebrew Scriptures, "And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat." Gen. 8:4. The Japanese ark crossing the depth of water is most wonderful; and it presents an indescribable scene. I will try to describe fully later when you will kindly allow my new book to be written in English.

JENRICHO OYABE.

TOKIO, Japan, 4th July, 1930. 849 Oi Machi.

PLIGHT OF THE JEWS OF YEMEN IN ADEN

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Owing to the stoppage of immigration to Eres-Israel, many Yemanite Jews have stranded in Aden. These unfortunate people have no place where they can rest the soles of their feet and spend the whole of their time in the streets. At day-time exposed to the inclement heat of the tropical sun of Aden, and at night time they sleep in the streets on the ground exposed to the dew of heaven and to the dust of the earth. When there is rain they have to spend a sleepless night. Their circumstance would become worse with the advent of the Monsoon. Many of these people die in consequence of this wretched life. There is a house built out of the estate of the Late Bunin Menahem Messa, but this house is overcrowded with these refugees almost to the point of insanitation. In order to releive the situation, a shelter must be built immediately in Aden to accommodate the rest of the refugees especially the children and the women. In view of the constant arrival of these refugees in Aden from Yemen, this shelter is very essential. The Jews of Aden are doing their utmost to assist these refugees, but cannot cope with their incessant streaim to Aden. In the meantime, a large godown could be rented where these people could be temporarily housed, pending the establishment of the Shelter. We fear we have to point out that the appearance of these fatigued people in filthy rags in the streets, which is almost a nuisance to non-Jews, might arouse the attention of the Authorities and result in their evacuation out of Aden, which would mean nothing less than their entermination. We regret we lack the faculty to depict the conditions of these refugees in their proper colour, but appeal to the pathetic imagination of your readers. Cannot a pro Yemanite Committee be formed to assist these poor Jews? We are therefore seeking the aid of your esteemed and widely read columns to bring the matter home to our Brethren in China and America and appeal to them to come, without delay, to the rescue of these victims of circumstances with a view to the immediate relief of their plight. All communications and assistance will be gratefully acknowledged by the President of the Young Men's Hebrew Association.

THE YOUNG MEN'S HEBREW ASSOCIATION

M. BENTOB MESSA., *President.*

B. J. YAISH, *Hon. Secretary.*

ADEN, 15th June, 1930.

AN OLD JEWISH CEMETERY IN BOMBA

Two Saints Disturbed in their Tomb

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I take the liberty to address you anent a matter of local importance and trust you will kindly grant me space for same. There is an old Jewish cemetery in the vicinity of Byculla which the Bombay Municipal Corporation suddenly decided to transform into a garden for the pleasure resort of the local residents in that district. In order to do that they had to demolish all the tombs with the exception of two which according to *The Bombay Chronicle*, the local authorities have not suceeded to blot out because they are the remains of two renowned Jewish Hakhamims. Very feeble efforts were made by one or two Jewish members of the local municipality to overthrow the resolution passed by the Corporation but to no avail. My object in writing to you is that as a keen Jewish enthusiast in all that concerns Jewish welfare and Jewish honour, some steps must be taken to remedy the wrong done in connection with the above. I therefore hope that you will do the needful in the matter. Please send me a copy of your journal of March last, and let me have the address of the publishers who are selling Moses Mainonides' work on medicines. Also I would appreciate the knowledge of any translation of the Zohar and the names of the publishers. Trusting you will kindly let me have the above informations and oblige,

Yours faithfully,

J. A. JOSEPH.

BOMBAY, 23rd June, 1930. 6, Colaba Cause

[ENCLOSURE]

The following from a correspondent which appeared in *The Bombay Chronicle* of June 22:—

The whole area around Old Parsi Statue in Byculla has been disturbed by a strange happening and crowds of people of all castes and nationalities, both men and women, not excluding the little urchins, have been wonder-struck and make their way in hundreds to the scene of mystery. A casual visit to Old Parsi Statue, between Amber Tips Building and New Nagpada Police Quarters, will reveal to an outsider the intense interest created by the so-called sudden "awakening of a saint" from his repose. There is an old cemetery which has been almost demolished and levelled down now, with the exception of the two graves around which so much interest has been created. The Municipality was to smoothen the grounds of this Jewish cemetery and make up a little garden for the populace of Parsi Statue. Almost all the graves had been levelled down and the whole ground flattened to be made ready for the plantation of a beautiful garden. But as the labourers had filled the last two remaining graves with mud and stones, they found to their amazement the next morning, that all the earth was upturned and the graves with their cemented tops were to be seen in their original shape and condition. The process has been repeated every evening by the labourers, to result in the mornings with the graves turned open. Huge stones that could not easily be removed overnight are placed over the two neighbouring graves with considerable amount of mud so as not to make it easy for nature itself to rebel against this "process." But it seems that nature itself has been mastered and subordinated by this "mysterious" event. Every evening the graves are covered up completely to be ready for the lay-out of the Municipal garden, but the next morning finds these spots in the same delapidated condition of the old cemetery, with the graves open and thus refusing to disappear. This novel phenomena has roused the greatest interest in the whole of the Byculla area and people are flocking in thousands, men, women and children, from the Muslim, Hindu, Christian, Anglo-Indian, European and Parsi communities to this strange scene of occurrence. Despite the rain pouring in torrents in the evenings and nights, one could see thousands of people around these two graves, planting tens of candles in veneration on the graves. The mystery yet remains to be solved though the populace thinks that under the graves below are the sacred remains of some saint who refuses to be outraged by Municipal authorities, seeming to demand a permanent grave for himself there. It would be worth while for some adventurous souls to keep an all-night vigil to find out as to what really happens before the next morning to the graves, when the same are completely covered up before the previous night, with stones and mud!

FOOD FOR THOUGHT

Editor, ISRAEL'S MESSENGER.

Dear Sir.—And Noah opened the window of his ark to see if the water has dried out! For nearly two thousand years we have opened our small windows to look out if the flood did not lessen. For two thousand years we have peeped out stealingly and cowardly through our fissures to convince ourselves if we are already able to inhale the fresh air which other nations have found superfluous for themselves. Many a time we have trembled before the shadow of a mere phantom, many a time we have shuddered before a mere imagination. But in spite of that trembling, in spite of that apprehension our forefathers continued to give their posterity a Jewish soul. Using an occult activity they did not stop to fulfill their great obligations they were indebted to their conscience.

Now when all the world has opened its doors wide enough to accept our cooperation, when the Jewish people has acquired its political freedom, when we are considered as a member on the list of the world's stage, we are losing our heads and begin to retreat with no real aim in life!

I have just read in ISRAEL'S MESSENGER that the Ashkenazi pupils are likely to be expelled from the Shanghai Jewish School, owing to lack of resources by that Community. Although I highly appreciate the generosity of the Sefardy Community, I would not attribute to them the possibility of such a consideration, but yet everybody who was told about such an anomalous position became perplexed. The Jewish School is the only spark which absorbs from 15—20% of the whole Jewish population. It is the only institution, the only cornerstone of the future of Shanghai Jewry. Are we going to annihilate that little spark on which the future generaion is being built? Are we going to wipe off the only spot which, may be, some initiator would widen its borders and expand its activity? Yohanan ben Zakai, a pupil of Hillel's School, seeing the perdition of Jerusalem knew how to make use of a clever trick in order to keep upright the lost courage of the dispersed people after the destruction of Jerusalem. He was the very great and strong person of whom Judaism was in want, after the heavy crisis of 60-70 years. The thought that the Jewish Nation did not lose the right for existence after the devastation of Jerusalem and also the accomplishment of that idea is attributed to him. He disguised himself in a shroud, was put by his men into a coffin, and carried through the gates of the guarded city. He appeared before Vespasianus and asked his permission to found a new school at Yabne. Vespasianus could scarcely imagine of the great consequence that would result of this request for Judaism and for the Jewish people; but for the Jews it was a step of great importance. This step acquired for the Jews an eternal life, this step gave us the everlasting prestige among the nations. Thanks to that school we are still a concrete people not like the Babylons or the Romans, who exist only in history.

Are we not going to follow the example of Johanan ben Zakai and support our school, not sparing means and energy we are able to? A school is the only firm footing on which a people's future can be assured. Would you stand motionless from far and peep through your wicket? Or would you send a dove to see if the water has dried out? Wouldn't you, Bears,—if there are such—come yourselves and make a drainage with your own fingers? For two thousand years we have peeped out through our windows; and it is time to prepare, a strong minded generation to compensate us for those years.

J. BRIGHTEL.

SHANGHAI, 17th July, 1930.

THE BAGDAD CEMETERY

Editor, ISRAEL'S MESSENGER

DEAR SIR,—I have just received copies of a circular appeal printed in Arabic and issued by the "Baghdad Spiritual Council Hebra Kadisha," appealing for financial support, in order to erect railings and plant trees on the boundaries of the old Cemetery which is abjectly neglected and exposed to constant indignities and the fear of a further compulsory surrender to the government. The cost of this work is carefully estimated at Rupees 30.000.—The urgency of this appeal need not be stressed on those who hail from Baghdad and domicile in China, and I sincerely trust that a generous response to this sacred cause will be forthcoming from our co-religionists.

I shall be glad to receive contributions towards the above fund and have same forwarded to the recognised body in Baghdad.—I remain, Dear Sir,—Yours truly,

M. E. DANGOOR.

SHANGHAI, 22nd July, 1930.

TRUTH AT LAST!

GENEVA, July 10.—Circles closely connected with the League of Nations as well as the local newspapers claim to know that the forthcoming report of the League's Mandate Commission on the racial riots in Palestine will contain some trenchant criticism of the British administration which, these reports assert, persistently ignored all warnings and was totally unprepared when the riots flared up. Furthermore, the official report will, it is said, charge the British mandate administration with lack of a constructive policy and with failure to redeem the promise of making Palestine a Jewish national home. As regards the question of responsibility for the riots, the report will dissent from that of the British Parliamentary Commission and will attribute a greater part of responsibility for the riots to the Arabs rather than to the Jewish population. —Transocean-Kuo Min.

I. R. C.
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KUNST AND ALBERS, *Agents*

'PALESTINE PAPERS'--JEWISH CONTRIBUTION

The series of 'Palestine Papers' issued in recent months by the Jewish National Agency for Eres Yisrael, and which have been reviewed from time to time in ISRAEL'S MESSENGER, *are bound to shed a great deal of light upon Zionist strivings in New Judea and thus undermine the propaganda conducted by the Arabs. Until recently, the need of conducting an active campaign against the latter was not felt, but to-day it is our incumbent duty to educate public opinion regarding the Zionist ideals and to convince the world that our work in Palestine far from being detrimental to the Arabs, is on the contrary wholly beneficial to them. Even the* SHAW *Commission had to admit this in their biased report—a fact which greatly upsets those who seek to belittle the Jewish achievements in Palestine. We are afraid, judging from the present trend of our misguided foes to undermine Zionist strivings in the Land of Israel, that a great deal of spade work has yet to be done before the mischief that has been done can be undone, and the world is made to believe in the futility of a backward race checking the forward march of a progressive nation to upbuild their ancient country and recover it from utter ruin and decay. We are indebted to the Jewish National Agency for sending us some extra copies of the 'Palestine Papers' of which we are making good use. To a few men of note in China we are mailing copies thereof, and the first to acknowledge the receipt of same is a leading Christian scholar, Mr.* ISAAC MASON *who is widely known in the East for his anti-Opium campaign and prolific contributions to the Press. Mr.* MASON *is pleased with the literature sent him and lays stress on the fact that he finds the "position of the Arab population of Palestine" very clearly set which is just what we believe the Palestine Papers are open to serve. The communication from Mr.* MASON *follows:—*

"DEAR MR. EZRA,—The 'Palestine Papers' which you kindly sent me are a great help in understanding the important movements now taking place in that historic and most interesting part of the world. Jewish achievements in Palestine are remarkable, and deserve to be more widely known. They give great hope for the future. It is good to have the real position of the Arab population of Palestine set as there has undoubtedly been misunderstanding on this matter. It will be a triumph of moral power and of civilization if all the various nationalities and religions can live harmoniously and prosperously together in the new Jewish State. It will be a splendid example to the world.

"As Dr. WEIZMANN well says, Palestine is dear to three great religions of the world, and it was from this strip of territory that a message of peace and goodwill went out to the world, and I share his hope that if the present good work is continued, "then once again a message of peace and goodwill will come out of Palestine."

"As a Briton, I am glad for the part Great Britain, and Lord BALFOUR, had in promoting the ideals of Zionism. Permit me also to express my admiration of your own continued efforts for the cause. I am, Yours sincerely,

ISAAC MASON.

SHANGHAI, 18th July 1930. 54 West End Gardens.

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OF CHINA

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EDITORIAL NOTES & COMMENTS

The Black Fast A Day of Hope to Israel

Tisha b'Ab does not mean to us a day of entire gloom and sadness. Its keynote is optimism in the future ascent of man. It has behind it the consoling words of the Prophet of Consolation, Comfort ye, comfort ye my people! Let those who believe that might is right enjoy their belief; we of the House of Israel will ever remain *the* Protestant nation on earth because of our refusal to bow before might which is not always right. Verily, "Right is right, since God is God."

British Museum to Accept Replica of Balfour Golden Book

For the BALFOUR Golden Book, which has fittingly been described as "The memorial to a Golden Mind," there continues throughout Eres Yisrael and the Diaspora an increasing enthusiasm, and there can be no doubt of the ultimate success of this effort on the part of Jewry to raise a great Memorial to the departed statesman. We have just learnt that the authorities of the British Museum will be very pleased to accept a replica of the specially designed Memorial Art Volume. Every Jewish visitor to New Judea makes a point of inspecting the Golden Book of the Jewish National Fund, which is exhibited at the Head Office in Jerusalem, and one can well imagine the interest that will be aroused by the BALFOUR Volume in the British Museum, the greatest store house of culture in he world.

Local contributions stand thus:—

Mr. and Mrs. R. E. TOEG	£20.0.0
Mr. CHARLES S. GUBBAY	£20.0.0

"The Best Is Yet To Be."

On Sunday next the Synagogues all the world over will be draped in mourning over the destruction of the Temple and the downfall of the Jewish State. It is a day of humiliation to every son and daughter of Judea, the deep import of which is deeply stressed by the Synagogue rituals. The day is designated as the Black Fast, not without hope of a restoration and the advent of Israel's Redeemer. The rituals are so prepared as to give way to no despond but a way to respond to the call for faith and hope in the Geulah, the redemption of the Shechinah from Galuth and the restoration of Israel's ancient glory. Such is the pith and essence of the day known as Tisha b'Ab in the Jewish calendar, and its appeal to Israel's national consciousness is as strong and irresistible, as it was when the ancient Temple was destroyed and reduced to ashes and Israel scattered to the four corners of the globe. It is a poor heart that never rejoices over "The best that is yet to be."

Reward and Punishment

"Hand in hand! Never will the evil person remain unpunished." What does that mean? ask our Talmudic Sages, and the reply is furnished: "He who steals with one hand and gives alms with the other will not remain unpunished." This law is just and equitable. It shows respect to no man. To commit a sin in order that Yom Kippur may serve as an atonement is not a Jewish affirmation. It is opposed to the teachings of Judaism. One noted statesman in American life declared to a friend that there are times when a man must eat a peck of dirt in order to gain high office. He gained the office, he ate his peck, and the tragedy is that it is not only become the steady article of his diet, but he loves it and he would not live without it, that is become of the very essence of his being. What a telling commentary upon man's inherent weakness to overcome his habit and overthrow its vicious nature! Greater than this punishment could not be reserved for one who "steals with one hand and gives alms with the other." It is the law of divine retribution which must overtake one who ignores principles in order that he may gain high office. Our ancient Sages could foresee the punishment that would likely follow and their exhortation not to "steal with one hand and give alms with the other" has much in it to appeal to us in this modern age. It is based upon the prophetical injunction not to build the foundation of life upon unrighteousness. Hoi bonai baitho b'lo Sedek. Therein lies the significance of the advice of our ancient Rabbis whose spiritual sway reins in the kingdom on which the sun never sets.

Israel's National Yahrzeit

Once a year Israel commemorates the day of his national *yahrzeit* and reads the national Kadish. Sitting with sackcloth and ashes, reading the kinoth and shedding tears over the destruction of the Temple, brings back to Israel the day of his ancient glory and clothes him with steel and armor to resist his enemy, the enemy within



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and without, and overcome all his adversaries (spiritual and physical). The days of kinoth must be suspended, if not entirely abolished. Israel must realise that not in sitting with sackcloth and ashes and weeping over the past is the only path that will bring him salvation from his Galuth life. There is work for all of us to do and we must face the present critical situation with lofty courage and determination. "No man can be a hero in anything," says JACOBI, "who is not first of all a hero in faith."

New Headquarters for Our Karnenu

The new headquarters of the Jewish National Fund were opened in Jerusalem on the 15th May last, by Mr. M. USSISHKIN. Twelve delegates to the First Zionist Congress planted twelve trees around the building, each planting a tree in memory of a deceased delegate to the first Congress. Mr. USSISHKIN planted a tree in memory of Dr. HERZL, Mr. JEHUDA LEIB GOLDBERG planted a tree in memory of Dr. NORDAU, Professor KLAUSNER planted a tree in memory of ACHAD HA AM, and forth. Rabbi MEIR BERLIN then fixed a mezuzah to the doorpost, [Mr. HARRY AARON GOODMAN, *kindly take note of this.—Ed.*] and Chief Rabbi KOOK, being a Cohen, blessed the gathering with the blessing of the priests, and opened the door with a golden key, and was the first to enter inside. All the people, led by Mr. RATNER, the architect of the building, who is a lecturer at the Haifa Technical Institute, then followed, and inspected the building. A body of Halusim danced and sang Hebrew songs, and the proceedings concluded with festivities.

"The Sabbath."

The above is the caption of an excellent booklet written by CHIEF RABBI PROF. Dr. J. L. LANDAU, PH.D., of Johannesburg and published by the Ibri Publishing Society. The usefulness of this tract lies in the fact that at the present moment two strong movements are striving to restore to the Sabbath its ancient, its original dignity and influence. One is known by the name of 'Oneg Sabbath', with its headquarters in Tel-Abib, the other is spreading rapidly with the slogan of "Shomre Sabbath" and is controlled by a strong and influential committee in Berlin under the presidentship of a well-known scholar, DOZENT Dr. SAMUEL GRUNBERG. We are further told in the same booklet by the CHIEF RABBI that a great and imposing mass meeting in favour of the 'Shomre Sabbath' took place in Berlin on the 16th of February and was addressed by a number of leading Rabbis and scholars'. Dr. LANDAU is a foremost Rabbinical scholar of our age and his fine dissertation on the Sabbath touches a subject of perennial interest to Jewry. In recent years there have been some appalling desecration of the Day. In every community the rank of 'Shomre Sabbath' is becoming thinner, we regret to say. The sanctity of the day has been destroyed and it is a common thing to see the elders of communities flagrantly violating the *Yom Shebi'i*, while taking special care to observe the *Yom Rishon*. We owe much to Dr. LANDAU for elucidating the value of the Day of Rest and we hope his excellent treatise will be read far and wide. Perhaps one citation from his brilliant essay will be appreciated by our readers. We cull the following:—

"At the beginning of this century some Assyriologists, headed by Friedrich Delitzsch, tried to dispute the Jewish origin of the Sabbath. They were impelled not by purely scientific motives, but by the desire to minimise the importance of the Bible by tracing the origin of its laws back to Babylonian influences. But that hypothesis has long since been exploded, and the Jewish claim to indisputable priority has been vindicated beyond any doubt." (Cf. J. Barth, "Babel und Israelitisches Religionswesen," Berlin, 1902.)

August 22nd, Israel's Day of Memorial

August 23rd, will be the first anniversary of the outbreaks in Eres Yisrael which were launched by the misguided Arabs against their peaceful Jewish neighbours. The attack was quite a premeditated one and not one of chance launched on the spur of the moment. It was instigated in the hope of striking terror in the hearts of the Jews so that they may abandon their work of reclaiming the soil and winning it for humanity and civilization. That this design has proved abortive may be judged by the fact that the whole House of Israel is as determined to further the cause of their national regeneration, as they were when the BALFOUR Pledge was issued and England has accepted the Mandate pledging herself to aid the Jewish people in upbuilding their homeland. Setbacks here and there will not create faintheartedness in Israel's camp. On the contrary, they will create a new urge in us to go forward and complete the task for which we have yearned and prayed and struggled for many centuries. The Arabs will yet learn that they cannot strangle the soul of New Judea. They will yet learn that Israel has also the right to a place in the sun. They will yet live to lift the veil from off their eyes and realise the need of co-operation and repudiate the unwise policy pursued by them. August 23rd should recall the memories of those Jewish heroes and martyrs who fell gallantly for Israel's Homeland and Israel's flag. It should find us ready to forgive and forget, but not to forget what the unhappy incidents had taught us. The national *yahrzeit* on the 23rd instant, should help us to sanctify the memories of the martyrs by working heroically to establish the Jewish National Homeland in Eres Yisrael. God speed the day!

"Meaningless Gabbling of the Service."

Our attention has been drawn to a little speech in the *Jewish Chronicle*, London, delivered by Mr. DAVID A. ROMAIN at a meeting of the Board of Elders of Spanish and Portuguese Synagogue (O, how loyal we still are to retain the names of these countries which drove us from their shores and embittered the lives of our forefathers!) in London, in the course of which he complained of one Hazan (which is no more spelt as Chazan) for the "meaningless gabbling of our truly beautiful service." Mr. ROMAIN assures us that he had told the reverend gentleman straight from the shoulder that if he petitioned a judge in a Court of Law in the same fashion as he addressed Almighty God in Heaven, he would be ignominiously turned out without a hearing. To which we say *Sephathayim Yissbak*. It is evident Mr. ROMAIN is a daring personality who has the courage of his conviction, in that he is able to emulate the example of the prophet NATHAN who when confronted with AHAB, king of Israel, and reminded him of his sins, told him actually on his face 'Thou art the man!' We commend Mr. ROMAIN for his candour and fearlessness of which we are strongly in need to-day. If every *kahal* had one ROMAIN to plead for "our truly beautiful service," our Beth Hakenseeth would not be turned into a desert (as one correspondent describes it in our correspondence column in this issue), but a vital force to enjoy the joy and ecstasy which we are bound to derive from our *Abodah*. But it would appear that we are not destined to see this in our own days. Things are going from bad to worse. We cannot help saying that if Mr. ROMAIN were to visit the East, he would find the Hazanim wholly unfit to perform the sacred task allotted to them. We fancy Mr. ROMAIN would have no patience with such Readers nor would he tolerate them for a moment. He would instantly dethrone them and ask them to retire from the service. And yet who is to blame? 'O that men's ears should be, To counsel deaf, but not to flattery!' It is a chronic disease with us and reminds us of our *awonoth rishonim*. Our Synagogue service is becoming lifeless and degenerating into a mechanic machine, we are sorry to say. The outlook is by no means bright. O Judaism!

Jews and Muslims in India

Elsewhere in this issue, we publish a fine message delivered to Bombay Jewry by Mr. GERSHON AGRONSKY prior to his departure from Bombay in May last. Therein the noted publicist points out in an unmistakable manner the duty of every Jew and Jewess in the present critical hour to ponder deeply upon Jewish problems and defend the rights of the people to whom they belong. Emphasis has been laid upon the need of cultivating cordial relations between Jews and liberal Muslims in India. This timely appeal to the youth of Indian Jewry should find a ready response and hasten the policy of *rapprochement*. It is, however, a great pity that Mr. AGRONSKY's stay in Bombay was of short duration. He should have been prevailed upon to delay his departure and organize a movement whereby his plan could be made workable and rendered feasible. Even now it is not too late. The World Zionist Organization would do well to depute a special emissary to India in order to pave the way for a better understanding between the Jewish and the Islamic world. Aloofness is fatal to our interests. It must be discouraged, at any rate, and a new policy of co-ordination inaugurated. Indian Jewry will not be able to undertake the job without the aid of a representative of the World Zionist Organization. The latter should wake up and realise the seriousness of the whole situation. There is no reason to despond. Truth is ever on the march. We shall not surrender nor acknowledge defeat. It is our task to enlighten the world regarding our national aspirations and win the liberal nations towards our movement. We have been aspersed and slandered in some quarters in recent months, but as Mr. AGRONSKY appositely says we must have "faith that slander defeats itself, and content ourselves with bare recitals of the facts and figures: for these are alike our reason and justification for launching one of the most noble, if venturesome efforts in the history of mankind."



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Isaiah And The Black Fast

On Sunday next the Black Fast, commemorating the downfall of the ancient Jewish State and the exile of the Jewish People from their ancestral homeland, will be silently observed and the *kinoth* will be intoned in the Synagogues. In a sense this annual observance of a day of humiliation had served to keep aglow the fire of Jewish Nationalism burning strongly in the heart of exiled Jewry, and thereby fostering the hope of redemption. No one is held more responsible for this note of optimism in ISRAEL'S history than ISAIAH, the prince of the prophets, whose flaming words of *Nahamu*, Comfort ye, Comfort ye, my people have inspired many generations to remain steadfast and loyal to their ancient heritage. ISAIAH'S *hazon*, prophecy, will yet come true. His fiery words had held Judea firmly in captivity, for who would not be thrilled at the vision foreseen by the great prophet prophesying the redemption of Israel and the restoration of his ancient glory? ISAIAH fortifies us to this day in the hope of "The best is yet to be" and in this respect the *kinoth* sound meaningless and should not be strongly stressed by us. Chapter LXV in ISAIAH conveys a message of hope to Judea which is by no means out of date to us who work eagerly for the restoration. ISAIAH'S vision will be the final consolation to Jewry at the conclusion of the service on the *Tisha b'Ab*, and it behoves us to stress the message and glory in it.

Jewish Persecution in Roumania

The tale of woe that reaches us from Roumania is heartrending. There the persecution of our co-religionists has reached a stage which is impossible to bear silently any longer. The cup of Galuth-life in that unhappy country has been filled to the brim. It is only a pity that a *bar Yisrael* by the name of LAURIE MAGNUS who is living in the first capital of the world, and who denies that Israel is in Galuth is not in Roumania to share the life of oppression and persecution which our unhappy brethren are suffering to-day. That would have given Mr. MAGNUS a chance to compare notes with Rabbi Dr. SALIS DAICHES and appeal to him to forgive him for preaching pseudo-Judaism in the British Empire. This by the way. We are compelled to say that the Jews in Roumania are being hounded and persecuted like tame animals in the jungle. Their cry of distress can no longer be concealed. World Jewry must be aroused to take note of the martyrdoms of our coreligionists in Roumania. In a communication to Mr. BERNARD G. RICHARDS, executive secretary of the American Jewish Congress, Mr. F. C. NANO, *charge d'affaires* of the Roumanian Legation in Washington, makes it clear that the Roumanian government would resent any agitation started by the Jews in the United States against the latter, on the following ground:—

The Jews have just as little to gain by anti-Roumanian agitation, as Roumania herself. As I explained in my letter of April 25, anti-Roumanian campaigns abroad are highly detrimental to the interest of Roumanian Jews themselves for two reasons: Firstly; Practically all the Jews in Roumania are engaged in commerce or banking. They are, therefore, the first victims of economic depression, and anti-Roumanian campaigns naturally tend to make Roumania's recovery from the economic post war crisis all the slower and more difficult. Secondly: They add weight to the argument of anti-Semitic groups in Roumania that Jews are at heart incurably hostile to that country and that they should, therefore, be terrorized until a great number at least leave it.

We are surprised at the audacity of such a government which pretends to be civilised and a member of the family of nations! Seldom has a case of turning the other cheek to the smiter been pressed in such a callous manner. There is an ancient couplet which fits this episode aptly:—

"You're damned if you do;
You're damned if you don't;
You're damned if you will;
You're damned if you won't"

Dr. Kohler the "Life-Buoy" of "Liberal" Judaism

KAUFMAN KOHLER the apostle of assimilation and the foe of Traditional Judaism and Jewish Nationalism was a hero in his days. He foresaw the destruction of his man-made theology manufactured at the Pittsburgh Conference, by the rise of modern Zionism. He combatted it with all the strength at his command. He had marshalled all his forces to suppress the Zionist movement, persecuted many *Mavgol'a*—th and dismissed them from his army simply because they were loyal to Israel's national homeland and would not spurn the *tikwath Yisrael*. To-day KOHLER is no more: his few disciples holding mythical diplomas as "pious fraud" are still struggling in memory of their hero to crush Israel and his national hope. KOHLER was a pessimist of the deepest die. He could not and would not believe in Israel's ressurrection from his ashes. He had mocked Keneseth Israel for still clinging to her national ideal. He had mocked the modern Zionists and derided their efforts for focussing their mental and spiritual gaze on the land which was the cradle of Israel's national genius. Such was KOHLER the pessimist whose disservice to Kenesseth Yisrael will be remembered, if not yet forgotten.

"He who mocks the infant's faith.
Shall be mock'd in age and death."

Jews, Palestine and Great Britain

Now that our historic rights and claims to New Judea are being questioned and challenged by a coterie of Arab propagandists headed by AMEEN RIHANI and others, it is worthwhile bearing in mind that the League of Nations after ratifying the Mandate eight years ago, had stated categorically and without equivocation:—

"Whereas recognition has thereby been given to the historical connection of the Jewish people with Palestine and to the grounds for reconstituting their natioal home in that country."

That is Israel's Magna Charta which is a re-affirmation of the BALFOUR Declaration "in favor of the establishment in Palestine of a National Home for the Jewish people." We are content to sit tight on this plain verdict and utterly ignore the noisy propagandists who appeal to us to listen to the voice of despair. Critics may come and critics may go, but the rights conceded to us will not be impaired or jeopardised by unbalanced minds. The recent amazing statement made by Dr. DRUMMOND SHIELS before the Mandates Commission of the League of Nations that "it was a Jewish home in Palestine, and not a Jewish State, that the Mandatory Power had undertaken to advance" cannot stand the searchlight of criticism after reading the preamble of

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the Mandate cited above. We are astonished to read such quibblings on the part of the Under-Secretary of the Colonies, in order to defeat for the moment the Jewish national aspirations and retard the work of the upbuilding of the Jewish National Homeland. It hurts us to see a responsible British statesman stultifying his conscience and in the presence of a solemn assembly making a statement which is wholly discreditable to the great country which he represents. We hate to criticize adversely the new policy of the British statesman, which we sincerely hope does not represent the views of the British Government. That would be a sorry day if England, free England, were to turn her back upon the sanctity of treaty obligations, trample upon the rights of the weak and oppressed nations and join the rank of unrighteous men!

Beneath the Whitewash

The above is the title of a neat little brochure consisting of 50 pages by Mr. HORACE B. SAMUEL, Barrister-at-Law, being a critical analysis of the report of the Commission of the Palestine disturbances of August, 1929. The auther gives a summary of the principal events in the opening pages and proceeds to demolish the faulty structures upon which the SHAW Commission had built their judgment. In parallel columns Mr. SAMUELS exposes the clumsy manner in which the whole case has been conducted. The following illustrates to our readers the meaning of the author:—

Text of *Commission's Report.*	*Comments.*
(a) "From time to time independent Governments have ruled in Jerusalem, but during the greater period of recorded history the country now known as Palestine has formed a mere adjunct of some neighbouring Empire. Report, p. 8.	Omission of even the most perfunctory reference to the Jewish Kingdom which flourished fron. Ca. 1000 B.C. to 537 B.C. and from 536 B.C. to 4 B.C., and which constitutes the historical justification for Jewish rights in Palestine.
(b) "The Jewish National Home."—We have already set out the terms of the Balfour Declaration and have stated that it has been embodied in the Mandate for Palestine. At this point it seems to be convenient to recite those provisions of the Mandate which bear directly upon the establishment of a Jewish National Home in Palestine. These provisions are as follows:—(Articles 2, 4, 6, 7, 11 (2), 22 and 23 of the Mandate follow.) PP. 20 and 21.	Omission to set out the Preamble, which is as follows: "The Council of the League of Nations: Whereas the principal Allied Powers have agreed for the purpose of giving effect to the provisions of Article 22 of the Covenant of the League of nations, to entrust to a Mandatory selected by the said Powers the Administration of the territory of Pulestine, which formerly belonged to the Turkish Empire, within such boundaries as may be fixed by them; and Whereas the Principal Allied Powers have also agreed that that Mandatory shall be responsible for putting into effect the declaration originally made on November 2nd, 1917, by the Government of H.B. Majesty, and adopted by the said Powers, in favor of the establishment in Palestine of a National Home for the Jewish People. Whereas recognition has thereby been given to the historical connection of the Jewish people with Palestine and to the grounds for reconstituting their national home in that country.

Lack of space prevents us from giving further citations from the parallel columns so brilliantly tabled by Mr. SAMUEL, who must be congratulated for handling a delicate task with courage and sincerity. He has undoubtedly succeeded in tearing the judgment into shreds, and we hope SIR WALTER SHAW will see the wrong he has done to the Jewish People by his failure to adopt the spirit of impartiality and sound verdict. British justice had been proverbial for centuries, but in this case we are bound to say there has been a miscarriage for which the Labour Government must make sufficient atonement one day. Mr. SAMUEL assures us in his concluding sentence, page 48. "The report taken as whole, is not a judicial document but a piece of whitewash." A brief line but pregnant with meaning. There is a great deal at stake, and if SIR WALTER SHAW has any regard for justice and truth, he should revise his judgment and defend the honour of British rule, British fairness and British impartiality.

Rabbi Pool on Israel's Spiritual Heritage

The history of a Sephardim congregation in New York founded in 1655 is wonderfully presented by Dr. DAVID DE SOLA POOL, PH.D., Rabbi of the Congregation Shearith Israel, in an attractive booklet which is just to hand. DR. POOL supplies us with numerous items of interest anent the latter, which would otherwise have been buried in oblivion. In his preface Rabbi POOL dwells upon the interesting theme of the Synagogue and the role which it played in our history. Says he:—

"The bond which has held Israel together and ensured its survival generation after generation in the ever looming shadow of apparent doom, has been Israel's spiritual heritage, the Torah. The most tangible and the most potent symbol of that Torah has been the Synagogue, making manifest to Jewry its unitary character, and weekly and daily renewing the spiritual ties which bind Israel into one fellowship. Where there has been no synagogue to serve the wandering Jew as the rallying focus of his individual Jewish spirit and the physical nucleus of community life, centrifugal forces have rapidly swept him into the maelstrom of the Gentile world. But where a Synagogue has been established, thither Jews have come together centripetally from far and wide at stated intervals to reaffirm their basic unity, a unity of faith, religious life and tradition, a reflex of the unity of their God."

RABBI POOL has stated the case admirably but we are apt to forget that a Beth Hakeneseth without a soulful *Shaliyah Sibbur* and a forceful spiritual guide is doomed to failure, and will not attract the young men but rather drive them miles away. How far we are derelict in our duties to-day is not difficult to visualize. The Elders of every community are surely responsible for the present alarming state of affairs; the fact that they are only satisfied when they are able to produce a satisfactory budget every year and with a surplus, too, makes their responsibility all the more solemn and unpardonable in the eyes of posterity. RABBI POOL has given us a pen-picture of his own community of which he is an inspiring and leading figure, but if he were to draw up a picture of the Sephardim congregations in the East he will have a different tale to tell. It is obvious that the decay of Sephardim Jewry is hard to arrest and he would be a bold man who could diagnose the cure without disturbing the present *status quo*.

A Philosophical Discourse By Dr. L. I. Newman

We are in receipt of a fine brochure entitled "A Creed for 'Us Moderns'" being a philosophical discourse by Rabbi Dr. LOUIS I. NEWMAN, of Temple Emanu-El, San Francisco, which is highly instructive and interesting. Tracts of this nature are bound to disseminate far and wide the beauties of Judaism and impel our youths to study matters of deep import to themselves. Dr. NEWMAN has clothed in fine flowery language the noble and lofty tenets of Judaism, which will not fail to impress the reader and create in him further cravings to read more essays from the same author. On page 19, Dr. NEWMAN gives us a fine summary of his discourse. Says he:—

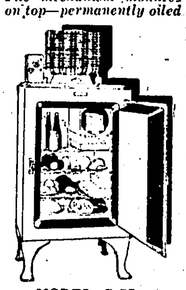
"I believe in the reality of the Spirit in the Universe; in the existence of a personal God; in the revelation of God's will in every age and through all of life, history and humanity; in the evolution of the universe in terms of ever-unfolding nature, ever-broadening knowledge, effort and achievement; in the immortality of the soul; in the efficacy of prayer; in the freedom of man's will; in the punishment of sin; in the power of justice; in man's duty and ability to conquer evil; in the perfectibility of man and society; in the perfect society which is God's kingdom on earth, exemplified through the individual, the community and mankind. I believe in the power of religion through prayer, piety and human service, to redeem mankind from evil, pettiness, ignorance, abuse of power and other faults. I believe that man can find peace and tranquility if he seeks to know himself, to organize his beliefs, and to direct in unity his labours for the betterment of the universe. I believe in One God, one Humanity, and One Moral Law."

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The foregoing is a fine credo which may well be recited by every Jew, Muslim and Christian Unitarians. It gives the philosophy of Jewish tenets in a nutshell. Dr. NEWMAN has accepted a call from New York to assume charge of Rodeph Shalom Congregation and his departure from California has been deeply regretted by the whole community. We wish him every success in his new field of endeavour and hope he will win more laurels for the cause which he has deeply at heart.

A Remarkable Memorandum by Mr. Leonard Stein

The Zionist Press in England is happily busy in turning out useful literary outputs in order to demolish the slovenly and biased judgment by SIR WALTER SHAW on the Palestine disturbances of August last year. If the noted Colonial Judge could foresee the ability of the Jewish nation to challenge his soulless verdict, he probably would have thought twice before signing a document which is reeking with contradictions and misstatements, wholly unworthy of the illustrious traditions of the British Court of Law. We are indebted to the Jewish National Agency for Eres Yisrael, for a copy of a Memorandum on the Report of the Commission prepared by Mr. LEONARD STEIN, its Honorary Legal Adviser, with a foreword by Dr. HAIM WEIZMANN who commends the author "for the work he has done, and is doing, for our cause." Mr. STEIN has very ably marshalled out his evidence and rebutted point by point the biased verdict which SIR WALTER SHAW has delivered. It is not surprising when we are told by a cable despatch from Geneva on the 10th ultimo, published elsewhere in this issue, that the League's Mandates Commission will challenge the report of the Commission and attribute a greater part of the responsibility for the riots to the Arabs, and criticize the British administration with failure to redeem the promise of making Palestine a Jewish national home. We all know the adage. "Truth, crushed to earth, shall rise again....." and in this case we see it well and fully exemplified. It is an indisputable fact that the Labour Government had blundered egregiously in her recent unwise diplomatic move to placate the Arab propagandists at the expense of thwarting (albeit temporarily) the Jewish national aspirations. It is a common belief that it is easy to play ducks and drakes with nations who are weak and oppressed, but to think that a great nation who went to rescue the Belgians from being trampled upon by another Power upholding this fallacy, is most disconcerting. Mr. STEIN has terribly crushed and smashed the voice of slander and calumny and rendered the verdict of the Colonial Judge wholly impotent to serve the cause for which he has pleaded. The fine brochure will yet conquer more world and enlighten it regarding the miscarriage of justice perpetrated in the hope of upholding the common belief that British officials could do no wrong. Ths price of the pamphlet is one shilling sixpence and can be ordered direct from the Jewish National Agency, 77 Great Russell Street, London, W. C. 1.

Mr. A. J. Freiman Celebrates His 50th Birthday

Hearty congratulations to Mr. A. J. FREIMAN, President of the Zionist Organization of Canada, on the occasion of his fiftieth birthday which was celebrated on June 6, at his home in Ottawa. Mr. FREIMAN was overwhelmed with felicitations and good wishes on his natal day from friends in all parts of Canada, both by Jews and non-Jews alike. The Rt. Hon. Mr. MACKENZIE KING was the first to call on him to extend his personal greetings and the greetings of his government. The day was fittingly celebrated by the Zionists throughout Canada which speaks volume for the affection and esteem in which the Canadian Zionist leader is held by the public. Mr. FREIMAN has served the Zionist cause in a spirit of loyalty and devotion which is gratefully remembered by all those who came under his personal spell. We have watched his leadership of the movement for several years and was greatly struck with the fund of energy and devotion which he brings to it and which elevates Canadian Jewry in the estimation of Kol Yisrael. In all his beneficent activities, Mr. FREIMAN was warmly supported by his valiant wife whose brilliant record for Hadassah and Zionism is not unknown to the readers of ISRAEL'S MESSENGER. Both Mr. and Mrs. FREIMAN understand the value of duty to their fellow-men and the fact that Mr. FREIMAN has now passed the half-century of his life will not impel him to rest on his laurels but spur him on to greater and greater service to his people and country. It has been said that no man or woman can choose duties: no more than they can choose their birthplace, or their father and mother. As a leader and exponent of Traditional Judaism in Canada, Mr. FREIMAN illustrates by his conduct the value of QOHELTH'S dictum, "Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole duty of man." Therein lies the greatness of the man whom his government and people delight to honour. Congratulations, Mr. FREIMAN! "You have time and eternity to rejoice in."

New Judea and Iraq

According to a *Transoceah Kuomin* cable from Bagdad under date of July 1, published in the local dailies, "Great Britain recognises the complete independence of Iraq and agrees to Iraq joining the League of Nations which terminates the mandatory rule hitherto exercised by Great Britain." This is undoubtedly a sweeping victory for Arab Nationalism. It shows unmistakably to what extent the Arabs had gained from the Great War as a result of promises made them by England. A State in Iraq, another in Hedjaz, a third in Transjordania and a fourth in Syria! Here is something of which the wold must take note. It should know that the present tactless propaganda conducted by the intransigeant Arabs that the establishment of the Jewish Nationalism is throttling Arab Nationalism, is pure moonshine. We hope that the Powers will not fail to see in this game of bluff an attempt to deprive the Jewish People of their legitimate national aspirations and their rights and claims to Palestine. The Arab Delegation to London, be it noted, after having been rebuffed by the Colonial Office in May last, had cabled to the Muslims in India their alleged grievances, shedding crocodile tears and stating that England is determined to strangle Arab Nationalism! Not content with having founded four States after the Great War, the Arabs are making frantic efforts to oust the Jews from their national Homeland and using all foul means in order to stir the whole world against them. Some may believe that might is right. WE DO NOT. We shall stake all that we possess in favour of our principles, no matter who may be arrayed against us. We shall not be terrorized by the intrigues and foul play of those who seek to crush the soul of New Juden. New Judea will yet sit side by side with the strong and weak nations on the Council of the League of Nations, and will frown upon all misguided attempts to strangle her nationhood. Our survival to this day was not meant to die an unnatural death and succumb to the wily intrigues of our neighbbours. The Arabs will yet learn that they will not be permitted to build their illegitimate hopes upon the ruins of the Ancient House of Israel!

A "Liberal Rabbi" Runs Amock!

Whenever the Jewish People face some political crisis in their struggle for national independence in their ancient homeland, the few "die-hards" hailing from the "Liberal" wing appear on the scene with their fantastic ideas. One so-called "Rabbi" ARNOLD FOSTER, so we are told in our American exchanges, recently visited the Arlington Presbyterian Church of East Orange, N. J., in order to "bring the truth to the Christians," on a topical subject. One of the revealed truths reads as follows: "We Jews feel that we have been delegated by the Almighty to do something not in a chauvinistic or egotistical way, but on a greater scale. We do not need political unity. Our mission lies in other fields. The Jew anticipates Internationalism ....The Balfour Declaration was part of a sinister design of Great Britain to exploit Jewish racial aspirations for commercial purposes .....If the Balfour Declaration is rescinded, the Arab will be the friend of the Jew; if not, he will be his eternal enemy." What a fine homily! FOSTER, evidently a graduate of the Cincinnati College, does not agree with his *Alma Mater* that there had been no school of prophecy in Israel, or that God never spoke, *panim il panim* to our MASTER MOSES and the rest of the prophets in Israel, otherwise he would not have expressed his faith that he and his cohorts had been "delegated by the Almighty to do something....." This looks like a *nebu'a ketanna*, a gift of prophecy which must have descended upon the leader of the newfangled Judaism. But now this sainted scholar, "a prince of God," the masterbuilder of "Liberal" Judaism, is able to exclaim what no one in his own camp dare do, "*Ruwah Hashem Alai*," "The Spirit of God is upon me." Unfortunately, his *hazon* does not help to inspire confidence judging from his summon to Kol Yisrael to renounce their belief in the restoration and accept the *ber'th hadasha* which the "National Meshumad FOSTER" is anxious to foist upon the tree of Traditional Judaism and Jewish Nationalism. The climax is reached when the critic stresses his last sentence which we need not advertise again, but it is sufficient to understand the bad faith of "Liberal" Judaism when it sends out a *Nebi Sheker* to create confusion and chaos in *Mahaney Yisrael!*. No wonder *The New Palestine* calls FOSTER "the anti-Semitic Rabbi." What a compliment to the Cincinnati College! Poor ISAAC M. WISE! What a miserable failure his life has been!

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GENERAL NEWS

[Special Service by the Jewish Telegraphic Agency].

521 Jews Entered Palestine

Jerusalem, June 3—A total of 592 persons entered Palestine during April. Of this number 521 were Jews, 63 Christians and 8 Moslems. Of the 118 who left, 57 were Moslems. Of the 118 who left, 57 were Moslems, 50 Christians and 11 Jews. The Jewish arrivals include 8 capitalists 95 dependents and former residents and the rest under the Zionist labor quota.

Cancel Machinery Order

Tel. Abib June 3—An order of machinery from England has been provisionally cancelled by Messrs. Jaffe and Polikansky as a demonstration against the stoppage of immigration to Palestine. This is the first instance of Jewish industrialists taking part in the protest against the immigration ban. The machinery was intended for a $175,000 cold-storage plant Messrs. Jaffe and Polikansky were planning.

Polish Rabbis Call Fast

Warsaw, May 27—A call for a fast, similar to the one on Yom Kippur (the Day of Atonement) has been issued to the Jews of Poland by a conference of 100 rabbis meeting in the border states under the leadership of the Chofetz Chaim (Rabbi Israel Meyer Cohen) one of the most famous Polish rabbis. The call for a fast day is in protest against the immigration stoppage in Palestine.

British Jews in Protest Meeting

London, June 5—For the first time in the history of the Jews in England a protest meeting of English Jews against the British government was held here today. Over 2,000 Jews gathered at Kingsway Hall where the order of the English government to suspend immigration into Palestine was denounced by Zionist leaders. Bitter indignation against the motives which impelled the British government to issue its suspension order withdrawing the 2,300 immigration certificates issued to Jewish immigrants, was expressed by Dr. Selig Brodetsky, member of the Zionist World Executive; Harry Sacher, former member of the Executive; Mrs. Sieff and other prominent Jewish leaders. The speakers pointed out that the motive were political and contrary to the economic needs of Palestine. A resolution calling upon the government of Great Britain to revoke the suspension of immigration and to adopt such an administrative policy that will indicate its clear determination to carry out its obligations under the Palestine Mandate, and to assist the Jewish people in the rebuilding of the National Home in Palestine was unanimously adopted at the gathering. The Chief Rabbi of England, Dr. Joseph H. Hertz, was absent from the mass meeting due to indisposition.

Herbon on Verge of Ruin

Jerusalem.—Hebron is on the verge of ruin as a consequence of the Jewish exodus from the town following the August massacres of last year. The British authorities, as well as prominent Arabs, confirmed this to a delegation of the Jewish National Council (Vaad Leumi), who visited Hebron in connection with complaints received to the effect that the tombstones of the Jewish victims of the August massacres had been desecrated by Arabs. Rents on business premises and private residences have fallen from 20 to 50 per cent. Trade is at a standstill. The departure of the Slobodka Yeshiba has been the biggest loss to Hebron, because it is estimated that the students of the Yeshiba brought into the town about £25,000 annually. The Arabs have begun to leave Hebron, because, as a result of the Jewish exodus they are unable to find work.

Rumour Described as "Utter Rubbish."

Berlin.—The Socialist daily paper "Vorwaerts" published a report from its Jerusalem correspondent that the question of appointing the Emir Abdullah of Transjordan King of Palestine under a parliamentary regime is being considered in authoritative quarters. Upon enquiries made by the J.T.A. correspondent, the highest Government authorities have dismissed the possibility of the Emir Abdullah's appointment as King of Palestine as "utter rubbish." No such question has ever been considered in any responsible Government quarters, it was stated.

Sir John Simpson Impressed

Jerusalem, June 15th.—Sir John Hope Simpson is beginning his enquiry this week into the methods of Arab agriculture. It is understood that he has been greatly impressed by Jewish achievements in the Valley of Esdraelon and the Jordan Valley, which he toured extensively in the company of the Zionist agricultural expert, Dr. Arthur Ruppin.

Jabotinsky Kept Out of Palestine

Paris.—The Colonial Office, it is learnt here, has communicated with the High Commissioner for Palestine, Sir John Chancellor, requesting his opinion as to whether Mr. Jabotinsky's return visa should now be granted. The High Commissioner's reply is in the negative. In a letter to the Colonial Office Mr. Jabotinsky demanded the unconditional repeal of the Palestine Government's order cancelling his return visa to Palestine, and urged his "reinstatement in his status as a permanent resident of Palestine, free to engage in any form of activity not prohibited by law."

Says Britain Has False Idea

Geneva, June 1.—The British government as well as a few members of the Mandates Commission have a false conception with regard to the Palestine Mandate, according to an article which has just appeared from the pen of William Martin, famous editor of the "Journal de Geneve." The only reason for the institution of the Mandate, according to Martin, is the creation of a Jewish National Home, and without this reason England has no right to remain in Palestine. The present Palestine policy, says Martin furthermore, requires a radical change, unless the League of Nations desires to be a partner in a breach of promise to the Jewish people unequalled in history. Martin opposes the sending of Sir John Simpson by the British government to Palestine to investigate the land question there, suggesting that the Mandates Commission must declare that it alone can decide whether the Mandate should be executed, but not Simpson. "England's attitude towards the Jews is unjustified and criminal," writes M. Martin, who says that the Jews were given solemn promises and now they are told, "Your experiment lasted long enough." The Arabs will now know that its enough to kill a few Jews in order to get everything out of England," the writer concludes.

Papal Legate in Jersusalem

Rome, May 27—The possibility of the resignation of Monsignor Louis Barlassina, Papal Legate in Jerusalem, is admitted by the Italian press here. An American news agency recently reported that the British Colonial Office had made a formal request to the Cardinal for Foreign Affairs of the Vatican asking that he be retired from his post because of his alleged activities in hampering a rapprochement between Jews and Arabs in Palestine. Although agreeing that Monsignor Barlassina's recall is possible the Italian papers deny that the request, if one was made, of the British Colonial Office has anything to do with it. In the meantime the Catholic newspapers utilize the news as an opportunity for attacking the Zionists, accusing them of using their influence in British government circles.

Jewish Legion Members Urge Britain

An appeal to Great Britain either to carry out the Palestine Mandate in letter and spirit or give up the Mandate is contained in a message sent on 6th June, by the American members of the Jewish Legion, a regiment of Jewish soldiers who fought for Great Britain, to Sir Eric Drummond, secretary general of the League of Nations. The full text of the message to Sir Eric follows: "The American Jewish Legion, which fought under the British flag for the liberation of Palestine, at a general meeting, directed the undersigned to express deep indignation at the attempt to nullify the Palestine Mandate through the suspension of Jewish immigration and the curtailment of elementary Jewish rights in Palestine. We appeal through you to the conscience of the civilized world, which you represent, that Jewish rights in Palestine, for which we made untold sacrifices, be upheld and that Great Britain be instructed to carry out in letter and spirit the Mandate or surrender it to a more willing and sympathetic Mandatory."

Execution of 3 Arab Murderers

Jerusalem, June 17th.—The three Arab murderers were executed this morning at the prison at Acre. The Muezzins from the Minarets of the Mosques at Haifa and Acre announced as the executions took place, and the bells of the Catholic Church tolled for a quarter of an hour. The executed murderers whom the Arab Executive are now trying to canonise, were Atta Zeer, a porter from Hebron who was convicted for the murder of Rabbi Kasted and his family; Mohammed Jam Joun, a driver sentenced for the murder of Aboushdid. The Arab Executive moved heaven and earth to save these two Hebronites, but the greatest pressure has been used on behalf of the Safed Arab Fuad Hedjazi, an official of the Health Department of the Government, who was convicted for the murder of the Midruchi school teacher Afriat and his family. This was one of the cruellest murders of any, as Afriat was Hedjazi's teacher in French. Hedjazi belonged to a prominent Arab family at Safed.

Simpson Inspects Industrial Developments

Tel Abib, May 31—An extensive tour of the Jewish industrial works in this all-Jewish city was completed today by Sir John Simpson, the British commissioner who is investigating land settlement, immigration and development problems. He was accompanied by vice-Mayor Rockeach and Sigfried Hoofien. Among the places Sir John inspected were the silicate factory, the workers' quarters, the leather and bag plant, the printing establishment of the Hapoel Hatzair and the Rutenberg power house. He had lunch with the workers of the cooperative dairy Tenuva. He expressed great interest in the loans to workers for housebuilding and for publishing, saying that nowhere except in Greece had he seen such an interest in books as among the Palestinian Jews. Sir John requested full particulars about all the Jewish industrial plants in his tour of inspection. At the district commissioner's office he met a number of Arab notables who submitted agricultural and political claims to which Sir John replied that the matter of a parliament and other political questions are not within his terms of reference. All Arab associations have been asked by the Arab Executive to prepare figures dealing with land and the number of settlers, according to the Arab paper, Jamal Al-Arabia. The Executive also appointed Selim Farah to accompany Sir John and furnish him with information on Arab agriculture.

"England, where is Thy Conscience?"

Warsaw.—The Zionist protest demonstration here against the suspension of Jewish immigration into Palestine exceeded all expectations. The number of participants in the demonstration is estimated to have been 50,000. The procession was about two miles long. Whole streets and squares were croweded with the demonstrators. They started at 6 o'clock in the evening from three places in the Jewish quarters, and marched separately to the centre of the town, where the three processions joined into one vast demonstration. Speeches of protest against the immigration stoppage were doivered by prominent Jewish leaders, after which the procession continued on its course, headed by representatives of the Rabbinate and of the Executive of the Jewish Community, Jewish Deputies of the Polish Parliament and members of the Zionist Central Committee, followed by numerous Jewish organisantions and societies, school youth, students in their uniforms, and a vast crowd, some in European dress and others in the traditional Parsidic garb. Banners were carried bearing inscriptions of: "In spite of the immigration laws, the children of Israel will return to their land;" "England, where is thy conscience?"; "Nevertheless we shall proceed"; "Down with Luke." A kernel which was draped in black bore the inscription "White Paper." The behaviour of the procession, which continued for four hours, was exemplary and no incidents of any kind occurred. A police cordon surrounded the streets leading to the British Embassy and the British Consulate, which were also guarded by police. The procession proceeded on its course singing national songs, and balconies, windows and roofs were filled with on-lookers. Non-Jewish passers-by showed great respect.

Would Oppose Giving Up Mandate

London, June 10—The suggestion made yesterday by the Geneva correspondent that the British government might relinquish the Palestine Mandate to the League of Nations or to a group of states including the United States would excite the keenest opposition in the House, writes the political correspondent of the "Morning Post." He points out that there is no probability that the government would agree to such a change.

Say Arabs Confessed to Murder

Jerusalem, June 20—Ahmed Elzeer, Arab executed at Acre Tuesday for the murder of Jews during last Summer's riots, confessed before he went to the gallows that he had killed "three foreign Jews in Hebron," according to the Arab paper, "Al Yarmuk. The same paper, says that Mohammed Jamjum, another one of the Arabs who was hanged, confessed to having killed five Jews in Hebron.

U.S. May Be Compelled to Inquire

Baltimore, June 14—That the United States Government may find it necessary to inquire of the British Government concerning its future intention in Palestine and whether it proposes to carry out the obligations assumed in the Mandate over Palestine in connection with the establishment of the Jewish National Home, was the statement made by Congressman Hamilton Fish, Jr., of New York, in an address on the present political situation in Palestine and in the Zionist Movement delivered at the opening of the Jewish National Fund bazaar, in the Fifth Regiment Armony here.

Congressman Fish in the course of his address stated:

"I speak here today to state that it may become necessary for the Government of the United States to call upon the Government of Great Britain to inquire with regard to its future intention in Palestine, whether it proposes to carry out the obligations which it assumed in accepting Palestine as a mandated territory. Millions of dollars of American money are invested in Palestine. Besides, that, the hopes of millions of our fellow citizens are centered in its development. The United States is interested in the property of its nationals wherever it may be. It is, therefore, our grave concern that the interest of American Jews in Palestine shall not be jeopardized."

GENERAL NEWS

[Special Service by the Jewish Telegraphic Agency].

521 Jews Entered Palestine

Jerusalem, June 2. A total of 592 persons entered Palestine during April, of the number 521 were Jews, 63 Christians and Moslems. Of the 178 who left, 57 were Moslems, 36 Christians and 11 Jews. The Jewish arrivals include 5 capitalists, 25 dependents and former residents and the rest under the Zionist labor quota.

Cancel Machinery Order

Tel Aviv, June 2. An order for machinery from England has been practically cancelled by Messrs. Jaffe and Polikarsky as a demonstration against the stoppage of immigration to Palestine. This is the first instance of Jews industrialists taking part in the protest against the immigration ban. The machinery was intended for a $175,000 cold storage plant Messrs. Jaffe and Polikarsky were planning.

Polish Rabbis Call Fast

Warsaw, May 27. A call for a fast, similar to the one on Yom Kippur (the Day of Atonement) has been issued to the Jews of Poland by a conference of Jewish religious leaders of the Socialist state, under the leadership of the Chief Rabbi, Rabbi Israel Meyer Cohen, one of the most influential Polish rabbis. The call for a fast is in protest against the persecution of Jews in Palestine.

British Jews in Protest Meeting

London, June 2. For the first time in the history of the Jews of England, a meeting of English Jews against the British policy in Palestine was held here today. Over 2,000 Jews gathered at Kingsway Hall where the policy of the British government to suppress the Jewish national aspirations was denounced by Zionist leaders. Resolutions calling upon the British government to withdraw the White Paper and to restore to Jewish immigration were passed. Dr. Selig Brodetsky, member of the Zionist Executive, Harry Sacher, former member of the Executive, Miss Szold and other Zionist and Jewish leaders. The meeting was addressed by Jews who were political and governmental officials in the days of Palestine. A resolution calling upon the government of Great Britain to suspend the policy of immigration and to take such measures as will give effective policy that will restore confidence in the Jewish people in the sincerity of the British Government's intention to carry out the Mandate, and to secure the establishment of the National Home for the Jewish people, as contemplated by the Mandate, was unanimously adopted. The Chief Rabbi of England, Dr. Joseph Hertz, sent a message from the United States.

Hebron on Verge of Ruin

Jerusalem, June 2. Hebron, the Jewish city which is a religious center for the Jews, is on the verge of ruin, following the Arab massacres of August, 1929. The Hebron Arabs, encouraged by the Jew-hatred of the Arab National Congress, which met in Jerusalem in connection with the Islamic Conference, have issued a proclamation to the effect that the boycott of the Jews, which was one of the causes of the August massacres, will be continued. Arab merchants in Hebron have been warned by the Arab Chamber of Commerce not to have any dealings with Jewish merchants. Trade at present is carried on only through the Shomrim Yeshivah, a religious institution in Hebron, because of the fact that the Arab merchants of the Yeshivah are not members of the Arab Chamber of Commerce, and are therefore not subject to its orders.

Rumour Described as "Utter Rubbish"

Berlin, June 2. [illegible] published a report [illegible] that the Jewish Agency [illegible] purchase from the Arabs [illegible] Palestine [illegible] Arab correspondent [illegible] have denied the report. The Jewish Telegraphic Agency's correspondent in Berlin has also denied the report. No negotiations have been carried on between the Jewish Agency and the Arabs for the purchase of land, it was stated.

Sir John Simpson Impressed

Jerusalem, June 2. Sir John Hope Simpson, on departure for Amman, Transjordan, stated that he had been impressed with the progress made by the Jews in Palestine. He said that he had been deeply interested in the Jewish Agency's plans for the development of Jordan Valley, which, if carried out, would be of great benefit to the country. He expected to return to Palestine in the autumn.

Jabotinsky Kept Out of Palestine

Paris, June 2. The Council of [illegible] has [illegible] Vladimir Jabotinsky, the Revisionist leader, from Palestine. Jabotinsky had applied for a visa to enter Palestine [illegible]

Says Britain Has False Idea

[illegible]

"England, where is Thy Conscience?"

[illegible]

Papal Legate in Jerusalem

[illegible]

Jewish Legion Members Urge Retention

[illegible]

Would Oppose Giving Up Mandate

[illegible]

Say Arabs Confessed to Murder

[illegible]

Execution of 3 Arab Murderers

[illegible]

U. S. May Be Compelled to Import

[illegible]

Simp on Inspects Industrial Developments

[illegible]

OUR ERES YISRAEL LETTER

[From Our Correspondent.]

Jerusalem, 10th June, 1930.

THE POLITICAL HORIZON

The heavy blows that have been dealt the Zionist movement by the Mandatory Power in the past month, one rapidly succeeding the other, have had the not surprising effect of creating in the Yishub a bitterness of feeling and animosity towards Britain, as would have been difficult to imagine before. People who have all their lives regarded Britain as the "One bright spot in a naughty world," have lost their faith in her and with disillusion has come deep resentment. The order withdrawing the 2,300 immigration certificates promised previously, that is, the virtual cessation of Jewish immigration, called forth protests from every settlement and most articulate bodies in the country. But more impressive than these resolutions of protest was the dignified strike observed by the whole Jewish community for twelve hours, from 12 noon to 12 midnight, when not a Jewish store was open, and not a Jewish vehicle was to be seen on the streets in any part of Palestine. The final White Paper that sets forth the Mandatory's policy regarding Palestine as it would present it to the League of Nations, staggered Palestine Jewry. That this statement, setting at naught all previous statement, and the recent statement of Mr. MacDonald himself, should have been made while Sir John Hope Simpson, the Commissioner appointed by the British Government to enquire into land and immigration questions in Palestine, is still conducting his investigations, is regarded furthermore as distinctly prejudicial. The remission to imprisonment for life of the death sentence of 22 of the 25 Arabs condemned for participation in the August riots has been taken quietly by the Yishub. The 25 Arabs who happened to get caught and sentenced are regarded as the tools of instigators and therefore less worthy of punishment than the instigators themselves, who in the present instance escaped scot-free. Moreover, it was Jews themselves, who in the present instance escaped scot-free. Moreover, it was Jews themselves who first began to agitate for remission for the condemned Arabs. But what is not understood is why Urphali, the only Jew sentenced to death, should not be included in the remission just because of the formality that he is making leave to apply to the Privy Council.

NEW J.N.F. HEADQUARTERS

May 16th the Arabs declared as "Palestine Day" when all good Arab patriots and sympathisers abroad would strike as a protest against the Balfour Declaration, etc., etc. The same day was Lag B'Omer, the day chosen by the Keren Kayemeth to open its new building in Jerusalem. The opening ceremony was simple, but impressive. A happy feature was the planting of 12 pine saplings by 12 guests, of whom had been delegates to the first Congress, each sapling being planted in the name of some departed Zionist leader. The new building, double-storeyed, is situated on a commanding site in Rehavia, a Jewish residential quarter of Jerusalem, to which the centre of the town is fast approaching, and where, alongside the J. N. F. building, those of the Jewish Agency and Keren Hayesod are about to be erected. The building is done in grey Jerusalem stone and its lines are inclined to severity; but it is dignified and impressive, and worthy of its purpose, and of its importance as the first permanent building of the Jewish Civil Service.

ORANGES

The past orange season saw the production in Palestine of 3 million boxes of oranges, as compared with 2 million in the previous season. The rise is due to a naturally better season, and to an increase in the fruit-bearing acreage. Every year since 1920 citroculture in Eres Israel has been extended, until now 60,000 dunams of land under oranges are in Jewish possession, as compared with 50,000 in Arab possession. The growing popularity of "pardessim" (orange groves) as a means of Zionist investment has led to the foundation of a Company known as Palestine Plantations, Ltd., under the Chairmanship of Lord Melchett, which acquired 12,000 dunams of land in the orange zone, of which 8,000 dunams will be planted, divided into small parcels, and, when in bearing, sold to investors. The advantage of this scheme lies largely in this, that the inexperienced investor need not undertake or arrange the planting and supervision of a grove himself, and that he need not wait seven years before getting a return. Moreover, he knows that the best methods have been adopted by the Company. The estate, known as Tel Mond, is well situated, and this season has seen the completion of the planting of its first thousand dunams. Alongside Tel Mond the Jewish National Fund has acquired 2,000 dunams as part of the 15,000 dunams, means for which are being provided by South African Zionists. Of this area 500 dunams have been set aside by the Fund for the settlement of the workers now being employed by the Palestine Plantations. Credits are being given to the workmen by the Palestine Economic Corporation of America, and when their work at Tel Mond is finished they will have their little groves which all the while they have been cultivating in their spare time, in their own settlement.

THE ANCIENT SYNAGOGUE AT BETH ALPHA

At Beth Alpha in the Valley of Jezreel last year workmen discovered a mosaic floor, which on excavation by the Hebrew University, under Dr. Sukeinik, proved to be an excellently preserved mosaic floor of a Sypagogue estimated to date from the sixth century. Relics of other parts of the Synagogue, too, were revealed, all evidencing skilful workmanship and artistic ability. To preserve the find the Department of Antiquities of the Government constructed a building over it, and last week a ceremony was held at which the Antiquities Department officially presented the building to the Hebrew University, and the Jewish National Fund, on whose land the find was made (the whole of Beth Alpha, of course, is situated on J. N. F. land) presented it with a long-term renewable lease of the site. At this ceremony Dr. J. L. Magnes, representing the University, explained that the excavations had been made possible by a gift of the late Mr. Louis Marshall; Mr. Ussishkin, representing the Jewish National Fund, hoped that this relic might be "a symbol of the eternal covenant between the plain and the mountain, between Jezreel and Scopus, between soil and culture, between physical labour and spiritual labour,'" one of which was impossible without the other. Referring to the present darkness of our political skies Mr. Ussishkin said that as this very relic they stood before had seen peoples come and go in this land of Israel, and itself remained, so the people of Israel would remain, and despite all, would rebuild its land.

H. L.

We are officially informed by the World Zionist Orgahization that the next Zionist Congress will be convened before the end of December next, instead of in the summer of 1931.

RABBI LOUIS M. LEVITSKY EXPRESSES THANKS

In our February issue, we chronicled the advent of Rabbi Dr. Louis M. Levinsky and his wife to Shanghai who were on a tour around the world and their early departure from our shores. Dr. and Mrs. Levitsky were both delighted to see Jewish centres way out in the East and their impressions which will shortly be published will form very interesting reading. We are in receipt of a letter of thanks from Dr. Levitsky under date of June 13, 1930, on his arrival in Wilkes-Barre, Pa., the scene of his ministration, which runs thus:—

"Dear Mr. Ezra,—We have returned home safely with the help of God, and in looking back upon our experiences we are most grateful for the personal contacts that we have made and for the hospitality extended to us by Jews as well as non-Jews in every country that we have visited. Amongst our many newly acquired friends, none were more hospitable than Mrs. Ezra and yourself, and no one was more helpful in our attempt to gain an understanding of Jewish life and conditions in the Far East than you proved to be. We appreciate your readiness to act as our guide and bureau of information. We are equally grateful for the extremely hospitable men and women that we were able to meet in Singapore, Penang and India through your kind introduction.

"It may interest you to know that Israel's Messenger has been one of the most popular magazines in our well stocked School Library. It is eagerly looked forward to by the many people who frequent our Library, and each copy is well thumbed, showing its extensive use.

"Please convey our thanks and greetings to all friends that we made in the city. Yours very sincerely,

"Louis M. Levitsky."

THE TREE FUND

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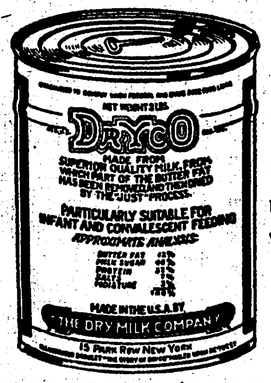
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Empress of Canada	Sept. 7	—	Sept. 9	Sept. 11	Sept. 19
Empress of Russia	Sept. 20	Sept. 21	Sept. 23	Sept. 25	Oct. 4
Empress of Japan	Oct. 5	—	Oct. 7	Oct. 9	Oct. 17
Empress of Asia	Oct. 18	Oct. 19	Oct. 21	Oct. 23	Nov. 1
Empress of Canada	Nov. 2	—	Nov. 4	Nov. 6	Nov. 14
Empress of Russia	Nov. 15	Nov. 16	Nov. 18	Nov. 20	Nov. 29
Empress of Japan	Nov. 30	—	Dec. 2	Dec. 4	Dec. 12
Empress of Asia	Dec. 13	Dec. 14	Dec. 16	Dec. 18	Dec. 27
Empress of Canada	Dec. 28	—	Dec. 30	Jan. 1	Jan. 9

1931

Empress of Russia	Jan. 10	Jan. 11	Jan. 13	Jan. 15	Jan. 24
Empress of Japan	Feb. 1	—	Feb. 3	Feb. 5	Feb. 13
Empress of Asia	Feb. 28	Mar. 1	Mar. 3	Mar. 5	Mar. 14
Empress of Canada	Mar. 15	—	Mar. 17	Mar. 19	Mar. 27
Empress of Russia	Mar. 28	Mar. 29	Mar. 31	Apr. 2	Apr. 11
Empress of Japan	Apr. 7	—	Apr. 9	Apr. 11	Apr. 29
Empress of Asia	Apr. 20	Apr. 21	Apr. 23	Apr. 25	May 4
Empress of Canada	May 5	—	May 7	May 9	May 17
Empress of Russia	May 18	May 19	May 21	May 23	June 1
Empress of Japan	June 2	—	June 4	June 6	June 14
Empress of Asia	June 15	June 16	June 18	June 20	June 29
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Empress of Russia	July 13	July 14	July 16	July 18	July 27
Empress of Japan	July 28	—	July 30	Aug. 1	Aug. 9
Empress of Asia	Aug. 10	Aug. 11	Aug. 13	Aug. 15	Aug. 24
Empress of Canada	Aug. 25	—	Aug. 27	Aug. 29	Sept. 6
Empress of Russia	Sept. 7	Sept. 8	Sept. 10	Sept. 12	Sept 21
Empress of Japan	Sept. 22	—	Sept. 24	Sept. 26	Oct. 4
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5th September, 1930
12th Elul, 5690

SHANGHAI, CHINA

猶太月報社

ESTABLISHD 1904
27th year of publication

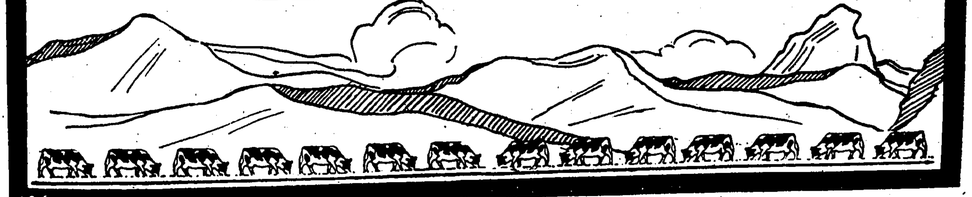


How beautiful are upon the Mountains the feet of the MESSENGER of good tidings, that publisheth peace, that announceth tidings of happiness, that publisheth salvation, that saith unto ZION thy God reigneth—Isaiah, 52-7.



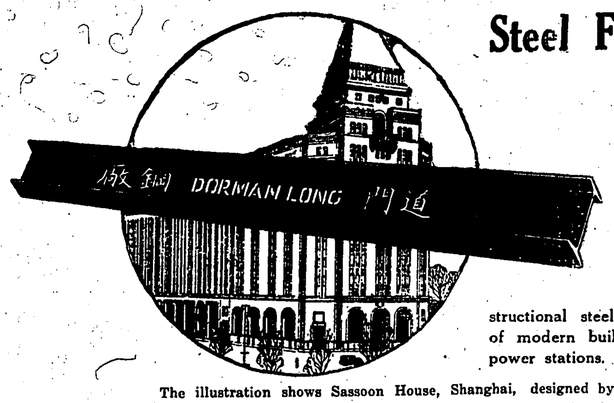
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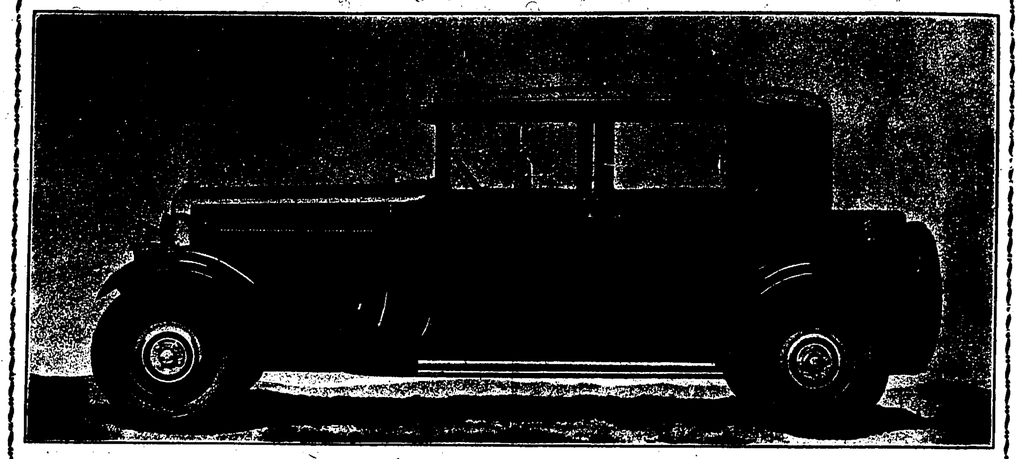
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"THE TRAGEDY OF PALESTINE": A REPLY TO LORD SYDENHAM, BY I. COHEN, See Page 20

JEWISH CALENDAR 5690

Rosh Hashanah Tues., Sept. 23
Yom Kippur ... Thurs., Oct. 2
1st day Succoth ... Tues., Oct. 7
Shemini Atzereth Tues. Oct. 14
Simhath Torah Wed. Oct. 15
Rosh Hodesh Heshvan ..... Thurs. Oct. 23
Rosh Hodesh Kislew ..... Fri. Nov. 21
1st day Hanukah Mon. Dec. 15

*Also observed the day previous as Rosh Hodesh.

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THOUGHTS ON THE NEW YEAR—5691

Israel's New Year is a rich Festival. It helps to raise the standard of life and remove it from a low level. Its message is one that is filled with spiritual fervour. The flight of time should find us pondering on serious problems of life, not pandering to our pleasures. The passage of a year is an occasion on which we not only strike our balances in our commercial life, but on which we look within ourselves and seek to establish a balance concerning our own lives. "Inscribe us in the Book of Life and send us not empty away from Thy presence" is the burden of the prayer on the New Year. Life is thus given a new significance and a new conception. Man is enjoined to come nearer to the goal for which he is striving. Is life worth living? Is life a gift of God and is divine? That is the problem upon which we must ponder and take stock. While our days upon earth are a shadow that passeth, as the Holy Writ teaches, yet life if lived well helps the man to think most, feels the noblest, acts the best and if his heart beats the quickest lives the longest. It is not length but breath that inspires man to approach the throne of the All Soul. Life cannot become a burden when viewed from this angle. Life can become the source of the highest happiness if we pass through it simply doing our plain duty. GOETHE termed it, "The childhood of immortality." BAILEY expressed it by saying, "Life hath more awe than death." SCHILLER marvelled at it by exclaiming, "O God, how lovely still is life." And so it is meet to observe a New Year which helps us to revel in such thoughts and inculcates in us the value of life with which to strive to reach the end without fear and without regret and without remorse.

Jewry enters upon a new milestone with the advent of 5691. The dying year has disillusioned us, leaving in its train many scars and jars. It has been a series of reverses and disappointments which made our task not lighter but heavier. From unexpected quarters we were rebuffed and stabbed and challenged. Friends upon whom we have relied have forsaken us (albeit, we are assured temporarily), and shown us disrespect and wanton disregard towards our national feelings. The voice of reason has been stilled and hushed. But for all that Judea's sons and daughters are not a wit dismayed over the happenings of the passing year. The trend is towards emancipation and liberation from the yoke of the oppressors, and to let the New Judea go free and untrammelled from the fetters which had been fastened around her neck since Judea's harp was hung broken on the weeping willows and Judea's song was hushed. There is a new song to-day, a song of hope—*Hatikwah*—which has been incorporated even in the hymnal book of the reform congregations, thus giving the finest pledge for Israel's future. The New Year beckons us to duty and bids us to look forward to broad humanitarianism. Israel does not rely upon his prowess and resources. Israel was never strong on the battlefield because of his strength or manpower: he was always in the minority amongst the majority of the rulers on earth. He has faced mighty dynasties and empires and conquered not by might, nor by strength, but by the spirit. "Except the Lord build the house," says the Psalmist, "they labour in vain that build it." But when God builds neither nations nor individuals can prevent and destroy. Israel will yet pour down the stream of his immigration to his homeland and build his national home, in spite of the many drawbacks and oppositions to which he is subjected. "Suffering was the badge of our tribe" in the past, but to-day the world has yet to learn that there must be a limit to it. Hatred should be replaced by love. New Judea's name should no longer be obliterated from the map of the world, now that the Powers have conceded to us our rights to upbuild the country and save it from the sloth of ages. The battle for New Judea's supremacy may be long but her final victory will be assured. Israel will not succumb before a blind chance, but feel that

"Behind the dim unknown, Standeth God within the shadow, keeping watch above his own."

In this spirit Israel will greet the Rosh Hashana, 5691, *haba'a alaeinu l'shalom*. In this spirit we express our undying faith and trust in the righteousness of our cause. May 5691 help us to realize our age-long ideals, find Israel united under the banner of Zion, furthering the cause of New Judea and promoting world peace with which to sanctify the noble efforts of great men and Nations.

ROSH HASHANAH—THE NEW YEAR

With appropriate religious services in synagogues the Jewish people will open its celebration of the festival of New Year on Monday evening, September 22nd. With the observance of this holy day which ranks in sacredness and solemnity next only to the Day of Atonement, the Jewish people will usher in the year 5691 of the Hebrew calendar. The message of the New Year is most signal and vital to the world at large, as well as to every generation of Jews. It can best be understood when considered in the light of its historical development. Back in the days of the Temple, when Israel dwelt in Palestine and tilled the soil, the New Year was celebrated in early autumn. As a matter of fact, all Semitic peoples observed the New Year in that season of the year, because the beginning of fall marked the opening of the economic and agricultural year. The Bible, however, calls this day "The Memorial of Blowing of Trumpets" and "The Day of Blowing of Trumpets," and appoints one day for its observance. In ancient days, the Jews celebrated the New Year by offering special sacrifices at the Temple of Jerusalem and by blowing trumpets. With the destruction of the Temple, however, and with the dispersion of the Jews all over the world, the festival of the New Year underwent a radical change in both background and significance. Its economic and agricultural significance faded away in time. The Rabbis regarded the New Year as the anniversary of the day on which the world was created, and attached to it a most solemn meaning. The New Year became a Day of Judgment—the day upon which God judges every creature of the world. This idea prevailed throughout the Middle Ages, and created a most beautiful and elaborate ritual and liturgy for that day. During the last several centuries, however, the idea of Judgment received even a nobler meaning. The New Year came to stand as a day of self-examination, self-criticism, and self-judgment. On this day, every human being is to search the inner recesses of his past life, criticise his actions and deeds of the past year, and make sincere resolution before God to turn from all misdeeds in the years to come. Perhaps one of the most solemn ceremonies of the day is the blowing of the Shofar—the ram's horn—in the Synagogue. The sounds of the Shofar are to remind man of the significance of the New Year, of his obligations to his fellow men, and of his duties to God.

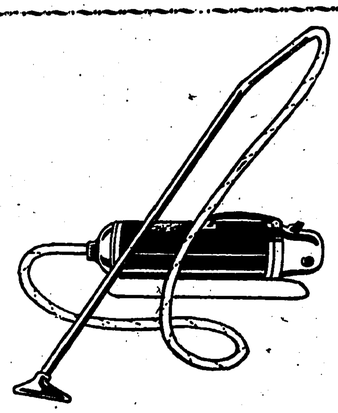
AMERICAN REFORM JUDAISM SURRENDERS!

The whirligig of time has its revenges. For over two decades the school of Reform Judaism in Cincinnati had boasted of its antagonism toward Jewish Nationalism. Such die-hards as the late Dr. KOHLER, DRS. DAVID PHILIPSON, ISAAC LANDMAN, SAMUEL SCHULMAN *et. al.* had fulminated against it at every annual picnic of the Central Conference of American Rabbis. PHILIPSON waxed hot and denounced severely the movement as unpatriotic and undesirable. KOHLER had dismissed all the pro-Zionist professors from his College for their heresies. Those were days when Zionism was unpopular in Cincinnati, the Home Office of "Liberal" Judaism, and was constantly under fire in the reform camp. Little by little the storm had subsided. The graduates of the Cincinnati College continued to manifest strong Zionist leanings. As they went out from the Yeshiba they preached Zionism from the pulpits and platforms. KOHLER was helpless to stem the tide and died broken-hearted in his old age a few years ago. DAVID PHILIPSON, the foremost rabid anti-Zionist, has spent all his cartridges and ammunitions in his aim to shoot the Zionists in his neighbourhood, but failed to win a single victory. He retired some years ago, although occasionally he comes out with a lathi with which to strike his quondam opponents which causes some merriment in social and political circles of Cincinnati. To-day we see some calm reigning, the position being somewhat reversed. In June last, a new bloodless revolution took place which created a sensation in all Jewish circles in the United States. At the annual picnic of the liberal Yehoodim held in Providence, the Union Hymnal had been enriched with Kol Nidre and Hatikwah. The step was taken on the motion of Rabbi Dr. STEPHEN S. WISE, the illustrious Zionist leader in the Republic of the United States, who pointed out that the Hatikwah is the one song that Jews throughout the world sing with devotion and enthusiasm because "it voices their imperishable dreams and aspirations for a creative Hebrew life." And Dr. WISE won, carrying with him the majority vote. We may say that we are pleased over this result, because we see in it the victory of National Judaism over modern Hellenism; and we congratulate Dr. WISE and his supporters for the far-sighted steps taken by them. Dr. WISE has vindicated Zionism, the grand blossom of Judaism, in the eyes of the rising generation of liberal Yehoodim. The die-hards are certainly mourning and sitting with sackcloth and ashes over their reverses. Dr. ISAAC LANDMAN, in a leader in *The American Hebrew* entitled "Our Muddled and Befuddled Rabbis" is dropping real tears. Says he, "For the first time in a quarter century we return from a convention of the Central Conference of American Rabbis disheartened and discouraged. . . . We are depressed and disheartened on our return from attending the forty-first convention. . . ." Some may truly pronounce the benediction of *Shehe he yanu* when the defeat of the assimilationist "Rabbis" is so clearly described by one af their leaders. It is also gratifying to note that in the sunset of his life, Dr. DAVID PHILIPSON was able to see a great victory accruing to National Judaism which he and his colleagues had fought in the heyday of their youths tooth and nail. And so after all is said and done, we return *nolens volens*, to the one source—*il makom ehad*—SIYON! All the hallaballoo of the past had been stilled and melted before the rise of the sun,—Israel's *Hatikwah!* Drs. PHILIPSON, SCHULMAN and LANDMAN may well say with GOETHE'S FAUST:—

"I've studied .....
..... Theology,—
From end to end, with labor keen:
And here, poor fool! with all my lore
I stand, no wiser, than before."

"BEWARE OF C. H. J. WHO HAS NOTHING TO LOSE."

In the last issue of ISRAEL'S MESSENGER, we referred in scathing terms to the vicious and malicious campaign of an irresponsible journalist, Mr. CHARLES H. JOSEPH, of the Reform Temple in Pittsburgh, against the national movement of world Jewry. We make no apology for returning again to the same subject and resenting the campaign of villification and slander by an unchivalrous critic. Thinking himself rather immune from any opposition from the not too wide-a-awake Editors and Publishers of the American Jewish Weeklies, C. H. J. has suddenly found himself free to air his fantastic views to the detriment of the movement of which he is an avowed enemy. The latest stunt of this noisy man betrays his mental calibre and sinister designs. In his sheer madness to hurt the movement, he advises all non-Zionists and anti-Zionists to enrol themselves as members of the Zionist Organization of America (we do not know yet whether His All Highest has actually practiced that which he had preached, unless the Secretary of the Z. O. A. will kindly condescend to shed some light on it), in order to be able to dilute Zionism by their personal contact with the leaders thereof, and thus corrupt the movement and create chaos and confusion in the Zionist camp! Who can beat this sinister AMALEK-DESIGN? Not unlike the ancient "mixed multitude," C. H. J. has faith abundant in his small band of followers to undermine the purity of the Jewish faith and the Zionist ideal. Our Talmudic Rabbis (*Zichronam libracha*) were wont to say, *Lo l'hinnam hulach zarzir il oreb ella mipeney sh'hoo mino.* (*Baba Kama* 92b). And so with our modern *Ereb Rab*, Mr. C. H. J. of the city of Pittsburgh, we may say, "Birds of a feather flock together, and so with men like to like." Mr. C. H. J. is certainly a remnant of the last dying gasp of the school of KOHLER in the Republic of the United States, otherwise it is inconceivable how he can plough a lonely furrow in his hysterical attacks on Jewry's dearest aspirations. Of late this incorrigible scribbler had grown accustomed to quoting anonymous letters in his *Random Thoughts*, especially from those who laud him for his attack on Jewish Nationalism. The few contemporaries of ours who pay for his *weakly* output have not the courage to censor his effusions and perhaps do not examine the stuffs he sends in to them for publication. After citing a correspondent for opposing Nationalism, C. H. J. adds with an air braggadocio, "I think the time is coming when the Jewish Agency will have to take an unequivocal position on the question." Whether the latter will take note of what His All Highest says, we know not, but what we do know is, that but recently the Agency issued a statement by which it reiterates Israel's national rights and efforts to upbuild his national homeland and adding the following significant sentence, "Technical and economic calculations cannot deal with the imponderables of *the will and work of a nation.*" (The italicised words are ours.) C. H. J. writes as if he is the Atlas on whose puny shoulder rests the burden of Israel's future. Because he has unrestricted access to a few Jewish weeklies, he thinks himself fully entitled to air his views and dominate the Jewish world under him. Says he, "I have opposed the effort that has been made by extremists to create a Jewish State in Palestine." Why cannot C. H. J. a "national meshummad," leave his people alone? The fact that he has deserted the national hope of Israel does not entitle him to represent his people any longer nor offer them any counsel. The least we can do is to give him the same advice which the late PRESIDENT WILSON gave to the Germans in America after war was declared, and that is to "shut up." No one honours a deserter or a traitor.. As a rule he is generally shot. Furthermore, C. H. J. opens his mouth wide and says, "A Jewish State is an impractical dream and impossible of realization and even were it possible to be realized it would, in my judgment, bring in its wake, grave consequences to the Jews of the whole world." The absurdity of such a farrago of nonsense is hard to beat. First, we are told that the Jewish State is an impossible dream. Why it should be so, we are not taken into C. H. J's confidence. Perhaps he knows that it is not actually impossible, when Iraq has only lately founded her State which at one time men like



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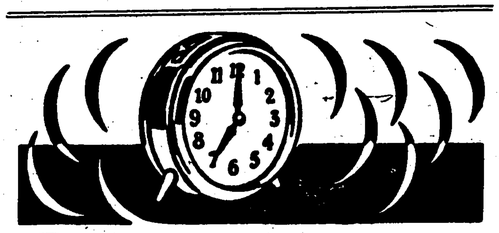
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C. H. J. had thought was impossible. Our critic suddenly climbs down and is forced to admit of the possibility of the dream being realized. But, says he, it would "bring in its wake grave consequences to the Jews of the whole world." Why? Are we not going back to our country with the consent of fifty-three nations composing the League of Nations not excluding the United States? The entire civilized world had "viewed with favour the establishment in Palestine of a national home for the Jewish people, and will actually use their best endeavours to facilitate the achievement of the object. . . ." What grave consequences will there be for us if we had our own State restored and New Judea occupying a seat on the Council of the League of Nations? Surely, our situation cannot be worse than what it is to-day when we are every where hemmed with disaster and eclipse. It is, however, conceded that the only hope of Ancient Israel to-day lies in her national regeneration and her ability to live a national life in her ancient territory. The BALFOUR Declaration far from dejecting our spirit, had raised our standard and given us the right to stand firm for our rights and national determination. We must dismiss C. H. J.'s criticism as wholly unsound and untrustworthy. We may be giving him some publicity and too much attention to which he is not entitled. But we cannot allow an ignoramus in these critical times to lord us and meddle with our grave problems with impunity. C. H. J. has no set of principles behind him. He merely stands for a dead theology which was sponsored at one time by some reckless radical reformed "Rabbis" who are dead to-day and whose influence had died with them We cannot allow C. H. J.to dishonour our heroes and martyrs. C. H. J. is an *Am Haares*. He is not even a Biblical student. He is a boor as far as Jewish knowledge is concerned. His ability to write good English does not entitle him to pose as a Jewish authority. We challenge his Jewish scholarship and demand from him an open apology for meddling in Zionist politics.

"His rash, fierce blaze of riot cannot last,
For violent fires soon outburn themselves."

"GALUTH."

It is universally known that Nature is a severe task-master and pitiless, she never withdraws her flowers, her music, her joyousness, and her sunlight, from before human cruelty or suffering. For instance she overwhelms man by the contrast between divine beauty and social hideousness. She spares him nothing of her loveliness, neither butterfly nor bird. 'In the midst of murder,' said a writer, in the midst of vengeance, barbarism, he must feel feel himself watched by holy things; he cannot escape the awful reproach of universal Nature and the implacable serenity of the sky.' And so, the deformity of human laws is forced to exhibit itself naked amid the dazzling rays of eternal beauty. Man breaks, destroys, man lays waste, man kills, but the summer remains summer, the lily remains the lily, the star remains a star. Drawing the same analogy we may also add that a hard-hearted man will always remain the same. We refer to our *confrere*, Mr. LAURIE MAGNUS who presides at the editorial sanctum of the 'Weekly Sheet' in Fleet Street. It will be remembered that this hard-hearted guardian of 'Liberal' Judaism attacked an eminent Rabbi residing in Scotland in the columns of his paper which is now reputed for its inconsistent views expressed therein by this Englishman of the Jewish persuasion. It was sometime in July 1928, that the question of Galuth was first mooted in the *Jewish Shomer*, wherein the spokesman of 'Liberal' Judaism questioned the use of the word by Dr. SALIS. S. DAICHES, the eminent spiritual leader of the Edinburgh Jewish Community. 'How comes it' exclaimed Mr. MAGNUS, 'how comes it that this victim of Galuth is still lingering reluctantly in Edinburgh? The BALFOUR Declaration is now ten or eleven years old. Why has RABBI SALIS DAICHES spent that decade under the conditions of 'misery' which he so poignantly describes? Why has he continued to gather sour fruits in strange fields not his own? Why, with the ancient city beckoning and the place of the ancient altar free, has he not hastened to Palestine, where there is Galuth no more?' These are precisely the words used by this painter of word-pictures two years ago. There was a jarring note struck by this hard-hearted PHARAOH of modern times when he ruthlessly attacked our spiriual MOSES of Edinburgh. In fact it was a tale of the fight between the forces of order and disorder, and it set one's blood aboiling to see PHARAOH ruthlessly misrepresenting Israel's history, and as it was in Biblical days so was it in August of 1928. The milk of human kindness had not curdled in Mr. MAGNUS' bosom. After a lapse of two years *The Jewish Shomer* has returned to the subject by request, whilst we on the other hand are perforce compelled to fight for the principles which are at stake and resist the invasion of pseudo-Judaism in our camp. Mr. MAGNUS confesses that he had teased RABBI DIACHES. It is of course a truism that those who tease others do no like being teased themselves, and there is no doubt that a critical editor of liberal calling is much less able to put up with being criticized than the other man. Speaking of the galuth consciousness our versatile *confrere* argues that if the question could be confined to British Jews then he would say that this consciousness 'has long—very long—been dormant and even disused by the bulk of his fellow-Jews.' There is some confusion of thought shown by this Jewish-Englishman when he speaks of 'galuth.' What is this consciousness which still clings to Jews and holds sway over their lives? Two years ago, Mr. MAGNUS turned to the Jewish Encyclopedia (a revised edition is now being edited by Dr. ISAAC LANDMAN and who, no doubt, will make an exhaustive contribution on 'galuth,' or at least invite an expert writer to present a clear statement of fact than that given by the previous edition) for enlightenment and coming across Volume V, the liberal editor clung to it as drowning men clutch at straws, for to describe it in his own words, "So we went to Volume V of the Jewish Encyclopedia which was published in 1893. There we confidently expected to find illumination on the subject, to learn to know Galuth through all its provinces, and to learn its frontiers defined. What did we find? Just a one-line entry: 'Galut. See Diaspora; Exile." Now what really is galuth we ask once more? Dr. DAICHES made it abundantly clear in his vigorous letter to the *Guardian* that to live in galuth did not necessarily mean to be subjected to ill-treatment or to be denied one's own freedom as a citizen. It meant rather to live in surroundings, or in an atmosphere, in which the racial characteristics, religious practices, social habits and cultural life of an individual or a community were denied freedom of expression in legislation. With all sincerity which we hope is genuine, the flighty editor of Fleet Street stipulates that if the Jews in England 'were attacked in the exercise of that religion, or if such exercise were not compatible with complete civil freedom, the lost consciousness might emerge again.' Here again we respectfully differ from the view of our learned contemporary. Historians know that the place of abode is not without influence on the direction taken by religious thought. The three monotheistic religions, namely, Judaism, Christianity and Islam originated with the Semitic nations, yet the tendency of the race was not exclusively to monotheism, for other Semites, such as the Phoenicians, Chaldeans and Assyrians, took other courses and in Egypt especially, the people of God, namely, the Jews, sank completely into idolatry. The perpetual re-appearance of monotheism received powerful support from the surrounding scenes of Nature. Take for instance the desert, the wild wastes over which Mr. LAURIE MAGNUS rhapsodizes and jumps from ecstasy to



Deep sleep

is energizing and refreshing, it is beneficial for the nerves, on which our modern life places such a severe strain. Sleeplessness vanishes when sound sleep is created by

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ecstasy. All who have been in the desert extol its beneficent influence on the health and spirits. Indeed if any living proof were needed, we need but turn to the Arabs to see that the desert has impressed on them their remarkable historic character. The desert contributes materially to awakening monotheism, because from the dryness and clearness of its atmosphere, it does not expose the senses to all the attractive phantoms of forest scenery, "the sunbeams as they play through the opening in the trees on the trembling and shining leaves, the marvellous forms of the gnarled branches, creeping roots, and storm stricken trunks, the creaking and sighing, the whispering and roaring, the hissing and rustling, and all the voices and sounds in wood and forest," amid which the illusion of an invisible animation is so apt to overcome one. Neither do curling mists sweep and steal over the desert as on damp meadow lands. Our readers will after having followed our thesis agree with Dr. DAICHES that it is of entire importance for the Jews to live in Palestine—amid surroundings, or in an atmosphere in which the racial characteristics, religious practices, social habits, and cultural life will receive absolute freedom of expression and display. Turning once more to the 'Weekly Sheet' we find Mr. MAGNUS giving vent to his innermost feelings thus: "It would, indeed, be a churlish requittal of the freedom extended by a free people, if we were to say to them now, we take all you give, we share all you have, we sit in your seats, but we regard ourselves as exiled in your country, which, though we help to rule it, is not ours." Furthermore, says Mr. MAGNUS heatedly: "And apart from the churlishness of this attitude, which we could characterize indeed in harsher terms, it is an attribute entirely false to the Jewish traditions, as recognized by our greatest teachers, from JEREMIAH to MAIMONIDES.". Jewish Nationalism which is otherwise known as Zionism, is a movement which is intended to put an end to our galuth-life. It is through the merit of this movement that the national soul of world Jewry has been reawakened once more. This reawakening and rising phoenix-like from the ashes of galuth-life, should not cause any alarm of a churlish requittal to the people of the land of our adoption. In times of crucial necessity whether in peace time or war time our people have never been found wanting. It does seem to us that only a man with a limited vision could suggest the fears of our *confrere*. A reply to the next question had best be made in Dr. DAICHES' own words whereby he said:—

> You refer to 'our greatest leaders, from Jeremiah to MAIMONIDES and MENDELSSOHN,' as being opposed to the idea of 'Galuth.' This seems sufficient to make our ancient leaders turn in their graves. Because JEREMIAH advised the Jews not to revolt against their Babylonian captors, and to make the best of their temporary exile, you count him among the advocates of assimilation! Was there ever a more ardent Jewish nationalist and a firmer believer in the restoration of the Jewish nation than the prophet JEREMIAH? Almost every chapter in his book provides an answer for this question. And does not MAIMONIDES reckon the belief in the coming of the Messiah as one of the thirteen principles of the Jewish faith? That MAIMONIDES understood by the coming of the Messiah the national restoration of the Jews is evident from his statements in his 'Commentary' to the Mishnah in Sanhedrin, ch. x., 12. and in other places. And even MOSES MENDELSSOHN retained the traditional belief in the future redemption of Israel, and prayed three times a day for the 'gathering of our exiles.' Those who adhere to the traditional Prayer Book cannot possibly eliminate the word 'Galuth' from their vocabulary.

Mr. MAGNUS' reference to Progressive (?) Judaism as being best provided to suit the needs of Jews in emancipated countries is once more a question of offering one's wares at a premium. But those of us who are in the know will take stock of what is offered to them rather than buy a pig in a poke. Concluding his article, which for mere fleetness of mind in presenting ideas irrelevant to the subject is by now well-nigh proverbial, the Fleet Street Editor sums up his views on the Messianic Hope of Judaism. 'The Zion of Hebrew prophecy,' says he, 'is not limited by national frontiers, and is not to be built by human hands.' In all earnestness we ask our *confrere* if he is presenting to his readers a picture of the Islands of the Blessed or not, for we know that that abode has not known of any nationalal frontiers, nor has it been built by human hands. We refuse to be led by such an illusionary abode, of which LONGFELLOW said in his lines:—

"Soon your footsteps I shall follow
To the Islands of the Blessed."

The Guardian wrote two years ago that 'the idea of galuth is not to be perpetuated, not morbidly to be hugged as service to God. Israel is not to simmer in discontent, he is to seek the peace of the city, for in the peace thereof shall he find peace.' We would somewhat change the concluding line to read as follows: "Israel is not to simmer in discontent, he is to seek The City of Peace, *Yerushalyim Habenuyah*, for in the peace thereof shall he find peace of mind and peace of soul. Therein lies we believe the final solution of Israel's Galuth-life and the end of his homelessness.

[*Written for* ISRAEL'S MESSENGER]

THY MERCY ENDURETH FOREVER!

O God, we shall sing our praises to Thee,
Extol Thy goodness and divinity,
From this day forth unto eternity,
Thy mercy endureth forever!

All might, strength and glory are only Thine,
Who is here Thy mighty sway can define?
'Tis Thine light that in abundance doth shine,
Thy mercy endureth forever!

In Thy voice there's majesty and power,
Thou dost control the sunshine and shower,
To Thee we raise our voices ev'ry hour,
Thy mercy endureth forever!

At Thy command the forests are made bare,
Thou alone canst kill, Thou alone canst spare,
Thy abounding sway is felt ev'rywhere,
Thy mercy endureth forever!

Thou dost the living with kindness sustain,
Support to the fallen Thou dost ordain,
Even in Death faith in Thee shall remain,
Thy mercy endureth forever!

Thou alone art able to heal and save,
Our lives' pathways Thy hand alone shall pave,
Thy power is even beyond the grave!
Thy mercy endureth forever!

To Thee alone doth dominion belong,
By Thy help alone can we be made strong,
So to Thee we lift our voices in song,
Thy mercy endureth forever!

We, Thy chosen, meekly and humbly pray
To let us dweil in unity alway,
In that Promised Land in peace let us stay!
Where Thy divine Light shall ever sway!

B. J. H. SOMAKE,

BOMBAY, 18th July, 1930.



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PALESTINE PAPERS—JEWISH CONTRIBUTIONS

The series of attractive pamphlets issued by the Jewish National Agency for Eres Yisrael and the Keren Hayesod, which we are now disseminating to some noted men and thinkers in China, are potent factors to decide the fate of Zionist strivings in New Judea. Literally speaking it amounts to whether the country would revert again to the desert and remain barren and sterile for ever as it was neglected for several centuries under Turkish rule, or become once again, as in the days of yore when the Jewish people held it and ruled it, a land flowing with milk and honey under Zionist domination. In other words, it must be a war between the forces of darkness and light, between the desert and civilization. Jewish hopes of two millenium are hanging in the balance. Luckily, the Jewish people are united in their decision to stand firm for their age-long ideals and would not suffer them to be sacrificed on the altar of Arab greed, ambition and domination. It is indeed a life and death struggle for New Judea which was held under the thraldom of tyranny and oppression for many centuries. The present deadlock in the whole situation will not last long. It must give way to a new dawn sooner or later. The mists of prejudice and fog will yet be lifted. Patience and perseverance should be Israel's watchword. The best weapon with which to silence the mischief-makers is to disseminate the truth and nothing but the truth, in regard to the real aims and objects of Zionist strivings in New Judea. We must endeavour to prove to the whole world that our achievements in our homeland during the last ten years have revolutionized the whole country and brought with them an era of prosperity which proved a boon to all the inhabitants thereof.

We publish below the views of a gifted Chinese mind, Mr. F. D. ZAU on Jewish Nationalism as a result of his reading some of the Zionist literatures which we sent him. Mr. ZAU is an outstanding Chinese writer and critic on Chinese politics and his voluminous contributions to the local Press command great attention in responsible circles. Mr. ZAU is not unknown to the readers of ISRAEL'S MESSENGER. In the past he wrote to us quite sympathetically on Zionism and contributed some original thoughts which proved highly interesting to our readers. Mr. ZAU understands the poignancy of a nation or people being in exile. An an Asiatic he is able to probe deeply into Jewish psychologies and feel for the sufferings of the homeless and landless Jewish nation. "Those of us who have a country," says Mr. ZAU, "which we may call our own are apt to overlook the unspeakable blessings this implies. Too often the blessing is only felt when one leaves one's own country behind and lives with strangers in other countries." Who tasted this cup of bitterness more than the wandering Jew? Who knows and feels strongly the life of exile from one's own country more than the oppressed Jew? Eighteen hundred and sixty two years is a long period for a nation to suffer from the wrench of a homeland, and yet the miracle of survival is writ large athwart the face of every Jew in his present gallant efforts to re-possess his ancient country without dispossessing the Arabs. Mr. ZAU has admiration for the Jewish people for preserving their "own nationality intact." "Neither the long lapse of time," says he, "nor persecution religious and political has been able to destroy that traditional union which binds together all the Jews of the world." That is true to a great extent. It was Nationalism that kept the ideals of the Jewish unity burning strongly in their breast and impelled them to withstand the onslaught of the enemy and rout him in all the frontiers. There was no period in Jewish history when Israel had abandoned his Nationalism. It was incorporated in the Bible, in the Talmud, in the ancient Siddur and carried from country to country in their world-wide dispersion. Mr. ZAU very ably and forcefully pleads for the need of working in harmony with the Arabs in our efforts to restore the country and give it new life, freshness and vigor. Rightly he says, "The Jews should not try to monopolize Palestine or antagonize the feeling of their Arab neighbours." We have always pleaded for a Jewish entente with the Arabs and every Zionist Congress has endorsed that plea. The idea that the Arabs will always remain in the majority in New Judea is not a goal towards which we aspire. There is room in the country for several millions to enter and if given a chance to develop the land there will be room in course of time for several thousands of families to live in and work for Greater Palestine. There must be a Jewish majority in New Judea during the next ten years or so. The present ban on Jewish immigration is a violation of the BALFOUR Declaration and the Mandate. It has no leg to stand upon. It has been thrusted upon us without taking into consideration the sanctity of the Mandate which the Mandatory Power is bound to uphold. Jews have never repudiated their oft-repeated desire to live in peace and harmony with their neighbours. There are many instances on record that the masses are not inimical to Jewish strivings and desire to win the soil for humanity and civilization. It is only the Arab propagandists with axes to grind who create trouble and strife and feud in the Holy Land. Seeing how in Iraq, in Hedjaz, in Trasjordania and in Syria the Arabs are ruling, the Arab in Palestine wants to rule himself in a country which he has neglected for many centuries in order that he may live on the fat of the land. Four States are not sufficient for the Arabs to display their talents as rulers; they want a fifth, an Empire, to dispossess the Jewish people of their historic rights which were conceded to them by fifty three nations who compose the League of Nations. Jews have nothing to hide in their present endeavour to upbuild their ancient country. They do plead to securing in the not distant future a Jewish majority. There are Jews who live in Arab countries where Arabs rule. Bagdad alone gives shelter and "protection" to ninety thousand Jews. We fail to see why in New Judea the Arab should not be assured of a generous treatment were a DE JURE JEWISH government holding the rein of law and administering it impartially. Are the Jews less able to discharge their obligations in the matter? It is time that our neighbours should disabuse their minds about the latter. If Palestine is ever to become a great and a flourishing State, if Palestine is ever to recover from the blight of ages and reach her former zenith of influence and world-conquering force it must be, as Mr. ZAU so ably points out, because "the Jews love their homeland which they have so laboriously acquired," and what is more we are willing to concede to Mr. ZAU'S liberal mind, the Jews "must love the Arabs with whom they must share alike the honour or disgrace of the future of Palestine." That is a heartening message to the brave Jewish pioneers and the Arab masses in Palestine. It is worthy of the country which is proud of a civilization that equals that of the Jewish nation, from hoary antiquity. We are glad to see that Asiatic nations are awakening to realise the need of working harmoniously together in order that our civilization may not become bankrupt and a danger to the world. Mr. ZAU deserves our thanks for his fine contribution which we publish above, and which we are sure our readers will read with vivid interest and profit.

A CHINESE VIEW ON JEWISH AND ARAB CIVILIZATION

By F. D. ZAU

With your letter of July 29th, you have sent for my reading two pamphlets (one by Gen. SMUTS on "A Great Historic Vow" and the other entitled "Keren Hayesod—1920-1930), bearing on the subject of your homeland in Palestine. I hasten to tell you some of the impressions which come to me in the course of my reading and reflection.

The sympathy of all humanity must go out to the Jews who have so long been searching for a homeland. Those of us who have a country which we may call our own are apt to overlook the unspeakable blessing this implies. Too often the blessing is only felt when one leaves one's own country behind and lives with strangers in other countries. They feel the inexpressible sweetness of home and news from home. Treated as a mere foreigner abroad, the wandering man finds consolation, in the thought that for him too there is a home where one loves, and is beloved by, one's own country-men!

With all their so-called countries of adoption, the Jews have yet kept their own nationality intact. Neither the long lapse of time, nor persecution religions and political has been able to destroy that traditional union which binds together all the Jews of the world. Jewish communities are found in China, in England, in America and everywhere; is it any wonder that the Jews will have no rest until they build up in Palestine, their land of past greatness, a national home which will give to the wandering Jewish nation a fixed geographic basis? The Jews are a patient and persevering nation and with so much success already achieved, I feel no doubt that, in time to come a new Palestime will arise, a memorable symbol of Jewish genius and Jewsh greatness.

A *Jewish-Arab Palestine*:—Numerically speaking, the Arabs are, and probably will be, the majority race in Palestine. The Jews should not try to monopolize Palestime or antagonize the feelings of theeir Arab neighbours. It is foolish to contend that either race should have more right in Palestine; the present status must be recognized; and if Palestine is ever to become great—and I think great it will be—it must be through Jewish-Arab cooperation, not the achievement of either race alone. As the Jews love their homeland which they have so labouriously acquired so they must love the Arabs with whom they must share alike the honour or disgrace of the future of Palestine.

NEW YEAR'S MESSAGE

By

STEPHEN S. WISE, Ph. D.; LL D.

Rabbi of the Free Synagogue, New York, N. Y. President of the Jewish Institute of Religion

The year began, as it ends, for Israel at the Wailing Wall! We seem to have stood throughout the year at the Wailing Wall,—a year which began under the shadows and ends with but little light. There are years that go down in our annals as years of hurt; others as years of sorrow; still others as years of doubt. The year about to end has been for us one of deep and tragic confusion.

5690 began, as it ended, amid the din of battle waged by misguided Arab groups, with the tacit or spoken approval of English governmental officials in Palestine, against our people, our daring pioneers. When warred upon, these defended themselves with a valour worthy of their cause and country. There can be no higher praise.

Much of the evil and even horror of the crime against the Jewish resettlers of Palestine might have been overcome, if the British Government, by its Palestine representatives, had been equal to its traditions. It has been guilty of what its friends might choose to name blunder after blunder. The Parliamentary Inquiry Commission, save for its Labour member, was less than a whitewashing body; it was deeply hurtful to the cause of Palestine peace. Since its Report, we have seen act upon act, including the naming of Luke as England's representative on the Wailing Wall Commission, which together have been one of the saddest disillusionments in all the centuries of our history. For we trusted England. We would still trust England, despite this awful year, if England would but choose to make it possibe that we renew our trust.

But self-trust is more important still, most important, if as a people we are to add to the proud centuries of our history such years as shall not be full of shame. As long as we imagined that our life depended for good or evil on Czarist Ukase, so long were we undone. As long as we imagine that the Jewish resettlement of Palestine depends upon this or any British Government, we are undone.

However much Eastern and Central European governments did in the past to make our yoke heavier, however little British governments may in the future do to effectuate the Mandate and all that went before, Jewish self-trust is the final arbiter of the Jewish fate.

From this truth, such Jews as are vulgarly and noisomely indifferent to the plight of our people, will timidly dissent. Jews, who so occupy themselves with the divisive minutiae of Orthodoxy and Reform as to be unable to envisage the majesty of the whole Jewish picture, will not understand. But Jews, worthy of the name and heritage of their people, will share the faith that makes us unconquerable, that nothing less than high, unafraid, creative self-trust can bring us, as a people, nearer to our heart's desire. And that desire,—to go forward as a people in the land where God dwelt in the aspirations and purposes and deeds of a deathless people! And to go forward everywhere, in the name of the divine bidding, to widen the domains of justice, to deepen the foundations of peace, to strengthen the will to the truth of self-conquest.

The Wailing Wall, to which our fathers and mothers pilgrimmed, has performed the tragic miracle, throughout the passing year, of pilgrimming with us,—in many lands of exile. Once again is Russia a land of desolation, for neither acres nor bread, even when not illusory, can undo the hunger of the Jewish soul, which is asked to satisfy itself with the stone of compulsory irreligion. It has happened,—it may happen again,—that the Wailing Wall stands long after they have passed, who made of every dwelling place of Israel walls of wailing and desolation.

May the New Year—5691—lead us from the Wailing Wall to the heights whence we shall, with the help of the spirit of holiness and mercy, behold justice for our brethren and peace for all men.

"Justice and Peace for All Men."

Dr. WISE'S thought-compelling New Year message to the readers of ISRAEL'S MESSENGER, is characteristic of the Zionist leader who uses his horoscope scientifically in order to raise the right signal to all his followers. Dr. WISE *does not hesitate to blame the Palestine Administration for its sins of omission and commission, which are now fully endorsed by the criticism levelled by the Mandates Commission of the League of Nations, reported by Reuter elsewhere in this issue. Dr.* WISE *does not abandon all hopes in Great Britain. That is the attitude which* ISRAEL'S MESSENGER *has adopted from the very outset. "We would still trust England," says Dr.* WISE, *"despite this awful year, if England would but choose to make it possible that we renew our trust." We have no hesitation in saying that Engl and will not fail to realise that the Jewish People are an asset to her great Empire and that it will not pay to antagonize them by riding roughshod over their national aspirations in order to pacify some Arab chieftains. We hope that the embargo on Jewish labour immigration will soon be lifted by England as an indication of her sincerity to carry out the principles of the* BALFOUR *Declaration and the Mandate. Principle is principle and should not be trampled upon by anyone, no matter how great and exalted he may be. Had Dr.* WISE, *instead of writing his message to us on July 31, (which is in compliance with our invitation), been called upon to write it to-day, he would have expressed his opinions quite differently in view of the heartening verdict passed by the League of Nations against the policy of the British Mandate Authorities in Palestine, and the manner in which they had failed to implement the* BALFOUR *Pledge and the Mandate. But we echo the hope and wish of Dr.* WISE *that "the year 5691, which is, happily, opening auspiciously for the House of Israel, will 'behold justice for our brethren and peace for all men.'*



Rev. Dr. STEPHEN S. WISE, PH.D.

WIZO SPECIAL EXECUTIVE SESSION IN LONDON

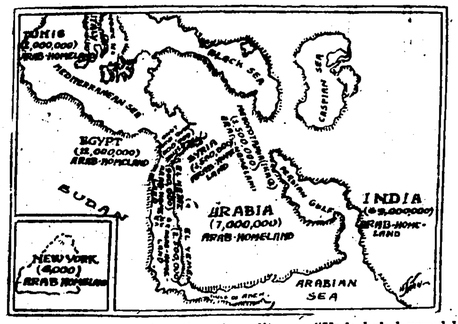
At the invitation of the Executive of the W.I.Z.O., a Joint Meeting of Hadassah and W.I.Z.O., was held recently in London. The Galuth Executive of the W.I.Z.O., a representative of the Palestine Executive, and two delegates of the American Zionist Organization "Hadassah" attended this meeting. Miss Henrietta Szold, Jerusalem, member of the Zionist Executive, travelled also frrom Palestine in order to be present. This meeting is of especial interest, as it is the first official joint meeting held by the two big Zionist women's organizations. A Memorandum was presented by Miss Szold in which the "non-economic aspects" of the upbuilding of Palestine, i.e. Health, Education and Social welfare, with special emphasis on Education, were suggested as the special aim of women's collections. Miss Szold recommended that the Zionist women of the whole World should guarantee the budget for Jewish Education in Palestine, so that it could be maintained at the very least at its present level. At the same time the present fields of work of Hadassah and W.I.Z.O., were to undergo no change, and the natural development of the fields of both organizations should be assured. A large measure of agreement was happily reached between all those present.

The resolution taken at this meeting will be submitted for confirmation to the Palestine Executive of the W.I.Z.O., as well as to the Councils of both Hadassah and W.I.Z.O., after which a joint Memorandum will be presented to the Jewish National Agency, and the Zionist Organization, as well as the Kenesseth Israel and the Keren Hayesod. Should the Agency accept these suggestions, the Education Budget which to the distress of the whole Zionist world, has suffered so severely recently, will be gradually assured by the united efforts of the Zionist women of the World.

Grand Mufti in Unchastened Mood

JERUSALEM, Aug. 21.—The official organ of the Grand Mufti, "Ul Jamea," has been suppressed by order of the British Mandate Administration because it published the Arab Executive Committee's appeal for a general strike on August 23, the anniversary of the racial riots.—Trans-ocean-Kuo Min.

THE ARAB HOMELAND



The Bible characterizes the Ishmaelites as "Yado bakol veyad kol bo," 'one who puts forth his hand against everybody, who must, in turn, defend themselves against him.'

Everywhere throughout history, where the Arab has set his foot, he has insisted that the place belongs to him; and so, within ten years after Mohammed's death, he conquered Persia and Egypt; and in the following decades, he conquered the northern coast of Africa, until in 708 C. E. he could look across the Straits of Gibraltar to Spain. Arab civilization reached its highest development in Spain during the Tenth Century. Thereafter, the Arabs gradually receded, leaving their traces behind, until to-day, like the Jews, they are scattered everywhere, having a population of 7,000,000 in Arabia; 69,000,000 in Inda; 12,009,000 in Egypt; 2,500,000 in Yemen; 2,000,000 in Tunis; 1,500,000 in Syria; 1,500,000 in Iraq; 900,000 in El Hejaz; and 600,000 in Palestine.

According to the center of population, the Arabs ought to claim India as their homeland, if they are not satisfied with Arabia—their historic homeland; but no, they must maintain the Arabian spirit of conquest, and Palestine necessarily must be included in the Arabian homeland, notwithstanding the historic attachment of the Jew to this, the only spot on the globe that he calls home. Why not, also, consider that part of New York which has an Arab population of several thousand, also the Arab Homeland! It is time that civilization call a halt to the onward march of Greed in the continual conquest of new territory—"ki li ko haaretz," 'mine is all the earth,' saith the Lord. Since the Arabs settled in Palestine, they have brought nothing but destruction and disease If it had not been for the Mandate and the help of Hadassah efforts, there may have been little left of the Arabs in Palestine by to-day. Historic justice calls for the fulfilment of the Balfour Declaration undertaken, not only by the Mandatory Government, but by the entire League of Nations, with the approval of the rest of the civilized world, and even of the Mohammedan rulers of Iraq, El Hejaz, and other countries. Historic justice calls upon England to disregard momentary expediency, a policy apparently intended to avoid continuous dissension in centers of Arab habitation. Raising the standard of Arab civilization alone, will solve this problem. To this, England should direct its attention, while with strong determination it keep faith with the Jew—the greatest leaven of civilization in history.—*The Jewish Forum* (New York).

LOCAL ZIONIST ASSOCIATION HEARS FROM THE LEAGUE OF NATIONS

The Shanghai Zionist Association has received an acknowledgment of its letter addressed to the Secretariat of the Palestine Mandates Commission anent the ban placed on Jewish labour immigration to Palestine by the Colonial Office, which was published in our issue of July 4th. The letter from Geneva reads as follows:—

League of Nations, Geneva, July 17, 1930

SIRS,—I have the honour to acknowledge the receipt of your letter dated from Shanghai, June 26th, 1930.

In accordance with the procedure adopted by the Council of the League of Nations, your communication will be submitted to the Chairman of the Permanent Mandates Commission. I have the honour to be, Sirs, Your obedient servant,

VITO COTA HSING,
Director of the Mandates Section.

SHANGHAI ZIONIST ASSOCIATION

THOUGHTS ON SOLITUDE

By JULIUS J. PRICE, Ph.D., Rabbi Sinai Congregation

Dr. JULIUS PRICE *our learned contributor of New York, who of late has been enlightening our readers by means of his profound messages on different problems of life, writes this month on the benefits that may accrue from avoiding the throng and seeking higher enlightenment in solitude, where alone communion with God and Nature is possible. "The buzz and clamour of unsympathizing throngs," writes Dr.* PRICE, *"are an aggravation, not a relief, of the aching and pining of an affectionate nature." Occasional solitude has an unspeakable moral value. Perhaps the loftiest moods are fed from the fountains that spring in its cool and shaded elevations. 'Enter into thy closet', said a divine, 'and shut the door'. The grandest spirits of the world have girded themselves for their heroic works by seasons of lonely retirement.* MOSES *at the Mount, with the awful alternations of thunder and silence, comes first to mind.* ELIJAH *in the cave of the desert, with the wind and the fire and the stillness is another instance.* DAVID *in the sheep cote and the mountains,* LUTHER *in his cell, King* ALFRED *in the isle of marshes,* COLUMBUS, MOHAMMED, WASHINGTON—*all ordained in solitude. It was* POPE *who wrote in immortal verse:—*



REV. DR. J. J. PRICE.

Oh! quickly bear me hence
To wholesome solitude, the moral of sense
Where contemplation plumes her ruffled wings,
And the free soul looks down to pity kings!

With these few random thoughts as an introduction to Dr. PRICE'S *message, we urge our readers to study it painstakingly and thoroughly, for there will be found therein much to enlighten and elevate.*

REVERIE

Let those who feel the lonesome pinings of the heart, beware of yielding to the temptations which would induce them to sink from their high promptings and conform to the average range and custom for the sake of fellowship. Many have done this and soon suffered worse than before and bitterly regretted the degrading compromise. The buzz and clamor of unsympathizing throngs are an aggravation, not a relief, of the aching and pining of an affectionate nature. His cravings, taken up and repeated in all these cold mirrors, is so many times flung back, unsatisfied and heightened, into his consciousness.

The heart that home rejects to crowds may fly:
Gay glides the dance, soft music fills the hall:
If flees, to find the loneliness through all.

The chirruping of millions of crickets breaks the silent monotony of the twilight fields, merely to make the integral solitude multitudinous, it is not a felicitous exchange. To be capable of a great aim and, sustained efforts to penalize it, is to be one man taken out of 10,000 They who have this capacity will not be found hovering around speakeasies, halfcrushed in the rush to the midnight tables of vulgar fashion. They will be found rooted in quietness. For the sustenance of their spirits they revert from the frothy speeches of the platform, from the spawn, of the press, to the alcovered treasures and the aristocratic comradery of the great minds of all ages, the profound masters in the science of monopathy. Who would not rather be alone and be capable of appreciating the dialogous of Plato, than amidst the crew of a Mississipi flatboat, dancing with boisterous mirth to a Negro Melody? Accept your pathetic loneliness without shrinking and pace the bleak waste without complaint, despite the yearning and the grief. Travel on if need be, through the stongy wilderness of despair, without a star, faithful to conscience and to God, an omnipresent voice at length will interpret the desolation into peace, and fill the transfigured solitude with the sweetness of an infinite companionship.

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"ISRAEL'S MESSENGER" COMMENDED BY JEWS' COLLEGE

We have always cherished the views of our readers in regard to the policy pursued by ISRAEL'S MESSENGER. *From time to time we have published their opinions which gave us a chance to see ourselves as they see us. Such candid expressions of views are not unwelcomed by us: we see in them the minds of our readers who are able to judge the value of the publication and the help it is rendering to the cause for which it stands. The influence of the Press is conceded to be more powerful and helpful than a pulpit or platform. The reason for this is not far to seek. "Let me make the newspapers," said* WENDELL PHILLIPS, *"and I care not what is preached in the pulpit or what is enacted in congress." The truth of this is unchallengable. But unfortunately it has not yet been fully grasped in certain Jewish circles. The greatest "sinners" (if we may be allowed to use this word), are the orthodox Rabbinate, both in England and in America. Our experience in this respect has not been very pleasant, but we shall not go into details. We are anxious to stress the point that the influence of the pulpit had been superseded by the Press. We should not overlook this great factor for the dissemination of the truth for which the pulpit stands. We are in receipt of a letter from the seat of a famous Rabbinical rampart in London, commending the policy of* ISRAEL'S MESSENGER *and praising its little service rendered on behalf of Traditional Judaism and Jewish Nationalism. Jews' College is an ancient citadel of our time-honoured faith. It prepares Rabbis, Preachers, Readers and teachers of Religion for Jewish Congregations. At its head stands that mighty pillar,* OKER HARIM, *one of the foremost Rabbinical scholars of our time, Dr. A.* BUCHLER. *The fine service which this great institution of learning is rendering to Judaism is incalculable. We always turn to it with a sense of relief; it has a magnificent library which enshrines the Jewish spirit of all ages. Dr. I.* EPSTEIN, *the Librarian assures us in his letter that* ISRAEL'S MESSENGER *is read at the Library "with avidity by a number of readers who admire it for its fearlessness and courage....." We are pleased to receive this assurance from the Jews' College, because a journal which stands for principles must ever expect to make both enemies and friends. It cannot expect to make friends only. That is perhaps inevitable. But it must have sufficient courage to face the opponent. What* RABBI *Dr.* EPSTEIN *says about* ISRAEL'S MESSENGER *is no doubt pleasant reading. It comes, to quote the Proverbs, "As cold waters to a faint soul" and we treasure it. Dr.* EPSTEIN *writes:—*

"JEWS' COLLEGE. LONDON, June 7th, 1930.

Editor, ISRAEL'S MESSENGER.

"DEAR SIR,—Your publication which is presented monthly to the Library by our Principal Dr. A. BUCHLER, is placed in our reading room where it is read with avidity by a number of readers who admire ISRAEL'S MESSENGER for its fearlessness and courage, for its aggressiveness and militancy in battling on behalf of Traditional Judaism and Jewish Nationalism; in lashing mercilessly the comon foe—the assimilationist whose motto is *Nik ye Kagoyim*, and who are 'like the troubled sea, which cannot rest, which waters cast up mire and dirt.' May I however ask you to be good enough and let me have for filing purposes the August number of 1929? Thanking you in anticipation, Faithfully yours,

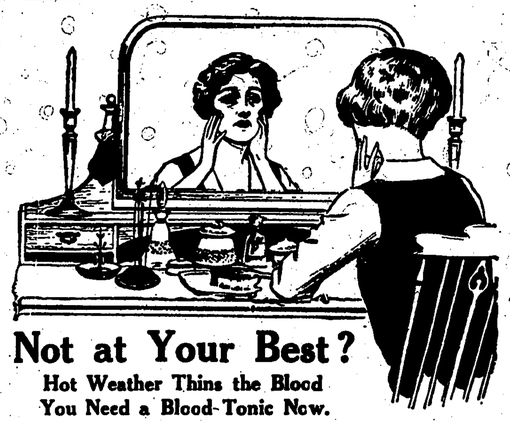
"I. EPSTEIN, *Librarian.*"



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The LEAGUE of NATIONS MANDATES COMMISSION BLAMES PALESTINE ADMINISTRATION FOR ARAB OUTBREAKS

Solemnly Reproaches British Government for not Carrying out its Obligation to Create the Jewish National Home—Jewish Attitude Vindicated

We publish below the verdict given solemnly by the League of Nations Mandates Commission as reported by *Reuter* and the *Transocean Kuomin*, against the British Mandate Authorities for their negligence to stem the Arab atrocities in New Judea in August last year, their failure to "bring the two (Jews and Arabs) elements into close relationship and their failure to carry out their obligation to encourage the creation of a Jewish National Home for the Jewish People." That is an encouraging and heartening judgment given by the League on the eve of the Jewish New Year 5691, which will completely alter the gloomy forebodings into which many were consigned in consequence of the Shaw "Whitewashing" Commission and the support given to it unexpectedly by the Labour Government. We were told that the decision of the Commission would have been delayed for several months, but an earlier cable from Geneva on the 24th ultimo, flashed by *Transocean Kuomin* stated that "yielding to the pressure of international public opinion the League of Nations secretariat decided to release the document for publication" on the following day. The judgment is one which will hearten all the oppressed and weak nations in the stability of the League to administer justice without favour or respect to persons or Powers irrespective of their position in the world. For once and for all, the League has REJECTED "the demand FOR A FREE GOVERNMENT in Palestine and expressed the hope that the necessity to act against hostile elements will not prevent the Palestine administration from carrying out with more vigor a really constructive programme."

In this the Jewish National Agency will make a solid contribution and it is hoped that England will soon lift the ban on Jewish immigration, which, we were told by her statesmen, was of a temporary nature. We congratulate the World Zionist Organization and the World Union of Zionist Revisionists for the great role they had played in molding public opinion all over the world against the SHAW 'Whitewashing' Commission for its unfairness in exceeding its terms of reference. The Commission was appointed to report on the immediate causes of the outbreak in August last year, and instead of confining itself to its task, it had gone to make an analysis of the entire administration of the Mandate and the meaning of the Balfour Declaration. It may be necessary that this should be done as was suggested by the late Lord BALFOUR, Mr. LLOYD GEORGE and Gen. SMUTS in a letter to *The Times* in December last, but the Shaw 'Whitewashing' Commission was not the body to do it. To quote one influential London journal's remarks, "If we had required a review of a great international trust we should hardly have chosen a Judge from Malaya to preside over the task." That expresses in a nutshel the views of all good men who have no axes to grind. We cannot help saying that the last few months were the most trying in the period of our history. The entire craft of the Zionist movement was mobilised to resist the march of our ungallant neighbours who tried all means to bluff and intimidate the world. In particular we would like to commend the good work done by the Executive committee of the World Union of Zionist Revisionists. In Geneva a great deal of spade work has been done by the latter, thanks to the aid given by Dr. S. E. SOSKIN, a well-known expert on agriculture and Palestine colonisation. His services in Geneva, we are assured, have been of great value to the cause. He has been enabled to explain the larger Zionism to important personalities and to circulate the official reply of the Zionist-Revisionists to the Shaw Report among them. In addition, they were kept regularly informed of all developments and supplied with statistics and current information. They were also supplied with the special Parliamentary Bulletin which is issued weekly for the information of the House of Commons in London. Indeed, the favourable change in the circles of the Permanent Mandates Commission is now generally regarded as closely connected with the Zionist-Revisionists' systematic and persistent activity in Geneva. Add to these the diplomatic work done by the World Zionist Organization and no one should wonder at the result of the verdict given by the League of Nations which is reported below:—

LONDON, Aug. 25.—The report of the League of Nations Mandates Commission on the disturbances last year in Palestine was issued to-day simultaneously with the observations of the British Government on the report. The commission expresses the opinion that the Arab outbreak was partly intended to resist the British policy in carrying out their mandate. It also expresses the opinion that lack of insight on the part of the administration and the absence of proper precautions, owing to inadequate forces, was largely responsible for the loss of many lives.

Administration Blamed

The commission recognizes the delicacy of the position but regrets, on certain points, the Mandatory Power has not yet succeeded in giving full effect to all the provisions of the mandate.

The report expresses the opinion that the fears of the Arabs regarding their economic future, aroused by repeated sales of land to the Jews, would have been largely allayed by a government agricultural policy to increase the cultivable area and to instruct Arabs in modern methods of cultivation. The report of the commission declares the Mandatory must obviously return a categorical and definite refusal to all sections of the population which, by rebelling against the mandate, make the task of the Mandatory particularly difficult, adding that the League of Nations is entitled to expect the inhabitants of Palestine to recognize, in fairness, the merits of the system, the international bases of which they are not in a position to challenge.

London's Observations

The observations of the British Government on the report say that the Commission appears disposed to acquit it of any charge of failure in its duties as regards the establishment of a regime of self-government in Palestine and that, generally speaking, the commission does not call into question the conceptions of the Mandatory Power as regards future policy. The government protests against the procedure of the Commission in basing much of its criticism of exparte statements. It feels that the Commission's grounds for believing that the Arab outbreak was premedited and directed against the British are scarcely adequate.

Obligations Not Neglected, Claim

The government points out that, since 1921, Great Britain provided more than £9,000,000 to assist the Palestine Government and further guaranteed a loan of £4,500,000 in 1927 for expenditure on public works. Therefore, the government claims that it has not been neglectful of its obligations.

Another Version of Report

Geneva, Aug. 25.

The publication of the hitherto secret report of the League of Nations Mandate Commission on Palestine confirms the rumours that the report was highly critical regarding the British administration and that implicitly it saddled for the riots. The report is divided into three parts whereof the first is a commentary on the nature of the racial conflict in Palestine, the outbreak of the actual riots and the attitude and conduct of the Mandatory Power before and during the riots. The second part deals with the measures taken to restore and maintain order and the third with the policy to be followed in Palestine in the future. It says that the troubles cannot be regarded as having arisen suddenly in a serene political atmosphere but that they were preceded by a series of warning incidents of which the Wailing Wall was the centre and which ought to have shown that the prevalent nervousness amongst the population was apt to lead to an early explosion. Nevertheless certain reservations are made in the report concerning the premeditated nature of the riots while the Commission is not satisfied that the merciful view taken by the majority of the British commission of inquiry regarding the attitude of the Arab leaders is justified. Furthermore the report holds that the limited number of British troops and the inadequacy of the police force were the principal causes of the spreading of the trouble. "The commission cannot conceal its regret that in certain respects the Mandatory Power has hitherto failed in the execution of its Mandate."

Obligations to Jews

At the same time the reproach is levelled against the British Government that it did not carry out its obligation of encouraging the creation of a national home for the Jews and that it failed to assure conditions essential to the development of a national centre for the Jewish race, namely security for life and property. "The Commission holds that the Mandatory Power might well have succeeded in reconciling the interests of the various elements of the Palestine population and, by studying the economic problems of the country, might have brought the two elements into close relationship and thus have contributed to a fusion of their interests whereby at the same time their antagonism would have been removed." The report finally rejects the demand for a free government for Palestine and expresses the hope that the necessity to act against hostile elements will not prevent the Palestine administration from carrying out with more vigour a really constructive programme. The steps taken to prevent further disturbances are fully approved by the commission. The British Government's rejoinder to the Commission's report which was published here simultaneously defends the policy of the Palestine administration. It points out that the Military reduction of the British military forces in Palestine was carried out on the advice of the High Commissioner "to whose knowledge of the country was added the experience of a distinguished military career" and that this reduction of the armed forces had the advantage of making available for the country's development funds which would have otherwise been used for purposes of defence. However, the reply admits that in the light of the subsequent events the available forces proved inadequate for dealing with the "sudden and widespread disturbances." The British reply further reminds the Commission that it was fully informed on the strength of the forces stationed in he country and that it gave no indication that it considered those forces inadequate. It is further stated that Great Britain feels justified in adoping in Palestine a system which worked well elsewhere and which it still has reason to hope will prove successful in Palestine too. In replying to the commission's criticism of alleged neglect of obligations regarding the agricultural and other development of the country, it is stated that any policy aiming at the development of Palestine must take into account the obligations imposed by the League's Mandate. The reply concludes with the regret that while the report of the Commission contains a good deal of criticism, it completely ignores the good work done in Palestine by the British administration.—Trans-Ocean Kuo Min.

Urphali Death Sentence

Thee sentence on Joseph Urphali, the only Jew who was condemned to death in connection with the August riots, has been commuted to ten years penal servitude.

[*Special Despatch To* ISAREL'S MESSENGER]

JEWISH NATIONAL AGENCY AND BRITISH GOVERNMENT

(Bulletin Issued by the BRITISH PALESTINE COMMITTEE.)

LONDON, 1st July, 1930.

The Statement which the Executive of the Jewish Agency for Palestine has issued merits the closest study for it suggests many points which the British Government would do well to amplify for itself, and consider in all their implications. It must be made clear at the outset that the Jewish Agency is responsible for the Statement issued by its Executive, but not for any interpretation that may be put upon that Statement here. These pages are a *bona fide* intrpretation of the Zionist position, in the terms of what we believe to be British interests, and what ought to be British policy.

Co-operation and its Conditions

The first point that emerges is that the Jewish Agency desires to continue to work in Palestine in harmony, and not in conflict, with the British Government. It is implicit in the studiously moderate language in which the whole Statement is couched, and explicit in the concluding appeal to the British Government to "look once more upon its task in Palestine in the spirit of those by whom the Balfour Declaration was conceived."

What the Jewish Agency Is

The Mandate which makes Great Britain responsible "for placing the country under such political, administrative and economic conditions as will secure the establishment of the Jewish National Home" recognizes the Jewish Agency as "a public body for the purpose of advising and co-operating with the Administration of Palestine in such economic, social and other matters as may affect the establishment of the Jewish National Home." The right of the Jewish Agency in Palestine, therefore, rests upon the same international instrument as the right of Great Britain itself. The only difference is that the functions of the Agency are more limited.

How the Agency Might Have Worked:

There are two ways in which the Agency can fulfil its functions: It can regard itself, not only primarily, but solely, as the representative of Jewish interests; ignoring the claims and feelings of the Arabs on the ground that their protection is not its business, but the business of the Government; condemning every mistake of the Administration which results in an injury to the Jews; co-operating in every measure designed to fulfil the main purpose of the Mandate, which is the establishment of the Jewish National Home; but adopting an attitude of hostile criticism towards every measure retarding the National Home which the Administration considers necessary for the fulfilment of such subsidiary provisions of the Mandate as the development of self-governing institutions and the safeguarding of civil and religious rights.

How the Agency Has Worked:

From the beginning the Jewish Agency has avoided this conception of its functions. It has preferred to regard itself, not as a goad, but as a partner of the Government; to consider that its primary duty as representative of Jewish interests need not blind it to the responsibilities which the Mandate lays on the Government towards the Arabs in Palestine. Acting on this conception, the Jewish Agency has recognized the difficulties of the Administration; it has acquiesced in many acts that retard the establishment of the National Home; in many ways it has even relieved the Government of responsibilities towards th Arabs by assuming them itself. Jewish hospitals are open to Arab as well as Jew; land purchase for Jewish settlements has been confined as far as possible to surplus land, often undrained marsh; and, where Arab tenants have been disturbed, they have either been found other land, or paid such compensation, over and above legal requirements, as enables them to purchase other holdings.

But the Government, too, must Co-operate

The Government has hitherto taken this attitude of the Jewish Agency too much for granted, and has presumed upon it to the extent of making concessions in response to Arab demands at the expense of Jews. But the Jewish Agency's attitude is conditional upon one thing. It can co-operate with the British Government only so long as the British Government fulfils the main provision of its Mandate—to place Palestine under such conditions as will secure the establishment of the National Home. It can acquiesce in a measure of delay; it can assume a responsibility towards the Arabs, provided only that such measure and such responsibility are not inconsistent with the ultimate establishment of the National Home. The breach of this condition conflicts with the Agency's primary duty, which is the representation of Jewish interests; and if it acquiesced in any such breach, it would cease to be "an appropriate Jewish Agency" under the terms of the Mandate.

The Government's Breach of the Conditions

The second point that emerges from the Statement is that the action which the Government has taken upon the Shaw Commission's Report makes it difficult, if not impossible, for the Jewish Agency to continue to act as the partner of the Government in Palestine, and at the same time to fulfil its primary duty of representing Jewish interests. The desire of the Agency to continue its policy has made it avoid any suggestion of uttering a threat or presenting an ultimatum. This point, therefore, is nowhere explicitly stated. But it is clear from the opening sentence that "the implicit confidence of the Jewish people in the British Government, *hitherto the basis of their relations*, has been gravely shaken;" and the Government would do well to bear it in mind, in considering the reasons which the Statement sets out against the action it has taken on the Shaw Report.

A Progressive Breach of Trust:

These reasons are clearly stated. They are: (1.) That, though on the virtual admission of the Prime Minister, the Shaw Commission exceeded its terms of reference in dealing with such questions of major policy as immigration, land-purchase and development, the Government has largely followed the Commission's findings on these matters. (2.) That, as part of its policy, the Government has suspended Jewish immigration into Palestine after the High Commissioner found that there was full economic justification for issuing fresh certificates. It is this action which has aroused the protests of Jews all over the world, and the care with which the Jewish Agency points out that the protests are not directed against Great Britain, but against this action of the Government, is further evidence of the desire of the Agency to continue, if possible, to work in harmony with the British Government. The Under-Secretary of State for the Colonies has stated in the House of Commons that the only work available for the new immigrants whose admission the High Commissioner approved was temporary work in the orange-groves and so forth. Even if this were true, even if Sir John Chancellor looked no further than the immediate needs of the labour-market when he granted the certificates, it is clear that the work available for immigrants entering under the Labour Schedule normally consists of "labour jobs" and not of civil service appointments for life, and that though each job is only temporary in character, in a country which is undergoing rapid economic development there are good grounds for assuming that such employment will renew itself and that the labour-market will expand and not contract. But if the influx of Jewish labour is artificially stopped at a time when there is admittedly economic justification for its entry into the country its place is taken by an infiltration of Arab labour from the surrounding countries, across frontiers which are virtually open and unguarded, or—as has happened in recent months—even by Egyptian labour imported under permits issued by the Palestine Administration. It is difficult to see how the British Government can reconcile its duty under the Mandate to establish a Jwish National Home in Palestine with suspension of Jewish immigration and the tacit admission of Arab labour from surrounding countries or the importing of Egyptian labour. In the circumstances, there is no escape from the conclusion which the Jewish Agency has reached, that the Government's action was dictated by political rather than economic motives, and cuts at the very foundations of the Mandate. (3.) In instituting an enquiry into the questions of immigration, land-purchase and development, as a preliminary to stating their future policy, the Government appears to question the very bases of the Jewish Agency's work on the National Home. The enquiry with which Sir John Hope Simpson has been entrusted suggests that the Government hopes to arrive at some final definition of the absorptive capacity of the country. This suggestion would appear to be in the minds of the Jewish Agency, for the Statement says:

"We cast no doubt on Sir John Hope Simpson's competence and impartiality when we declare our inability to accept an expert's report as a verdict on the future of the Jewish National Home. Technical and economic calculations cannot deal with the imponderables of the will and work of a nation. The determination and energy of the Jewish people can extend the potentialities of Palestine far beyond the limits of immediate definition."

The only policy to be pursued, therefore, is the present policy, that immigration "shall not exceed the economic capacity of the country *at the time* to absorb new arrivals," as the Government's White Paper puts it; or, in the positive language of the Jewish Agency: "At all times to encourage the maximum of Jewish immigration compatible with the absorptive capacity of Palestine." To sum up: The Jewish Agency holds that, in suspending immigration, the British Government has acted "contrary to the spirit and letter of the Mandate"; and, by making questions of major policy depend on the technical findings of a single man, "has aroused fears in the Jewish people that the policy of the Mandate is in danger."

The Danger of Conflict

The third point that emerges from the Statement is that the Jewish Agency must remain faithful to its primary duty of representing Jewish interests, even though this duty brings it into conflict with the Briish Government. The Statement says:

"Our trust is in the moral forces of the Jewish people. We shall stand by our rights; we shall continue our work, and we shall follow

[*Continued on page 15*]

INAUGURATING ZIONIST HEADQUARTERS

[FROM OUR CORRESPONDENT]

JERUSALEM, 23rd May, 1930.

Friday, 16th May, was Palestine Day of the Arabs. That is to say, the leaders of the Palestine Arabs arbitrarily declared this day a national holiday of the Arabs, when all good Arabs would shut their places of business as a mark of protest against the Balfour Declaration, Jewish land purchase and Jewish settlement in Palestine. Arabs loving more than anything else holidays, some of them obeyed the decree and shut their shops; others did not.

Friday, 16th May, was also a flag day in Palestine for the Jewish National Fund. That is to say, it was one of the numerous occasions when the Jews of Palestine make a contribution towards the Fund that redeems the land of Eres Israel as the eternal possession of the people of Israel. And while the Arab leaders were blazoning protests, and the Jews were quietly collecting copper and silver coins to continue their work of redemption through the National Fund, this same National Fund was conducting a modest ceremony in Rehavia, a Jewish quarter of Jerusalem, that had something of historic significance in its simple ceremonial. Every ceremony in Eres Israel that initiates something new and deep-rooted in the life of the country is, in truth, historic. For the very form of life itself here is in process of construction and tradition in course of creation. It is hard to create in other countries, hard to chisel out new forms and fashion new values. Things there are cut and dry; centuries have gone to their shaping. Not so in this old-new land in our days.

On this Friday morning 16th May the ceremony that the National Fund was conducting was the opening of its new building. In other land, too, buildings are opened and dedicated, and as their purpose and builders and beauty are great, so is the impressiveness of their opening ceremonies, and their significance. But this opening ceremony of the building of the National Fund had an added quality. In this land of nascent things and nascent and renascent traditions, the building is the first permanent seat of Government of the new Jewish Commonwealth. As Westminster in London, Palais-Bourbon in Paris, White House in Washington, so is this new building in Jerusalem.

Some 200 people were gathered under a great canvas awning in an open space opposite the new grey building that was being officially opened. Mr. Ussishkin, in happy mood, presided over the gathering, whose members chiefly represented bodies and groups, connected with the Movement and the land. Greetings were delivered. The Jewish National Agency, the Keren Hayesod, National Council of the Jews of Palestine, Hadassah and others, each brought its felicitations to the Keren Kayemeth. A happy thought had prompted the little ceremony that came towards the close. Twelve of the elders among the guests each planted a tree in front of the new building in memory of some departed Zionist leader. Each of these twelve elders had been delegates to the First Zionist Congress, and each had been connected, either by blood or by deep friendship, with the leader in whose memory he set the pine sapling in front of the first permanent seat of the Zionist headquarters. Arthur Ruppin set a sapling in memory of Herzl; then the others followed in memory of Ahad Haam, Professor Herman Schapira, founder of the Jewish National Fund, David Wolffschn. Dr. Lippe of Jassay, who opened the first Zionist Congress, Samuel Pinles of Galatz, Dr. Bernstein Cohen, Zeev Tiomkin, Oscar Marmorek, quarters. Uasishkin set a sapling in Solomon Schiller, and Samuel Pevsner. After the planting of the saplings Mr. Herbert Bentwich unveiled the Hebrew inscription, "Keren Kayemeth Leisrael" above the doorway of the building. The actual opening of the building was performed by the Chief Rabbi of Palestine, Rabbi Kook, who first warmly greeted the Fund, and lauded its activity. The building itself is tall and grey, rather fortress-like in appearance and prominently placed. It stands high on the Jerusalem skyline, midway between a French Catholic Mission Orphanage and an Italian Mission "Community Centre." Its lines are severe and so they should be, for the purpose and labours it houses are no light matters. There is something, too, that makes its bastion-like appearance appropriate—its situation. It stands on raised ground; behind it lies the small Jewish quarter of Rehavia. On either hand, both lower, stand two Mission houses. Before it spreads Jerusalem, Russian Monastry, Russian Church, German Hospital, the Governorate, Y.M.C.A. Building, Hotels, Franciscan College—they look on the skyline, possessions of every people in the world except the Jewish. Only on Mt. Scopus in the distance rises the Library and the University to remind him who looks that Jerusalem is Hebrew in somewhat more than name. The new Keren Kayemeth building is the vanguard of Jewish building possessions in Jerusalem, an augury of many more to come.

[*The above was crowded out from our last issue.—Ed.*]

FINE MESSAGE FROM MR. NATHAN STRAUS

It is always pleasant to hear from Mr. NATHAN STRAUS, the Grand Old Man of New York Jewry. When he writes he seldom fails to impart a word of cheer to those who are downtrodden in life and on the verge of despair. The venerable Zionist leader assures us that he will continue the good work for humanity in which he and his late revered wife had been engaged. It is the earnest wish and prayer of all that this great human and humane leader in Israel may be spared to Jewry for many more years to come, blessed with health and strength to carry on the burden of oppressed and bruised humanity, irrespective of creed, colour or race. The messagee from Mr. STRAUS follows:—

"NEW YORK, August 1, 1930.
"66 *West* 23rd *Street*

'DEAR MR. EZRA,—Just to inform you that I returned from England in good condition, considering my age, and am now comfortably settled in my country home.

"I shall continue the work to which my wife and I devoted our entire lives here, in Palestine and abroad. We always agreed that it would be carried on by the one who survived.

"Kindest personal regards and best wishes for a happy and prosperous New Year.—Very cordially your friend,

"NATHAN STRAUS."

[Continued from page 14]

the path which destiny has set to us. Our age-long determination to return to Palestine cannot be defeated."

A Plain Warning:

The British Government would do well to weigh these words. It might well try to visualise what its position and its task would be if, to its present conflict with the Arabs in Palestine, is added a conflict with the Jews. Such a conflict cannot be confined to the Jewish Agency, or to the Jewish settlers in Palestine; but, international repercussions apart, the consequences in Palestine itself would be sufficiently serious to merit the gravest consideration. There are, no doubt, difficultics inherent in the Mandate. These difficulties are not so great in themselves as the British Government has made them; but they must become infinitely greater if the British Government provoks a conflict with the very body appointed to advise and co-operate with it in the fiulfilment of the central provision of the Mandate.

The Way Out:

The Government has not committed itself so far that it cannot draw back. The shortage of labour in Palestine since the suspension of immigration provides ample justification for removing the ban. Again, though the Government cannot recall Sir John Hope Simpson, it can, at least, give an assurance that it contemplates no departure from its policy under the Mandate of encouraging Jewish immigration, and that it will not allow any conclusion which Sir John Hope Simpson may reach concerning the capacity of Palestiee to absorb new arrivals to conflict with this main duty.

Jew and Arab Can Work Together

The fourth and final point that emerges from the Statement is that, despite the recent massacres of Jews by Arabs in the National Home,—the third outbreak of this kind within ten years—the Jewish Agency is still prepared to co-operate with the Arabs. In the words of the Statement: "We will spare no honourable effort to secure co-operation with the Arabs in developing the country, and we call on them to make such co-operation possible." A generous response to this statesmanlike appeal would put an end to the British Government's worst difficulties in implementing the Mandate, and it might consider, for its own sake, whether it can take any steps to strengthen and make effective this appeal.

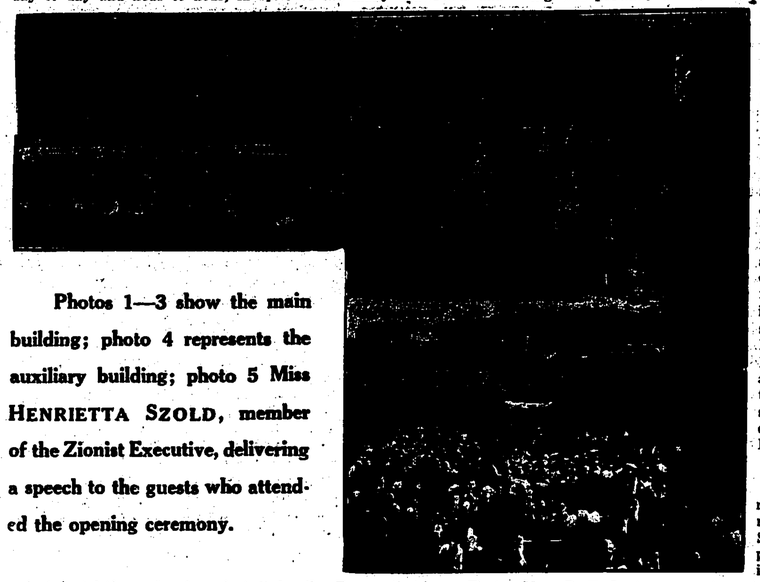
Let the Government Help:

One thing is clear: so long as the Government responds to Arab demands and Arab violence with concessions at the expense of the Jews—a policy too often pursued in the past—so long will the Arabs refuse all offers of Jewish co-operation. If the Government makes it clear that the time for concessions has passed, and the time for carrying out the Mandate on the lines already laid down has come, it will help to bring the Arabs to realisation of a fact, patent even to the Shaw Commission, that "Jewish enterprise and Jewish immigration, when not in excess of the absorptive capacity of the country, have conferred material benefits upon Palestine in which the Arab people share." From realisation of this fact, the Arabs might well be brought to see that by co-operating with the Jews in the development of the country, they may increase their share of the material benefits which accrue from such development.

ERES YISRAEL *IS* BEING REBUILT

Shanghai Jewry's Contribution to Yerushalayim Habenuyah

The upbuilding of Eres Yisrael by Am Yisrael grows apace from day to day and hour to hour, in spite of the many drawbacks and unjust restrictions placed against it by the Powers-that-be. That perhaps is an incentive to us to achieve our very best. "Opposition," says SCHILLER, "always enflames the enthusiast, never converts him" Not a day passes when some progress of one kind or another, is made in the country by Jewish pioneers, to whom we all must feel indebted for their self-sacrificing efforts. Every step taken in that direction seals the future greatness of Israel's Homeland and increases the prospects of its becoming a real Eres Yisrael. The world-wide interest manifested by Jewry in the rehabilitation of the country, goes to prove that it is a case of seventeen million Jews *versus* seven hundred thousand Arabs. The recent nation wide protest against the embargo by the Colonial Office on Jewish labour immigration to New Judea, is a striking indication that all,—KOL—Yisrael are interested in the fate of their ancient Fatherland and not Eres Yisrael Jewry alone. This is as it should be. From time immemorial the hold of the country on the affection and devotion of Jewry had been irresistible. Paraphrasing the writer of the Song of Songs, we would say, "Many waters were not able to quench our love for that precious little territory in Asia, nor could the rivers flood it away: if the Arab propagandists were to give all the wealth of their house for love, the who'e of Kenesseth Yisrael would spurn the offer and despise it."



Photos 1—3 show the main building; photo 4 represents the auxiliary building; photo 5 Miss HENRIETTA SZOLD, member of the Zionist Executive, delivering a speech to the guests who attended the opening ceremony.

SHANGHAI JEWRY'S CONTRIBUTION

As an evidence of Israel's determination to press for his place in the sun, we may draw the attention of our readers to the recent consecration of a hospital in Emek, containing 100 beds with necessary medical assistance to the workers on the land. The cost of this building was partially defrayed by the members of the Shanghai Jewish community through the Keren Hayesod, when Dr. ARIEL BENSION had visited Shanghai in 1924 and the question of erecting a Garden City in Eres Yisrael was mooted seriously and which was subsequently had to be abandoned owing to unforeseen circumstances. In view of this, it was unanimously decided to set aside the sum of £3,000|- already raised in Shanghai by Dr. BENSION for the building of a hospital. The site chosen is a hill near Kfar Yeladim, which in the opinion of the experts is most suitable for the purpose. In addition to Shanghai's contribution of £3,000|-, the American Committee for Hebrew University Hospitals in Palestine, which consists of representatives of the American Jewish Physicians' Committee and the Hadassah Organization has donated £5,000|- for this purpose, which helped to introduce many improvements to suit the climatic conditions and the exigencies of medical work in the Emek.

MEMORIAL TABLET

It is interesting to note that a memorial tablet commemorating the names (in Hebrew and English) of Shanghai contributions has been placed in the vestibule of the hospital. Their names follow:—

Mrs. D. E. J. ABRAHAM, in memory of her late brother SASSOON EZRA NISSIM	£500.0.0
Mr. I. S. PERRY, in memory of his late mother AZEEZA SAMUEL PERRY	500.0.0
Mr. ELLIS HAYIM in memory of the late Mrs. RACHEL and Mr. J. R. ELLAS	500.0.0
Mr. D. E. J. ABRAHAM	262.2.4
Mr. C. S. GUBBAY, in memory of his late mother SEEMA KATE SASSOON GUBBAY	200.0.0
Mr. SIMON A. LEVY	200.0.0
Mr. FRED ELLIS	200.0.0
Mr. A. COHEN	100.0.0
Dr. O. FISCHER, in memory of his late father BERNHARD FISCHER	100.0.0
Mr. R. E. KADOORIE	100.0.0
Mr. EZRA SHAHMOON	100.0.0
Mr. R. E. TOEG	100.0.0
Mr. A. E. MOSES	75.0.0
Dr. Y. TONGU	59.8.10
Various subscriptions	64 5.4
	£3039.16.6

ENGLAND CRITICISED

GENEVA.—A pointed article accusing the British Government as well as some members of the Mandates Commission as having a wrong conception of the obligations embodied in the Palestine Mandate is published by Mr. William Martin, editor of the "Journal de Geneve," which has great influence in League of Nations circles.

"It is ratio legis of the Palestine Mandate to create a Jewish National Home," the article proceeds. "Without a Jewish National Home England has no right to remain in Palestine. The Palestine policy requires a radical revision if the League of Nations are not to share the guilt in the eyes of history of an unprecedented breach of a promise to the Jewish people."

The editorial further severely criticises Sir John Hope Simpson's mission for Palestine saying that the Mandates Commission alone can decide whether the Palestine Mandate can be carried through, and it is not for Sir John Hope Simpson to decide the matter. England's attitude towards the Jews is unjust and criminal. The Jews were given solemn promises, and now they are told that their experiment has lasted long enough. The Arabs will know now that it is sufficient to kill a few Jews in order to obtain all that they ask from England. Unhappy Britain, the article concludes, can't you see that by doing this you are placing a torch in the hands of your enemies which will set fire to your own house?

Mr. S. H. Joseph sailed for Singapore last week on a visit to his sons and will return to Shanghai after three months.

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Mr. William Katz returned to Shanghai last week from 'Frisco.

[*Special Despatch to* ISRAEL'S MESSENGER]

THE BAN ON JEWISH IMMIGRATION

[Bulletin Issued by the BRITISH PALESTINE COMMITTEE]

LONDON, June 24th, 1930.

In view of the indignation which it has caused among Jews throughout the world, the Government's action in suspending Jewish immigration into Palestine pending the receipt of Sir John Hope Simpson's report requires stronger justification than it has yet received before anyone can be convinced of its wisdom. The circumstances in which the action was taken are peculiar. Early in May the High Commissioner for Palestine approved a schedule of 3,300 immigrants for the half-year ending the 30th September, 1930. This figure included 950 immigrants whose admission had been sanctioned previously. Almost immediately afterwards, on the instructions of the Colonial Office, the High Commissioner suspended all certificates except those for the 950 immigrants, thus excluding some 2,300 persons. The Home Government, in short, were in such a hurry to hold up immigration that they over-ruled the decision of their own representative on the spot.

What the Mandate Says:—

Article 6 of the Palestine Mandate says:

"The Administration of Palestine, while ensuring that the rights and position of other sections of the population are not prejudiced, shall facilitate Jewish immigration under suitable conditions and shall encourage, in co-operation with the Jewish Agency, close settlement by Jews on the land."

Further, the British Government's Statement of Policy published in June, 1922, says:

"For the fulfilment of this policy (that is, the development of the Jewish National Home) it is necessary that the Jewish Community in Palestine should be able to increase its numbers by immigration. This immigration cannot be so great in volume as to exceed whatever may be the economic capacity of the country at the time to absorb new arrivals."

These two passages show that the Mandate recognises the necessity of Jewish immigration into Palestine for the development of the National Home; and that the British Government endorses that recognition; with the sole stipulation that immigration must be limited by the capacity of the country to support a larger population.

A Dilemma: Either, therefore, the Government must show that the economic capacity of Palestine is insufficient to absorb the 2,300 immigrants whose entry the High Commissioner approved, and that the High Commissioner was wrong in giving his approval, or they must plead guilty to a plain breach of the Mandate, and a departure from the settled policy which we have pursued ever since we accepted the Mandate from the League of Nations.

The Government's Excuses: Sir Archibald Sinclair put this dilemma before the Colonial Under-Secretary in a question in the House of Commons but Dr. Drummond Shiels sought to evade it by maintaining (i) That the situations to which the new immigrants were going were of a temporary kind, and (ii) that it was only a reasonable exercise of ordinary discretion, in view of the criticisms of the Shaw Commission against the way in which immigration had been carried out, that immigration should be restricted until Sir John Hope Simpson reports, so that we should not be accused of making the mistakes the Commission said we had made in the past.

Dr. Drummond Shiels cannot avoid the first horn of the dilemma by stating that the work for the new immigrants was purely temporary. The economic capacity of a country to absorb new arrivals is not gauged by seasonal demands for labour, and if the High Commissioner issued his certificates merely to meet a seasonal demand, he was not fulfilling the conditions which should govern the issue of immigration certificates. Nor can Dr. Drummond Shiels avoid the second horn of the dilemma by pleading that the suspension is a justifiable precaution against repetition of a mistake which the Shaw Commission alleges has been made in the past unless he can show (i) that the Shaw Commission's allegation is true, and (ii) that the same conditions exist now as existed when, according to the Shaw Commission, the original mistake was made.

What Does Mr. Snell Say:

What does Mr. Snell Say: The Shaw Commission found that the economic crisis of 1927-1928 was due to the fact that immigrants had come into Palestine in excess of the economic absorbing power of the country. That the Commission's allegation is at least open to doubt is clear from the fact that the members were not unanimous on this point. Mr. Snell, in his note of reservations, which has not received the attention it deserves, disagrees with his colleagues both on the facts and on the conclusions to be drawn from them. He makes no reference to the finding of the Commission given above; he does not suggest that the immigration regulations should be revised to prevent a repetition of the excessive immigration of 1925-26. He merely says:

"What is required in Palestine, is, I believe, less a change of policy in this matter than a change of mind on the part of the Arab population."

The Commission's Self-Contradictions;

Detailed examination of the report only confirms the doubt which this difference of opinion arouses concerning the truth of the Commission's allegation. In reviewing the events from 1920 to 1928, the Commission state that the year 1925 was noteworthy for considerable Jewish immigration: for an increase of prosperity; and generally, as a period of consolidation. They go on to describe the economic setback which began in the following year with an extensive outbreak of cattle-plague, and they say that the resulting unemployment was aggravated by a severe earthquake in 1927. On their own showing then, the period of high immigration coincided with a period of prosperity, and the economic setback with a series of disasters totally unconnected with immigration. Yet, in their findings they state that the economic setback was due to excessive immigration. The two statements are diametrically opposed and cannot be reconciled. But even assuming that the Commission's allegation is true that excessive immigration in 1925-1926 led to the economic crisis of 1927-28—this in itself is no justification for suspending immigration now. According to the Shaw Commission, immigration into Palestine in 1925—which, they way, was responsible for the economic crisis of 1927-1928,—reached a total of 31,650. The Government cannot contend that the admission of 2,300 Jews in 1930 is going to have the same effect next year or the year after as the admission of 31,000 in 1925 is alleged to have had in 1927 and 1928. The Shaw Commission themselves say that the position improved steadily in 1929. Since they left Palestine this improvement has continued, and it may be said that Palestine has now entirely recovered. There is therefore no reason for supposing that Sir John Chancellor, the High Commissioner, made any mistake in issuing the immigration certificates suspended by order from home. What reason then, can there be for execution of our international obligations?

FEDERATION OF LEAGUE OF NATIONS UNIONS

British Resolution on Palestine Adopted

GENEVA, June 7th.—The Juridical Political Commission of the 14th Congress of the Federation of League of Nations has adopted a resolution submitted by the British League of Nations Union regarding the Palestine situation. The resolution welcomes the statement made by Dr. Drummond Shiels at the meeting of the Mandates Commission on June 4th, to the effect that all the obligations of the Mandate are reconcilable and must be reconciled. It welcomes the appointment by the League of Nations of an impartial commission to decide upon the problem of the Wailing Wall. It recalls the pledge of the Mandatory Power "to encourage in co-operation with the Jewish Agency close settlement by the Jews on the land, including State lands and waste lands not required for public purposes." The resolution goes on to deplore the attacks committed in August 1929 against the Jewish population of Palestine and the excesses which followed it, and condemns any attempt to obtain by violence changes in the Mandate policy or in the methods of administration. Mrs. Blanche Dugdale spoke on behalf of the British League in support of the resolution. The Swiss delegate, Mr. William Martin, editor of the "Journal de Geneve," emphasised the necessity of defining the attitude of the Federation to the actual questions of conflict and suggested that a passage should be included in the resolution calling upon the British Government to maintain order in Palestine and to promote Jewish immigration and purchase of land.

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THE "ORT-OZE" FUND

The recent visit to Shanghai of Mr. S. JACOBI in the interest of the East European Jewry is well-known to our readers'. The response of Shanghai Jewry was certainly very meagre (about £350[-]) and not commensurate with its wealth, reputation and prestige. The cry of 'bad times' seems to have been seized with avidity even by those upon whom Dame Fortune had smiled. There was a veritable land boom in Shanghai this year, and we all know who made the huge fortune and whose estates were enhanced in value! And yet when we come to think of it, we are staggered at the poor response made to the above Fund and the small sum which stands on the list in the name of one particular individual! We have always been asked by our readers to flay those who neglect the interests of their own people and set bad examples to others. We have not done so for obvious reasons, but we are constrained to say that those who climb up the ladder of success should not consider themselves as free agents to oppress the societies which exist upon their supports. Men should not consider themselves duly absolved to return to society that which society has given them. Those who make their wealth and who are protected by law should make adequate return to the community in which they live. It is most cruel to allow the work of the Ort-Oze to perish when we are able to give it a good helping hand. The ray of hope we see before us is that not all are afflicted with the craze to hoard, and that Shanghai Jewry can still redeem her obligations and good name in the eyes of Kol Yisrael. Mr. CHARLES S. GUBBAY was kind enough to act as Hon. Treasurer to the Fund, and all the collections were handled and remitted by him to London. Mrs. R. E. TODD who took particular interest in the cause, is in receipt of the following letter of thanks and appreciation from the head office in Berlin, which we are sure our readrs will read with interest:—

"Mr. S. Jacobi has informed as how much sympathy you have shown for the work of our three United Organizations and has told us of the support you were kind enough to give our endeavours to raise the economical and physical standard of our East European fellow people.

"We regret that the collections in your city did not quite give the expected results, but fully appreciate that this is due to the unfavorable financial situation in your community. We do not doubt that when this situation will improve Shanghai Jewry will show once more its well-known generosity. At any rate at the present moment when East European Jewry is suffering from the terrible economical depression evey help acquires particular significance.

"We heartily thank you in the name of all three organizations for all that you have done on their behalf and hope that our reconstructive activities in Eastern Europe will continue to draw your kind attention and interest.—Sincerely yours,

"D. L. BRAMSON, *Chairman*

"BERLIN, 21st July, 1930."

GENEVA, Aug. 4.

The congress of the Word League of Jewish youth was opened here with a speech made first in Hebrew and then in French by the League's President, who explained the aims and world mission of the Jewish people. Thereafter the Zionist delegate Jakobsohn expressed the hope that the difficulties still in the way of a firm establishment of a Jewish home in Palestine would soon be removed.—Transocean-Kuo Min.

Jewish Brains Will Find Solution

New York, (J.T.A.)—"I am confident that Jewish brains, Jewish intelligence will in the long run find a solution to the problem of Arab-Jewish relationship in Palestine." This was the statement made to the Jewish Telegraphic Agency by Wickham Steed, famous British journalist, former editor of the "London Times," and present editor of the English "Review of Reviews," who came to this country to address the convention of American newspaper editors in Washington.

Arab Interests

"Jewish work in Palestine should be so conducted as to comprehend not only Jewish, but Arab interests as well. And if you will bear that in mind, the Arabs will sooner or later give up their opposition to Zionism, for even the most benighted among them will recognise that Zionism is working for their interests, as well as for the Jews," said Mr. Steed. Mr. Steed does not agree with the findings of the Shaw commission as to the causes of the Palestine riots of last summer. The majority of the inquiry Commission, he thinks, probably did not care to satisfy either Jews or Arabs with its findings, but may rather have desired to establish "an equilibrium of discontent" between both races. Though he does not think that even the majority report will in the long run be harmful to Zionist interests, Mr. Steed agrees with the minority reservations to the Shaw report brought in by Mr. Harry Snell, Labour M.P.

"The British administration in Palestine should be blamed rather for sins of omission than those of commission," said the British editor, "Mr. Luke, who was Acting High Commissioner in Palestine during the August riots, was in so far as I can see, guilty of lack of initiative. He was waiting for orders from London. But it was Cecil Rhodes, the great empire builder, who once said that the British Empire was built up by officials who in a critical time 'knew how to disobey, who did not wait for orders to take the initiative." The British Intelligence Service in Palestine was not working well last summer, said Mr. Steed, which fact, he thought, also helped to aggravate the situation. Then, too, some Jewish leaders in Palestine could not, he said, be called "models of diplomacy."

"There is no question but that Britain will abide by the Mandate" he declared in answer to a question. "All three parties are agreed that we must fulfill our pledges given during the war to the Jewish people."

Four Types

"World Jewry," said Mr. Steed, can be divided into four types: 'Daylight Jews,' i.e., the nationalist, Zionist element which sees things in a clear light; 'Twilight Jews,' who try to hide their Jewishness; 'Midnight Jews,' those who fear for their shadows; and 'Benighted Jews,' who do not at all comprehend their position in the world."

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NOTICE IS HEREBY GIVEN that Creditors and others having claims against the above deceased, late of 10 Ferry Road, Shanghai, who died on the 4th day of June 1930, should give notice in writing of such claims to **REMAH MOSES** the widow of the said **MOSES JOSEPH MOSES** and Sole Executrix of his Will which was proved by her in H.B.M. Supreme Court for China at Shanghai on the 7th day of July 1930, within two months from the date hereof after which time the said Executrix intends to distribute the estate of the deceased among the parties entitled thereto having regard only to the claims of which notice has been received as aforesaid

Dated: the 25th day of August, 1930.

REMAH MOSES,
Executrix.
10 Ferry Road.

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[Continued from page 27]

Mr. and Mrs. J. H. EZEKIEL announce the birth of a son.

Mrs. D. M. NISSIM and Mr. CHARLES S. GUBBAY are spending a vacation in Hongkong and expect to return to Shanghai in the early part of next month.

Mrs. H. KAMMERLING has returned to Shanghai from Tsingtao.

Mr. and Mrs. S. OLINER and their son have departed for New York where they will remain there for about six months before returning to Shanghai.

CONFER ON PALESTINE DISPUTE



Sir John Hope Simpson (left), special British Commissioner investigating land settlements and immigration problems in Palestine, discussed the situation with Chief Rabbi Jacob Meir of the Sephardi Jews of Eres Yisrael.



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Mr. and Mrs. I. SHAININ take this opportunity in wishing all their relatives and friends in Shanghai and New York a happy and prosperous Rosh Hashanah—5691.

DR. GIBBONS VISITS THE HOLY LAND

Dr. HERBERT ADAMS GIBBONS who is well-known to the readers of ISRAEL'S MESSENGER, by virtue of his interest in Jewish national affairs, as was shown in an interview with him which appeared in the March issue of this journal, was in the City of Peace in July last, studying closely the Jewish-Arab problems and conferring with the respective leaders thereof. Prior to his arrival in Eres Yisrael, Col. F. H. KISCH, Chairman of Palestine Zionist Executive, was duly informed by the Editor of ISRAEL'S MESSENGER of Dr. GIBBONS contemplated visit to Jerusalem, and naturally his advent was awaited with interest by the leading Zionist officials in the country. Mr. A. ULITZUR, a prominent leader of the Keren Hayesod, Jerusalem, writes us under date of July 3rd as follows:—

"I take this opportunity to acknowledge receipt of your letter of May 20th, announcing the forthcoming visit of Dr. HERBERT ADAMS GIBBONS to Palestine. We were very grateful to be advised of this visit and have pleasure in informing you that Mr. LEO HERMANN and Mr. Z. SCHWARZ of this office met Dr. GIBBONS on arrival on the 21st ultimo. Col. KISCH gave a dinner for him, in addition to which Dr. GIBBONS had ample opportunity of meeting Jewish leading personages in Jerusalem. Incidentally, this also applies to Arab leaders. Accompanied by Mr SCHWARZ, he visited the Jewish settlements in Samaria, Emek Jezreel and Galilee, in addition to a number of schools and institutions of the Hadassah Organization. Our achievements made a good impression upon him. . ."

We are just in receipt of an interesting letter from Dr. Gibbons giving his impressions of Jewish Palestine and hope to publish them in our next issue.

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The Commission has concluded the hearing of evidence and the members left Jerusalem for Europe on the 19th July. Before its departure, the Commission made a final effort to arrange an agreement between the Jews and Arabs by calling a conference of both sides. The Jews were represented by Dr. Eliash, and others. The conference failed to arrive at any understanding, because the Arab representatives refused to grant the Jews more than the right to visit the Wall. Judge Lofgren, in summing up, made another plea for the amicable settlement of differences and reiterated the Commission's determination to give a just verdict. He appealed for the submission of any proposals that might provide a basis for peaceful settlement and said that pending the announcement of the verdict, the temporary regulations regarding conditions of prayer at the Wall, would remain in force.

"THE TRAGEDY OF PALESTINE":

A Reply By ISRAEL COHEN, London

The article by Lord Sydenham in the May number of the *Nineteenth Century Review* was an attempt to show that the policy of the Balfour Declaration has been the source of all the troubles that have befallen Palestine since the end of the War, including the riots of last August, and that if that policy is continued "dangerous conflicts on a larger scale must be expected." In order to prove his thesis Lord Sydenham selects for quotation and comment a number of passages and statements from the Report of the Commission of Inquiry intended to illustrate alleged grievances of the Arabs and to reflect unfavourably upon the Jews, while he gives a fragmentary and misleading account of the activities of the Zionist movement both before and since the War. He not only refrains from referring to any statements in the Report that are unfavourable to the Arab leaders and to the Palestine Administration, as well as to any that are favourable to the Jews, but he maintains a discreet silence regarding the long and reasoned Note of Reservations by Mr. H. Snell (covering 12 pages), thus implying that all the members of the Commission were agreed in their conclusions. Unfortunately, even when reproducing some of the observations of the Commission he is far from accurate, and his article contains some serious misrepresentations.

It is characteristic of Lord Sydenham's attitude to Zionism that he seeks to suggest some hidden connexion between that movement and Bolshevism. At the very beginning of his article, after mentioning the date on which the Balfour Declaration was communicated to Lord Rothschild, he appends a footnote in which he points out that five days later "the German agents, Lenin and Trotsky, carried out their *coup d'etat*, and Russia was quickly converted into a shamble, and became a centre of revolutionary infection and a malignant enemy of the British Empire." Similarly, when referring to the procession of Jewish youths to the Wailing Wall, which took place eight days before the terrible outbreaks of last August, he remarks in a footnote: "This use of 'youths' suggests inspiration from Moscow." A writer who is capable of committing to paper such fantastic notions about the Zionist Movement can hardly be expected to give a dispassionate account of its aims and activities. The absurdity of such a view consists in the fact that Bolshevik Russia is the only country in Europe in which Zionism is prohibited and proscribed: for the last 12 years it has been systematically persecuted on the ground that it is a counter-revolutionary movement and an agency of British Imperialism. Thousands of Zionists in Russia have been imprisoned and cruelly punished solely on account of their Zionist convictions, and at least 1500 are at present languishing in jails and in exile in various remote and inclement regions.

Lord Sydenham says that "the introduction....of Bolshevism into the Holy Land must be abhorrent to all orthodox Jews." The implication is that Zionism is responsible for its introduction. The fact is that the Zionist Organization is opposed to the admission of Bolsheviks into Palestine, since their sole aim is to make mischief and to render the Jewish National Home impossible. But the Arab leaders have no such scruples: they have been in association with Bolshevik agents for several years. As far back as November 26th, 1923, the *Manchester Guardian* reported that a conversation had taken place at Lausanne between M. Rakovsky, the Soviet delegate, and Arab delegations from Palestine and Syria on the question of independence for those countries. A number of Arabs have been to Moscow for the purpose of being trained as agitators and have returned to Palestine. One of the most notorious is Hamdi el-Husseini, who attended a conference of the Anti-Imperialist League at Frankfurt last summer and afterwards took part in inciting the Arab mob during the August riots. But even more distinguished Arabs are found in the company of Communists, namely, the Grand Mufti of Jerusalem and Jemal Husseini, Secretary of the Supreme Moslem Council, whose names figured at the head of a secret "Black List" of the Police, which was published by a Palestine paper whilst the Inquiry Commission was in session. (1). The Arabic press at Baghdad reported that the Grand Mufti might shortly resign because his position had been shaken by the revelation that he had connections with Moscow, and that his brother might probably succeed him (2) Thereupon the Haifa Arab organ, *El Carmel*, wrote:

> Every one is entitled to select any political or social programme he wishes, provided that it is not prejudicial to other men. If we admit that it cannot be considered a crime by the British Labour Government, which has resumed relations with the Soviet Government."

Further proof could be given of the connexion of the Palestinian Arab leaders with Moscow, but sufficient has been said of the absurdity of attempting to fix a Bolshevik stigma upon Zionism.

It is rather late in the day to try to bolster up the claims of the Palestinian Arabs to self-government by reference to the alleged pledge to the Sherif Husseini or to the Anglo-French Declaration of 1918, but Lord Sydenham appears to ignore the fact that those claims have been repeatedly and authoritatively repudiated. He speaks of "the Treaty with King Hussein." There was no Treaty at all, only an inconclusive correspondence, and Hussein was not yet King. The promise in the letter of Sir Henry McMahon of October 24th, 1915, to recognise the independence of the Arab territories south of latitude 37 was made conditional upon their revolting against Ottoman rule. (3) The Sherif of Mecca revolted and was subsequently created King of the Hejaz. The Palestinian Arabs never revolted, but remained passive throughout Lord Allenby's campaign, and there is no evidence that they at that time understood or claimed Palestine to be included in the promise. Lord Sydenham asserts, with reference to the representations made by the Zionist Delegation to the Peace Conference in the spring of 1929 that "there is no record of any consultation with the Arabs, whose vital interests were at stake." He will find such a record in the Report of the Executive of the Zionist Organization for 1921, from which he quotes, on page, namely, the letter of Emir Feisal (now King of Iraq), who was in Paris at the time in the Arab interests, and who wrote a letter dated March 1st, 1919, to Professor Felix Frankfurter, in which he stated:

> "Our deputation here in Paris is fully acquainted with the proposals submitted yesterday by the Zionist Organisation to the Peace Conference, and we regard them as moderate and proper. We will do our best in so far as we are concerned to help them through."

According to Mr. Winston Churchill, who was Colonial Secretary at the time, it was not until January 20th, 1921, that the first suggestion was made by Emir Feisal, in the course of a conversation at the Foreign Office, that Palestine was included in the area within which Great Britain undertook to support and recognise the independence of the Arabs. The British Government's point of view was then expressed, and the Emir accepted the statement that there had been no intention to include Palestine. Sir Henry McMahon himself, in a letter written on March 12th, 1922, to the Department of the Colonial Office most interested in Palestine, placed clearly on record that in his letter of October 24th, 1915, it was his intention to exclude Palestine from an independent Arabia.

The only promise made to the Palestinian Arabs is that contained in the Balfour Declaration, viz., "that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine." That promise has been faithfully kept.

As for the Anglo-French Declaration of November 7, 1918, whilst this document speaks expressly of Syria and Mesopotamia, it makes no mention at all of Palestine, and it cannot be regarded as tacitly annulling the Balfour Declaration, which had been on record for more than a year. Besides such a view is negatived by the aforementioned letter of King Feisal, which was written four months after the Anglo-French Declaration. Nor is reference to Article 22 of the Covenant of the League of Nations of any avail, for the Palestine Mandate was approved by the Council of the League long after the Covenant was signed, and as they subjected the text of the Mandate to many months of minute scrutiny and repeated revision before they passed it they must have satisfied themselves that it did not conflict with any article of the Covenant.

Lord Sydenham observes that Jews have no more claim upon Palestine than the modern Italians upon England. There is no analogy between the two cases. The Jews were in occupation of Palestine for 1500 years; it was there that they first acquired and exercised their nationhood, that they developed their national culture, language, polity, religion, customs, traditions, that their Kings ruled, prophets taught, and psalmists sang. But for Palestine the Jews had never been a nation, whereas the Romans had established and secured their national status centuries before they penetrated into Britain. The number of Romans who lived in this country was comparatively small, their period of occupation brief, and the Romans as a whole did not owe a single fundamental or characteristic feature of their national life or culture to Britain. But to Palestine the Jews owed everything: it was their national home, as Arabia is the national home of the Arabs. And to the Jews Palestine owed everything, for had it not been for their development and activity therein as a nation, had it not been for their religious genius and intellectual fertility, Palestine would never have become the Holy Land. Lord Sydenham writes about "a policy leading at best to the political extinction of the Arabs in the land of their fathers," as though Palestine were the only country in which there are Arabs, and as though the latter ever formed a political unit in Palestine. The fact is that the Arabs number 38 million and occupy nearly 2½ million square miles, stretching from the Atlantic seaboard to the Euphrates and the Gulf of Persia. The Arab nation is the richest in land among the nations of the world and its culture free from all menace, whilst on the other hand, the Jewish people, which

1. See **Daily Mail**, November 5, 1929.
2. Bulletin of J.T.A., November 27, 1929.
3. See Colonial Office White Paper (Cmd. 170), 1922.

has been oppressed and landless for the last 18 hundred years, has no other soil on which it can develop its national life and build up its national home, except the land of Palestine, which forms only a hundred and seventieth part of the total area inhabited by Arabic-speaking peoples, and where there is ample room for Jew and Arab to work in peaceful co-operation.

In his fragmentary sketch of Zionist history Lord Sydenham writes of "the first secret Zionist Conference, held at Basle in 1897 and presided over by Herzl." He seems to suggest that the historic gathering convened by Herzl was engaged on some sinister plot. It was not a Conference, but a Congress; it was not secret, but public, as were all succeeding Congresses; and verbatim reports have been published of the proceedings, of every one. He also refers to "an important speech by Dr. Max Nordau" which he alleges, was recorded in an American paper on September 19, 1919, "shortly after this Conference" (meaning the sixth Congress held in 1903) and in which Dr. Nordau, giving a forecast of Zionist developments, spoke of "the future world war." As the World war had come to an end ten months before the alleged date of Dr. Nordau's speech, it is difficult to make head or tail of this piece of Zionist "history."

Lord Sydenham is just as reliable in dealing with the Report of the Commission of Inquiry. According to his version the August riots were caused by the procession of Jewish youths to the Wailing Wall. He writes:—

> "The news of this incident spread, doubtless with exaggerations, and I trace what followed mainly to the proceedings of these youths:...

And then he gives the total casualities on both sides as though they followed immediately after the procession, merely adding that "some of these casualities, mostly on the Arab side, were caused by the fire of troops and police." Now the Report states quite clearly that the procession of Jewish youths took place on August 15th and the anti-Jewish outbreak began on August 23rd. Why did not Lord Sydenham mention what happened between these dates, and above all, why did he not mention the other causes of the outbreak as set forth by the Commission? Probably because he would have had to call attention to the Moslem demonstration at the Wailing Wall on August 16th, to the activities of the Society for the Protection of the Moslem Holy Places, to the "exciting and intemperate articles of the press," to "propaganda among the less-educated Arab people of a character calculated to incite them," and to "the inadequacy of the military forces and of the reliable police available." His account seems to suggest that there was fighting between Arabs and Jews on equal terms. There was no such fighting. There was a sudden attack by well-armed Arabs upon unsuspecting Jews in various parts of the country, in which the Jews did their best to defend themselves. In Hebron and Safed the Jews—belonging to the religious and pious class—were quite defenceless and provided 110 men, women and children—out of the total of 133 Jews who were killed. By far the greater number of Arab victims owed their death or injuries to the fire arms of the troops and police who quelled the outbreak.

On the question of responsibility Lord Sydenham touches rather lightly. All that he says is that the Commission assigns to the Mufti of Jerusalem "a share in the responsibility," and that the Palestine Government "emerge without discredit from the inquisition." A careful reading of the Report, however, will reveal much more. The Commission state:

> "The innovations of practice introduced by ther Moslem religious authorities, of whom the Mufti is the head, in the neighbourhood of the Wailing Wall were intended in part to annoy the Jews.

They also state:—

> .....We have little doubt that some of the constituents who elected the Executive carried out among the more ignorant Arab people a campaign of propaganda calculated to incite them. It is probable.....that individual members of the Arab Executive further exacerbated racial feeling after the disturbances had begun. For their failure to make during the week preceding the disturbances an attempt to control their followers by declaring publicly and emphatically that they were on the side of law and order, neither the Mufti nor the Palestine Arab Executive can be acquitted of shame.

Mr. Snell goes further. He attributes to the Mufti "a greater share in the responsibility for the disturbance than is attributed to him in the report," and is of opinion "the Mufti must bear the blame for this failure to make any effort to control the character of an agitation conducted in the name of a religion of which in Palestine he was the head." As for the Government, the Commission found that its Intelligence Service was defective and inefficient, and they recommend—among other things—that steps should be taken to ensure that of the attention of senior officers is in future called to any articles appearing in the press in Palestine, which are of an inflammatory character and likely to excite the feelings of the people. Now, it is not a secret that official *precis* of the press were carefully compiled and distributed to all senior officers throughout the country who occupied positions of administrative responsibility. If this practice still prevailed at the time of the August riots, it should have been possible for the Commission to ascertain whether particular articles had not been included in the *precis* or whether the senior officers had overlooked them; or in case the *precis* had been discontinued for the sake of economy, the responsibility for such discontinuance should have been fixed. (4)

Lord Sydenham approves of the Commission in exceeding their terms of reference by discussing questions of major policy, but gives an unsatisfactory summary of the Commission's findings. For instance, he refers to some of the obligations of the Mandatory Government in respect of the establishment of the Jewish National Home, one of them being to encourage the "close settlement of Jews on the land, including State and waste lands not required for public purposes," and he tells us that "the Commission declare, without fear of contradiction, that full effect has been given to these provisions." But the Commission did not make any such general affirmative. The only provisions of the Mandate to which they say full effect has been given are the Articles 22 and 23 (relating to the recognition of English, Arabic and Hebrew as official languages, and to the recognition of the holy days of the respective communities in Palestine as legal days of rest for those communities) apart from the recognition of the Zionist Organisation, as the Jewish Agency and the enactment of immigration and nationality laws making special provision for Jewish interests. The Commission do not state that effect has been given to the Article requiring the Administration of Palestine to provide State and waste lands for close settlement by Jews, for the simple reason that this Article has remained a dead letter. On the other hand, a vast area of State land at Beisan was given some years ago to a number of Arab squatters or a part of it, who were unfit either to cultivate it or even to pay the Government dues on it, and who are now disposing of the greater part of it, which is useless to themselves, at speculative prices.

Whilst Lord Sydenham thus attributes to the Commission a statement that they do not make, he quite ignores their findings on other matters that they have investigated. He criticises for instance, the concessions granted respectively to Mr. Rutenberg and to Mr. Novomeysky and Major Tulloch (though he carefully suppresses the last name), and suggests that much "is still unrevealed." But the Commission found that the Arab complaints in regard to these concessions are not well founded and do not constitute a serious grievance. Lord Sydenham mentions that in 1927 the number of Jewish unemployed reached the high figure of 8,440." He chooses not to add, what the Commission state on the following page (p. 106), that by the end of September, 1929, the number "had fallen to about 800," and that by the end of the year it "had decreased still further." There is no justification for the recommendation of the Commission regarding the control of future Jewish immigration, for Jewish immigration has conferred upon Palestine nothing but benefits. It was when this immigration was at its height, in 1924-27, that the Palestine Administration accumulated a surplus balance of over £1,500,000. Nor is there any justification for the finding that "Palestine as a whole cannot support a large agricultural population than it at present carries unless methods of farming undergo a radical change." A careful investigation has shown that there is room for the settlement of another 50,000 Jewish agricultural families in various parts of Palestine (e.g., the coastal plain, the Negeb, the Huleh district) without dislodging a single Arab. It is thanks to Jewish scientific methods that the yield of the land has been so greatly increased, and the continued application of these same methods will enable a far larger number of new settlers to be established than the Commission appear to think possible. Besides, the vast regions of Transjordan are open to the Arabs, whilst they are closed to the Jews.

The argument that the Arabs in Palestine are worse off economically and politically than they were under the Turks is quite fallacious. Under the Turks the Arabs paid a tax that would be equivalent to-day to a sum of £1:430 per head: to-day they pay only £1.200 per head. On the other hand, the Jews, though only 20 per cent. of the population, contribute more than 40 per cent. of the Government's revenue. It is true that the Arabs in Palestine were able to send a few deputies to the Ottoman Parliament before the War, but for all the good they were able to do for Palestine, they might just as well have stayed at home. Much greater progress in every direction has been made in Palestine during the last ten years without a Parliament, than under the Turks with a Parliament or throughout the hundreds of years of Turkish administration. It is, indeed, significant that throughout the sittings of the Inquiry Commission not a single witness appeared who complained that he had been made landless through Jewish immigration, nor was there a single Arab among those tried in the courts for participation in the riots who urged in extenuation of his crime that he had suffered through the policy of the Jewish National Home. The riots were provoked by mendacious stories that Jews had attacked the Mosque of Omar with bombs and slaughtered Moslems in Jerusalem; they had nothing whatever to

[*Continued on page 23*]

4 See letter by Mr. Horace Samuel in the Spectator, May 3.

CORRESPONDENCE

GREETINGS FROM DR. BRAMSON

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We beg to acknowledge receipt of your periodical of July issue, and heartily thank you for the kind support you have granted our representative Mr. S. JACOBI in the realisation of his task in Shanghai.—Sincerely yours,

Dr. L. BRAMSON, *Chairman.*
Dr. L. GURWITSCH, *Secretary.*
ORT-OSE-EMIGDIREKT.

BERLIN, 31st July, 1930. Frobenstr, 4, W.57.

JAPAN AND THE LOST TRIBES

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In your July Number there was an interesting article by Dr. Oyabe of Tokyo in which he shows how the origin of the Japanese could possibly be traced to some of the lost tribes of Israel, viz, Gad and Menasseh, and came to the conclusion that these two tribes after they were captured and carried captives to Assyria, have finaly reached the Far East and established the great land of the Rising Sun.

The foregoing, no doubt, will be very welcome and pleasant to the Jewish people, and it is an honour to us that such an industrious and advancing nation as the Japanese could claim descent from the same ancestors as we Jews are.

In my letter of 17th June of last year, appearing in your journal of same date, I dwelt on the possibility of some of the Israelites, wandering inland in Assyria, to have wended their way into China and Japan. It is not explained however how the Israelites could have entered Japan. According to a Chinese legend, during the reign of Emperor (I forgot the name) 2000 years ago, Japan was an uninhabited island and formed part of the Chinese Empire.

Owing to an offence commited by one of his high officials the emperor ordered this official to proceed to the same island and develop it. The said official prayed that one thousand youths—500 males and 500 females—be sent with him so as to enable him to carry out the Imperial command. The emperor consented to this but not wishing to endanger the lives of so many Chinese, he ordered that a thousand youth, out of the foreigners sojourning in the country be sent instead. Thus how, the legend goes, the Japanese Nation sprang into being.

If this story is based on facts, it is not improbable that the so-called foreigners were part of the Israelites who are supposed to have landed in China a century or two earlier, whose remnants are still in China in the form of the small Kaifengfu-Jewish Community.

Dr. Oyabe's assertion that the name Nippon must have been derived from the name Zephon—a son of Gad— stating that in the old Hebrew language Zephon is pronounced as Nippon also is not explained, but there are two points in support of this statement, i.e. 1st, the initial letter of Zehonp in Hebrew, viz, צ is very similar to the initial letter of Nippon if written in Hebrew, viz, נ and by eliminating the back stroke from the letter tsad it could be read as noon, thus how the word Ziphon could be changed into Nippon. 2nd. The name Pinon in Gen. 36-41 might have been unwittingly changed into Nippon.

Dr. Oyabe erroneously states that "two out of three of the divine scrolls in the Holy Ark were carried away by some of the Israelities in their flight towards the East." In Chro. ii, 5-10 and also in Kings i, 8-9 it says, "En B'aron rac shene luhoth haberith a'sher carath Mosheh im Yisrael B'horeb," which correctly translated will read, there is nothing in the Ark but the two Tablets of the Covenants which Moses has entered into with Israel in Horeb, and not "there was" as some writers would have it; nor was there three tablets as Dr. Oyabe states.

Moreover, the Ark of Covenant was kept always in the inner Chamber of the Temple at Jerusalem, and the Israelites of whom Dr. Oyabe speaks were far-off in the Trans-Jordan at the time they were conquered by the Assyrians, and could not possibly lay hand on the Ark which was beyond their reach.

Your correspondent's illustration that some of the Japanese traditions and ancient ceremonies are kept and observed on Biblical lines, and must have been derived from the Hebrew race, taking, for example, the national festivity on the 17th day of the 7th month, and the procession of the sacred car with the golden bird on it, holding a branch of green leaves which Dr. Oyabe suggests is in commemoration of Noah's Ark and the dove with the olive leaves in its mouth, are of far reaching importance and requires serious studies.

The reference by your correspondent to the district "Huggi" in Yamaguchi-Japan which according to him must have derived its name from Haggi—one of God's sons—does not stand alone, and with my imperfect poor knowledge of things Japanese I can still call in support of Dr. Oyabe many instances of relativity between Hebrew and Japanese, thus, "Dan," an uncommon name amongst the Japanese, is pronounced exactly the same as Dan of the Bible.

"Ozaki" A popular Japanese name, sounds like the Hebrew word Hizki (my strength) which forms the first half of the Hebrew name Hizkiyah (God is my strength).

"Kodama," may stand for Kedmah, Gen. 25-15.

"Kato" may stand for Katon (young).
"Kano" may stand for Kenan, Gen. 5-9.
"Hara" may stand for Hara in Chronicles or Haran in Gen.
"Kodera" may stand for Kedar, Gen.
"Okabe" may stand for Akiba or Okba in the Talmud.
"Oyabe" may stand for Iyobe (JOB).
"Kodzu" (name of a town) may stand for Kadesh, Gen. 16-14 (also a name of a district between Egypt and Palestine).

I do not emphasize that the above were actually derived from the Holy Scriptures, nevertheless one cannot lose sight of the strong similarity between the two languages.

Dr. Oyabe claims that the promises made by God to our ancesters were, to some extent fulfilled in the Japanese nation. Elsewhere in this letter, I stated how Jacob spoke of his son Gad that although he may first suffer defeat at the hand of his enemies, he will ultimately crush them in the final blow. This is what has actually happened in the last Russo-Japanese war, when the latter utterly routed and defeated the Russians, at whose hands—early in history—the Japanese suffered great insults and indignities.

Moses' benedictions to the tribe of Gad was also fruitful in this direction. He said, "Blest be He that extendeth Gad. He (Gad) is established like a lioness and crushes the arms as well as the crown. He spotteth the best of lands and marcheth at the head of the nation. He doeth what is right in the sight of God and justice into Israel," implying that although Gad has chosen his share of inheritance in the fertile land of the Transjordan, he has done what is right in the sight of God in marching at the head of the combined armies of the Israelites into Canaan, and did justice to his people.

This prophecy was also fulfilled in part by the Japanese people in chosing a country now known as the "land of the Rising Sun" and made it a land of promise. The Japanese are tolerant people and bear no malice and animosity towards other nations and creeds, and their alliance with England, and the event of the Great War proved, that they have played their part magnanimously and honourably.

In short I would say, one can only hope that Dr. Oyabe's predictions may come right and bear fruit.

ISRAELITE.

SHANGHAI, 13th August, 1930.

"MI-GAD."

Editor ISRAEL'S MESSENGER.

DEAR SIR,—In your peridical of this month. I notice that exception was taken in Dr. Oyabe's coupling the titular name of the Emperors of Japan—"Mi-Gad" with that of Gad, the seventh son of Jacob, on the ground that Gad's mother Zilphah was a mean slave and degraded woman. It is true Zilphah was Leah's maid, but she was a maid of honour, otherwise Jacob would not have married her. Such also was the position of Bilhah—Rachel's maid and Jacob's third wife.

As we see, the children of these two maids were placed on equal footing with those Leah and Rachel. They inherited their father's estates' share to share with the other brothers, and formed part of the 12 tribes of Israel, as free born and well begotten children.

At his death, Jacob when uttering his benediction on his 12 sons, he spoke of Bilha's and Zilpha's boys in terms even more pronounced and favourable than what was accorded to his first three sons, viz. Reuben Simon and Levy, and was very generous towards the former compared with the other brothers:

On Dan,—Bilha's son, he conferred the power of dispensing justice amongst his people.

To Gad, Zilpha's son. He bequeathed the fortune of always crushing his enemies in the final blow.

To Asher, also Zilpha's son, he gave bounty and plentiful, and the grandeur of Royalty, and

To Naphtalli, Bilha's son, he appointed a national messenger and shaper of public opinion. Gen. 49-16|21.

Does such generous and magnificent gifts imply that the legatees were sons of mean slaves and degraded women?

So much for Jacob the father, now let us see how these Bilha's and Zilpha's sons fared at the hands of our master and leader, Moses. On his last day on earth, like Jacob, he also uttered his benedictions on the 12 tribes. Towards Gad he said, Blest be He that extendeth Gad. He dwells even as a lioness, and devours the arms as well as the crowns. To Dan, he shaped more or less a similar destiny. To Naphtally he said, Naphtally is full of favours, and is loaded with God's blessings, whereas, to Asher he said, Blest of sons is Asher. He is favourite amongst the brothers, and his feet is deep in the fat of the land.

Compared with the rest of the 12 tribes, with some exceptions these Bilha's and Zilpha's sons fared exceptionally well at the hands of both, father and leader, and the circumstantial position of their mothers did not endanger their integrity as free born and well begotten children. We do not find anywhere, in the Bible, the Talmud, or other Jewish literature that these Bilhah and Zilphah were considered inferior to Leah and Rachel, and Dr. Oyabe's critic is no doubt misinformed in calling any of these two ladies "mean slaves and degraded women."

ISRAELITE.

SHANGHAI, 13th August, 1930.

A MOVING APPEAL FROM A WORTHY INSTITUTION

Editor, ISRAEL'S MESSENGER

DEAR SIR,—We, the undersigned, directors of the General Israel Orphans' Home for Girls in Jerusalem, beg to tender you in the name of our nearly 250 orphaned little charges, our hearty thanks and blessings for your kindness in publishing in your valued columns the article under the heading "Mr. MAX COHEN arrives in Shanghai."

This splendid article, speaking as it does for the benefit and the interest of this great Orphans' Home in our Holy Metropolis, shows us the high esteem and estimation you possess for Palestine in general, and for the holy cause of this Orphanage in particular, and may the Heavenly Father of Orphans reward you accordingly.

To our great regret and that of all the inhabitants of our holy Land, our institution finds itself in a very hard economical state. The number of its inmates has been considerably increased owing to the admittance of several orphaned little children from the recent terrible disturbances in Palestine as well as other fresh orphans, whilst our income is by far insufficient to make both ends meet.

Therefore, dear Mr. Editor, whilst expressng our deep appreciation and gratitude for what you have already been good enough to do for these helpless little orphaned girls in Eres Yisrael, we sincerely request you in their name to publish a special appeal for our funds in your valued journal, for which please accept our heartfelt thanks in advance. May your noble efforts for these broken-hearted children be crowned with success perpetuating your good name among the true lovers of Zion and Israel. We thank you, the orphans pray for the Shanghai Jewish community and may our Heavenly Father accept their prayer and bless your whole *kahal.* With greetings from holy Zion, We remain, Very truly, yours,

D. WEINGARTEN.
W. MINZBERG.

JERUSALEM (*Land of Israel*), 11th June, 1930.
P. O. B. 207.

INDIAN MOSLEMS AND PALESTINE

Editor ISRAEL'S MESSENGER.

DEAR SIR,—I have read with interest the report of the Ali India Moslem Conference in Bombay in your issue of July 4 by your Bombay correspondent. I am afraid that the latter exaggerates the feeling among the Indian Moslems with regard to Palestine. He probably wrote under the immediate influence of the Conference which they convened to discuss the Palestine question, but so far as my own information is concrned (I am in close touch with affairs in India) the agitation among the Moslems was artificially fostered and should not be taken seriously. The Palestinian Moslems sent their delegates to India not merely for the purpose of stirring up agitation but also to raise funds, and the extent of the sympathy on the part of the Moslems in that country, if measured by the amount of their contributions, is not likely to be very great. A traveller who has just returned from India,, assures me that the agitation against the Zionist policy of the Government was rather superficial and should therefore not be taken too sriously.

JUDEAN.

LONDON, July 29, 1930.

A PLEA FOR BETTER HAZANUTH

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The loud noise made by S. O. S. in your current issue against the Reader of the Ohel-Rachel Synagogue will produce no good result to him or to anyone. I advise your correspondent to stop criticising an official who is highly popular among the committee of management, most of whom admire him for his piety and in the art of blessing them and showering upon them fulsome praise which have some value. S. O. S. must know by now that if the said committee (who are wide-awake in every respect) could spend $2,000 for passages alone to and from Jerusalem (without consulting the seatholders) for the popular Reader in order that he may spend there a year's vacation, is in itself a guarantee that after serving loyally the congregation for nine years only he had won the esteem and confidence of the entire committee. Let S. O. S. be told that the present Hazan has been selected for life, and I challenge him to contest this. No one goes to the Ohel-Rachel in order to enjoy good music and good choir and our Hazan (whom I congratulate upon his return from Jerusalem to his present post), is not a SIROTA to thrill his congregants. S. O. S. should give up his cry and go to another country if he wants to hear a great Cantor to thrill him. Our present Hazan is *persona grata* with the whole committee and no amount of criticism will shake his position with the latter. They want him to serve us as long as he likes and I protest against anyone meddling with his rights to pray in the way he chooses best. Enclosing my card.

ADMIRER.

SHANGHAI, 22nd August, 1930.

GOOD MOVEMENT FOR JEWISH SOLIDARITY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In order to establish a feeling of solidarity and goodwill for world Jewry in my Sunday school, I have chosen a select number of children, ages 8 to 18, who are anxious to correspond with English speaking children in your community. Please either send me a list of names of children of corresponding age in your city, noting the age of each child and their address, or have the children write direct to me noting his or her age in her letter. I assure you all letters will be immediately answered and I trust much pleasure will be derived from the correspondence by your children as well as mine. Hoping to establish early contact between your country and mine, I am, Cordially yours,

JULIAN H. MILLER, *Rabbi.*
B'NAI EL CONGREGATION.

ST. LOUIS, Mo., July 28, *Delmar at Clara.*

[We commend the above fine idea to the attention of Miss MIRIAM SOLOMON, Headmistress of the local Jewish School, and trust Shanghai boys and girls will be encouraged to come into contact with their folks abroad, and thus gain wide knowledge and experience in all matters appertaining to their religion and history. We have no doubt of Miss SOLOMON's ability to enlist the interest of the children in the matter so ably espoused by Rabbi MILLER in his letter to us.—Editor, ISRAEL'S MESSENGER.]

A SUGGESTION

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have read the letter signed by "S. O. S." in your last edition with interest, and fully agree with him that the services conducted by the aged Hazan in the Synagogue of Ohel Rachel are dull and not inspiring. Due to advanced age the Reader is bound to show several defects and should retire. He had a good chance when he left for Jerusalem last year and I am surprised how he left the Holy Land and returned to Shanghai. The High Holydays are coming and the committee of the Synagogue should engage an assistant to relieve the aged Hazan from his heavy responsibility. I would suggest the name of Mr. E. S. JACOB as a suitable candidate for the time being.

A SEATHOLDER.

SHANGHAI, 25th August, 1930.

[*Continued on page 24*]

BIG LAND DEAL IN SHANGHAI

The boom in local real estate is firmly maintained and prices are soaring high in consequence. The well-known EDWARD EZRA Estate property in Avenue Joffre was sold last month to a group of Chinese syndicates at high figures. It is only a portion of the estate that was sold. Sixty-four mow have been disposed of, the remainder forty-eight mow including the section where the family residence stands, remain the property of the estate. The negotiation was conducted through the firm of Messrs CALATRONI, HSIEH and Co., and will be delivered about the middle of next month. The price accepted by Mrs. EDWARD EZRA, trustee of the estate, is Taels 21,150.00 per mow. The entire property comprises 112 mow, and of these, as stated above, 64 have been sold, the total price to be paid being Tls. 1,376,000. Another lot in the heart of the Settlement consisting of part of EDWARD EZRA Arcade was sold by Mrs. EZRA to the Shanghai Gold Bar Exchange Brokers' Association through a firm of local solicitors for a sum in excess of Tls. 580,000.

ELIAS APARTMENT

On Avenue Haig, Mr. ELLIOTT HAZARD a leading local architect, is constructing an apartment house for the brothers, Messrs. FREDIE and E. ELIAS (sons of Mr. R. H. ELIAS who is now in London) which will contain thirty five apartments with a special bungalow apartment on the roof for owners' occupancy. The apartments will vary from two to six rooms, and a special feature of the building will be the 18 mow of ground which it will stand on. It is to be a specially high class apartment building, with electrical refrigeration, hot and cold water. It will have its own well on the premises.

[*Continued from page 21*]

do with land, immigration, or other economic questions, nor were they prompted by any feeling in regard to the political situation. The outbreak, say the Commission, "was from the beginning an attack by Arabs on Jews for which no excuse in the form of earlier murders by Jews has been established."

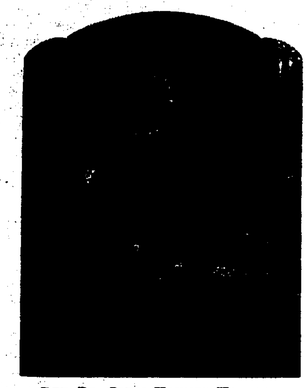
If there is a "Tragedy of Palestine," the victims are Jews, for ten years after the Mandate was conferred on Great Britain we find that the Administration displays such meagre sympathy with the policy of the Balfour Declaration, does so little to implement the terms of the Mandate, and has proved incapable of defending the lives and property of Jews who put their trust in the Mandatory Power.

J. BRIGHTEL,

Hebrew Teacher is open to give private lessons at home. Please address enquiries to No. 39 Range Road, Shanghai.

DR. JOHN HOLMES HONOURED BY JEWISH INSTITUTE OF RELIGION

A pleasant ceremony took place at the Commencement Exercises of the Jewish Institute of Religion, New York, in June last, when among others Dr. JOHN HAYNES HOLMES, leader of Community Church received the degree of Doctor of Divinity. Dr. Stephen S. Wise, founder and president of the Institute made the following remarks as he bestowed the degree upon Dr. Holmes:—"John Haynes Holmes, religionist-humanist, battler for divine values in human life, clear-eyed seer of truth, sub specie aeternitatis et humanitatis, hospitable to truth whether uttered by Isaiah or Marx, Jesus or Lincoln, Tolstoi or Ghandi, mighty apostle of justice and resistlessly militant prophet of peace, foremost in his generation in the American



REV. DR. JOHN HAYNES HOLMES.

pulpit measured by the standards of Theodore Parker and David Einhorn, Phillips Brooks and Isaac Wise, Washing Gladden and Emil Hirsch, defender of Israel because friend of man, servant of justice and helper of the wronged."

Mr. Holmes Accepts Degree

"Dr. Wise says that I must say a word," said Dr. Holmes, in accepting the degree, "and through many years I have learned to follow his counsel and obey his command. But there are times when words are all too inadequate, and I sometimes think that at such times it is best that they should not be spoken; but I am deeply moved, and I am glad that I am privileged to say just a word. I may be pardoned, even in his presence, for saying, at the very outset, that this great honour which has come to me presents itself to me from its personal aspects. I am mindful at this moment, as I shall always be mindful, that this honour has come to me from the hands of Dr. Wise. Years ago, I admired him from afar. There were more years between us then than there are now. Then, though the years, I came to love him as one of the dearest, kindest, wisest and most generous friends with which a man was ever blessed. All through these years, my debt to him has been piling up within heart, and here a sort of final debt is laid upon the pile.

Owes Israel Debt of Expiation

"May I speak just one more word? I am mindful to-night, as I shall always be mindful, that this honour has come to me from an institution which represents the principles, the hopes and the ideals of the Jewish people. If I have been, as Dr. Wise has so generously said, a defender of Israel, it is because at bottom I would be a defender or a friend to man everywhere. But there is a further reason. All through my life, as I have traced the sources of my faith, I have been like a man journeying up the stream of a river to its sources, and I find that my religion comes from the well-springs of the living water of the prophets of Israel Then, may I say that I have never, at any time, been unconscious of the fact that I should have been unworthy if I had not been conscious of the fact that I owe to you, the people of Israel, a debt of expiation for all that your fathers have suffered at the hands of mine. I have striven, as best I could, as opportunity offered, to recognize my debt. I feel, in many ways, more profoundly touched to-night than ever before in my life. To the Rabbis, to the President of the Institute, and the members of the Board of Trustees, I offer, from a heart overflowing with gratitude, my thanks for this great honour."

[Continued from page 23]

MR. CHARLES H. JOSEPH—"A PIOUS FRAUD"—A VOICE FROM THE U.S.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have read with interest your remarks entitled: "Mr. Charles H. Joseph, a Pious Fraud." Mr. Joseph's ultimatum to the Jewish Agency requesting them to take large doses of "Magnesia," is not, of course, the opinion of millions of Jews, in whose name Mr. Joseph has the courage to speak. Mr. Joseph, I understand, lives in Pittsburgh, which is a very smoky city and perhaps the fogginess in the vicinity of his Reform synagogue is so thick as to cause the said gentleman to be a trifle hazy as to figures. Looking at the matter as you do, Sir, from Shanghai, you are not in a position to appreciate the situation of Mr. Joseph's *de jure* spokesmanship in the name of American Jewry. If you will remember, the editor of a certain Yiddish daily in New York recently sent his assistant to Madrid to confer with the former dictator on the subject of welcoming the Jews back to Spain. If one journalist has the right to speak for American Jews, why not Mr. Joseph. The fact is that we have too many organizations and individuals on this side who claim to represent their brother Jews in all matters. Inasmuch as there is no Jewish Board of Deputies in America, it is a case of "first come, first served." The quickest one speaking in the name of the millions of American Jews gets the floor. It is a continual race between the American Jewish Congress, the American Jewish Committee, the Anti-Defamation League, the synagogue bodies and Mr. Charles H. Joseph. As Mr. Joseph has no executive committee behind him and, inasmuch as he cannot hold a convention every year in Atlantic City by himself, it seems to me that he ought to let the rest of them take first pot at speaking for American Israel.

As a journalist, or one who purports to represent the noble profession, Mr. Joseph should know better than to make appeals to the Jewish Agency. The American Zionist leaders up till the present have not been able to get anything from Mr. Warburg and it is questionable whether the esteemed Mr. Joseph will be able to pierce through the armour of the ubiquitious advisers of the Chairman of the Agency Administrative Committee. In truth, there is far too much incontinent speech in the American Jewish press. Apart from the Yiddish press, which occasionally goes on a rampage and also prints nonsense, and a few weeklies and monthlies like the American Hebrew, the Jwish Tribune, the Bnai Brith Magazine and a few others, the weekly Jewish press is made up simply of sydnicated material, even to the extent of editorials! I speak, on the last matter, from experience. Six months ago, I had ocassion to discover that a syndicate which supplies many Jewish weeklies with reading matter, was selling editorials to journals, editorials which, in essence were nothing more than progadanda for the Russian government and the failing colonization scheme there. Inexcusable as it was for an alledgedly reputable newspaper or newspapers to print syndicated editorials, it was unutterable that the editors should not have been able to see through the propaganda that was being injected into them. When the editor of one paper in Providence, R. I. was asked why he allowed such bosh to get through he replied to the effect that he was not interested in the editorial contents of his paper and that his sole aim was to get advertising! That is American Jewish journalism. There are few carefully edited weekly Jewish newspapers in the United States. Few of them have definite editorial policies. They are filled with syndicated articles, syndicated editorials, syndicated columns by Mr. Joseph and others and society gossip, with Wall Street gossip ocassionally for spice. "We are trying to give the public what it wants" is their cry. It is a fallacious notion. The American Jewish reading public takes what you give it and does not care two pins what you print, so long as you send them a paper. It is very difficult for the serious Jewish writer to get a hearing on serious subjects. There are a few journals open to him, but the majority are incontestibly sealed. Above all, Sir, do not take our Jewish columnists seriously. They do not take themselves seriously.—Very truly yours,

LOUIS MINSKY.

Brooklyn, N. Y., July, 31, 1930, 176 Hancock

[Some seven years ago ISRAEL'S MESSENGER suggested editorially that the Cincinnati College instead of sending out 'half-baked' Rabbis to teach and preach pseudo Judaism, the institution should be converted into a Jewish Journalist Institute, but our suggestion was not favourably received by the *American Israelite.* Recently the cry has been raised that the three or four Rabbinical Seminaries in America are sending out annually more graduates than the Jewish congregations can absorb. In other words, there are to-day more Rabbis than positions awaiting them. The suggestion to adopt restrictive measures to reduce the 'output' may be a solution, but why not wipe out the Cincinnati College and convert it as an institution for the training of young men in Journalism so that the many Jewish publications in the United States may engage qualified men to edit their journals instead of engaging one irresponsible scribbler to do the job for as many as eighteen weeklies at one and the same time? This is not suggested with a view to raise a laugh in the United States, but in the hope that Dr. JULIAN MORGENSTERN will give the proposition the serious consideration it deserves and adopt it forthwith.—Editor, ISRAEL'S MESSENGER.]

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CALCUTTA JEWRY: An Interview with Mr. S. MORDECAI.

Visitors to Shanghai from India are not too frequent. It is seldom visited by those who are able to spend a few months and combine business with pleasure. The latest vistior has somehow managed to observe this plan. Mr. SHALOM MORDECAI, a well-known member of Calcutta Jewry, accompanied by his wife has spent about eight weeks in China and visited Japan as well. Both are returning to their home next week to the regret of their relatives and friends who look forward to their return next year.



MR. AND MRS. S. MORDECAI

A FLOURISHING CONCERN

Mr. MORDECAI is a keen business man, being a partner in the firm of Messrs. DAW SEN & Co. which deals in chutney, curry powder and curry paste, with agents and correspondents in all parts of the world. The business was founded in 1889 by his father Mr. I. E. MORDECAI, with whom is associated his two sons who do most of the travelling in the interest of the concern. Mr. MORDECAI, Sr., was in Shanghai five years ago, when he established good connections throughout the East. His second son who is now in Shanghai has been delegated for the first time to the Orient and look after the affairs of the firm and further its ramifications. Mr. MORDECAI, jr., not unlike his father, is keenly interested in Jewish affairs, and during his stay here he favored us with an interview and conversed freely upon matters concerning Calcutta Jewry and her problems.

GREAT DECLINE IN IDEALISM

Calcutta is a large centre of Judaism, having about 5,000 Jews enjoying social and economic position. Living under the British Raj, they enjoy extensive freedom and participate in the civic life of the community. Since the death of the Rev. E. M. D. COHEN, three years ago, the community had been bereft of a spiritual leader. As a matter of fact, no steps were taken to invite candidates from abroad to fill the vacancy, the spirit of inertia or go-as-you-please (same as Shanghai, we suppose!) seems to sway all and sundry. Consequently, there is a great decline in idealism, the children are being brought up with a hazy knowledge of Judaism which means poor leadership for the future of the community. Modernism seems to have taken a strong hold on the rising generation: the ball-room, card playing, mahjong games and other functions seem to be the fashion and order of the day. Intermarriages are no longer confined to a few isolated cases but are on the increase, while marriages within the community are restricted among the middle class and not the rich strata.

TALMUD TORAH GIVE RAY OF HOPE FOR THE FUTURE

Mr. MORDECAI spoke to us very highly about the Talmud Torah classes which give some hope for the future of Judaism in India, thanks to such men as Messrs. EZRA ARAKIE and MORDI ARAKIE who devote much time and attention to support the institutions. The social life of the community draws its reservoir from the home of Sir DAVID and Lady EZRA, where meetings are held and a sort of *esprit de corps* prevails which helps to keep the members closer. The want of a club for boys and girls has long been felt, and Mr. MORDECAI expects to form one with the assistance of Mr. CURLENDER, Mr LUKE and others, in the hope of strengthening the communal bond and stemming the tide of drift which is engulfing the young generation. Mr. MORDECAI is not alone in his appeal to raise the status of the community: there are a number of enlightening forces who view with alarm the present unhealthy condition, and are determined to override the bossism in the community and do things in their own way. Perhaps this is the best way out. Too often a *kahal* went burst on account of its being boss-ridden. That is a most unhealthy symptom whenever it presents itself and is bound to shatter democracy and enthrone autocracy.

ZIONISM IN CALCUTTA

As regards the Zionist Movement in Calcutta, Mr. MORDECAI spoke highly of the Zionist delegates who had visited India in recent years and the response which the Jews have made in consequence. But that is all that could be said in their favour. As long as there is a *Shaliyah*, added Mr. MORDECAI, from the World Zionist Organization, the community behaves well, rises to do its duty and contributes cheerfully, but the moment the delegate concludes his mission, delivers his farewell address and starts on his return journey, the atmosphere changes and gets damp and chilly and soulless again. That is perhaps one of the greatest faults and weaknesses from which the community suffers owing to want of a strong and courageous leader to assume responsibility in affairs Jewish. While on the subject, we asked Mr. MORDECAI whether the Jews in Calcutta have taken any steps to invite or approach their Muslim neighbours regarding Arabs' agitation to influence the latter to view Zionism with disfavour and attack the BALFOUR Declaration and the Mandate, in order to present the true facts about Zionism, its aims and its objects. There was a smile mingled with sadness on Mr. MORDECAI'S face when we touched this point, and he replied by saying that no useful purpose could be served by going deep into the matter when the *kahal* is leaderless and her men lack vision and foresight to nurse and study the Jewish problems with which we are confronted to-day. "Our great men" (they are great in *wealth*, we suppose!) said Mr. MORDECAI, "could certainly have accomplished much by way of conciliating their Muslim neighbours with whom they live on friendly terms, but they had no vision and no experience for a *coup d'etat*. I agree with you that we have lost a good opportunity, and the hour found us too small and for it."

"Is it too late now to do anything in that direction?" was our next query. "No, certainly not, provided we have the right men to reepresent our national cause," was the assurance given us by Mr. MORDECAI.

A WEALTHY COMMUNITY

Calcutta Jewry is noted for her wealth, we are told, there being quite a number of millionaires and multi-millionaires. Consequently it is not to be wondered at that there is much stagnaton in communal and national Jewish affairs, the leaders thereof setting poor examples and wrecking all chances for constructive work being done It is sad to think that wealth instead of enriching the social and spiritual welfare of our people should contribute towards our degeneration, and Calcutta Jewry is certainly not setting a good example. It is pointed out that as soon as some of the members accummulate fortunes they begin to keep aloof, think less of the community and start life fresh again either in England or in France! In other words, they retire and drift and shift!

JEWS AND HINDUS

Jewish relations with the Hindu community have ever been cordial, we are told. The present revolt against the British Raj impels the Jews to remain neutral and support the arm of law. The Hindus have never shown any animus or prejudice towards the Jews. The latter mingle and fraternise freely with the former and complete harmony prevails between them. There is no reason to believe that this relation would be disrupted in future. Jews have lived in India for over a century and there are, happily, many evidences of cordial relations and close fraternity between them and the other sects throughout India. Jews form a great factor in the trade and commerce in India: they handle all the articles which the country exports and imports from abroad.

A PARTING WORD

Our interview with Mr. MORDECAI having lasted an hour, we had to withdraw carrying with us pleasant impressions of a young gentleman who possesses self-sacrificing courage and unselfish devotion in the welfare of his people. His wife, too, has charmed us. She expressed liberally in favor of ISRAEL'S MESSENGER which, she assured us, she reads with interest. Her parting words to us were, "I am sorry to leave Shanghai with which I am deeply enchanted. It is a fine place both for business and pleasure, but we hope to re-visit the country next year."

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SOCIAL AND PERSONAL



[*Photo by S. M. Sanzetti.*

Mr. E. HAMOWY, American Company S. V. C.., winner of the special spoon pistol shoot held at the Gordon Road Police Range. His improvement is attributed to his keenness and his unfailing attendance at practice. Mr. HAMOWY is partner in the firm of SHALOM and Co., and a very popular figure in local business and social circles.

Mr. A. E. MOSES and C. MOSES are returning to Shanghai to-day from their vacation which was spent in Weihaiwei.

Mr. SOLOMON EZEKIEL and Mr. E. HAMOWY who are both interested in Chinese hand-made laces and embroideries have returned from Swatow after placing large orders with the factories.

Rabbi W. HIRSCH formerly of Shanghai, and Mrs. HIRSCH sailed from Pretoria in June last for London on a three months vacation. They will also visit their only son MARCUS who is studying in a University in England and return in time to Pretoria for the High Holydays.



Leah, the serious young daughter of Mr. and Mrs. I. Jacob. [*Carson Studio.*

In a sedition case heard last month in H. M. Supreme Court before Judge G. W. KING, Mr. N. S. ISAACS who gave evidence in support of the charge made against the seditionists, was highly commended by his Lordship for his public-spirited conduct as a special constable in which capacity he has served for many years in Shanghai rendering yeoman servie to the cause of peace and order in the Settlement. "I may say that the thanks of the community are due to you, Mr. ISAACS", his Lordship said, "for your vigilant work in the public intererst."

Dr. A. RENNER has removed from the Majestic Hotel to the Astor House Hotel. His present telephone number is 40200 and his private telephone number is 41200.

Mr. and Mrs. M. SIMMONS and family are returning to Shanghai after being absent for ten years. They hope to make their home here and expect to leave San Francisco on the 20th instant.

Mr. and Mrs. JOHN SOLOMON, Mrs. S S. LEVY, Miss MOZELLE LEVY and Mrs. S. SIMMONS sailed from San Francisco on the 21st ultimo, on the *Taiyo Maru* which is expected here on the 12th instant.

A shocking tragedy occurred to the little boy MENAHEM, the nine-year-old son of Mr. and Mrs. M. BIRMAN of Harbin on July 10. That day being his birthday the father rewarded his obly son, in consideration of his diligent studies, with a bicycle which gift proved fatal to him. While riding it he collided with a heavy cart and in a few seconds



THE LATE MENAHEM BIRMAN

the wheel went over his chest and caused his instant death. The grief of the parents may be better imagined than described. Mr. BIRMAN is executive secretary and manager of the Far Eastern Jewish Central Information Bureau "Caljewcib" for Immigrants, Sufferers of war and other calamities, who is highly esteemed by the unfortunate immigrants for his indefatigable services on their behalf. The shocking tragedy has overwhelmed the unhappy parents with condolences from the entire community of Harbin and beyond.

Mr. HENRY MOUSAIEFF who arrived in Shanghai from Jerusalem via Bombay in March last, has established himself in business here as an import and export merchant. On the 11th ultimo, Mr. MOUSAIEFF was granted a change of name to HENRY MASON in the United States Court for China, by Judge M. D. PURDY. Mr. MASON as he is now named, hails from a distinguished family in Jerusalem where his father had bought large estates to remain as an inalienable property of the family. The land which runs into several thousands of dunams yields lemons and oranges which are annually sold to wholesale merchants. Mr. MASON is making his home here and his wife and children who are in Jerusalem left for Shanghai on the 27th ultimo.

Mr. and Mrs. AUBREY HILLALY announce the birth of a daughter.

Mr. and Mrs. VICTOR LEVY arrived from Singapore last month and intend to make their home here. Mr. LEVY is well-known to our readers having acted as our correspondent in Singapore since the early part of this year.



Mr. ARNOLD ZIMMERMAN,

son of Mr. and Mrs. W. I. ZIMMERMAN, who left for Berkley, Cal. after making his preliminary study in local public school. He passed his matric in Mr. Jones' college in Shanghai. Mr. ZIMMERMAN possesses special knack for mathematics and drawing and will take courses in civil and engineering as his profession.

Mr. and Mrs. R. E. TOEG were among the passengers on the new *Empress of Japan* which left Shanghai on the 10th ultimo. Mr. TOEG who has eye trouble will consult a Japanese specialist in Tokyo and expects to return to Shanghai with his wife next week. Incidentally we may mention that Mr. TOEG celebrates this month his eightieth birthday.

Mr. and Mrs. J. I. JACOB are being warmly congratulated on the receipt of cabled news that their son Mr. J. H. JACOB in London has received the degree of LL.B., with high honours. Mr. JACOB hopes to practice law in London after completing his studies next month. We understand he has no intention of returning to Shanghai which he left three years ago.



A beautiful little estate near Potsdam, in a country known for its cherries, ss owned by Professor Einstein. Here we have a recent photograph of the Professor and his wife in their cherry orchard.

[*Continued on page 18*]

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EDITORIAL NOTES & COMMENTS

Our Next Issue

Our next edition will appear on the first proximo—Ereb Kippur—Day of Atonement.

The Old Year—5690

The old year is dying and a New Year is ushering in. 5690 was crowded with misfortunes and ill-health to Kenesseth Yisrael. It had belied our hopes and expectations. We can afford to let her go and hope to be recompensed by her successor. Exit 5690!

The New Year—5691

5691 is stepping in. Let us greet it heartily and pin our faith in her. The partnership cannot last for more than twelve months. 5691 promises to be a fruitful year for *Kol Yisrael* and humanity. May it bring us nearer to universal peace and greater and nobler civilization. So mote it be!

Our Greetings

We extend to all our readers, advertizers and subscribers our greetings and wish them every success and prosperity for which they hope. 5691 should help us all to welcome the dawn of a new era in this unhappy planet and cheer us to look forward for better days to dawn upon mankind. The world needs a regenerator and his advent should soothe many a trying soul who is writhing to-day in misery and discontent. May 5691 fulfil all our hopes for the good of humanity and the weal of the world. Welcome, 5691!

"Our Hope is not Lost."

The action of the Central Conference of American Reform Rabbis in Providence, R. I., in June last, to include the song of Jewish National Hope—*Hatikwah*—in the Hymnal Book is a song of the times. It is a vindication of the army of strugglers who had to battle against the reactionary forces in the liberal camp for their opposition to Israel's Nationalism. To-day the masses are learning to distinguish between progress and retrogress. The introduction of the *Hatikwah* in the Hymnal Book implies a revival of Jewish sentiment for the withered branch of Judaism in the United States and is a good omen for the future. It is indeed a sight to see the quondam enemies of Jewish Nationalism from SAMUEL SCHULMAN to DAVID PHILIPSON singing lustily the refrain—*Od lo abda tikwathainu*—Our Hope is not lost, or—*Ayin l'Siyon sofya!* And yet they say the age of miracles has passed!

The Value of Self-Conquest

The Talmud says, "Three persons are loved by God: The man who does not get angry, the man who does not become intoxicated and the man who is generous. This forceful utterance has a value of its own. Anger is a poison which men must endeavour to shun and suppress and not give it freedom in order to contaminate his body and mind. Many a man has lost his self by his hasty decision to welcome anger and give it free rein. It is a form of intoxication which is as fatal to dignity as a dose of arsenic is to life. The Holy Writ is not slow in extolling the virtue of patience, since it says, "He that is slow to anger is better than the mighty: and he that ruleth his spirit, than he that taketh a city." It places a high estimate upon the value of shunning anger and giving no rein to inflamed passions. Man must practice his generous instincts and develop the God-like within, without. That is his virtue and success in entering the circle of the elect of God. Our Sages in their beautiful exhortation had given us a free choice to demonstrate our ability to rise higher in the scale of life and conquer the brute in man. Self-conquest is the greatest of victories and he who conquers it in his youthful days conquers twice!

Shalom Al Yisrael

The Zionist Convention held in Cleveland in July last, has come and gone. It will go down as the most memorable and epoch-making event in the history of American Zionism. The nine years of *mahaloketh* between the schools of LOUIS LIPSKY and BRANDEIS-MACK'S was settled in a peaceful way satisfactory to all concerned and the union will hereafter work for Greater Zionism and the successful upbuilding of the Jewish National Homeland. The result of the Clevelland Convention is everywhere hailed as a great triumph for political Zionism which we earnestly hope will fulfil all our expectations and defeat all the machinations of the enemies, both within and without. It is conceded that under Justice BRANDEIS' leadership the Zionist movement will present a solid front in its deal-



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ings with the Mandatory Power which will have to reckon in future not with a disunited but a united Jewry. We congratulate all those concerned in bringing about peace—*shalom*—in our rank which was not won by compromise which is usually a shortlived achievement, but by a sincere desire to promote the cause and welfare of the great ideals for which the Zionist movement stands. We hail warmly the new era in American Zionism! It presages victory for *Kol Yisrael*. "Everything comes if a man will only wait."

A Sacred Trust To Civilization

Under the above caption, Senator JUSTIN GODART, former member of the French Government who is recognized as one of France's most astute political thinkers, and leader and molder of French public opinion, contributes two series of articles in *The Jewish Standard*, of Toronto, demonstrating in a concise and lucid manner the League of Nation's clear obligation toward Palestine in the present unfortunate *impasse* brought about by the British Labour Government. Senator GODART has rendered a great service to Zionism by his fearless criticism of the present forces which are arrayed against the Jewish people and his contributions are fully worth reproduction in a pamphlet form for wide circulation. As a leader of French thought, the noted author and critic reserves a full measure of sympathy and co-operation for Zionism. We would quote him in his own words which run thus:—

I refute the allegations regarding the impoverishment of Palestine by an immigration which has introduced millions upon millions of pounds sterling into a country that was almost a desert before the war. I deny that there is lack of space in a country whose population numbers less than one million and where more than three million people lived at one time. All these arguments smack of ill-will and failure to understand, of prime regard for private interests and even of an eye to the age-old philosophy of anti-Semitism. Such motives, if they exist, must be denounced before all the world and in the namb of all the world. The Arabs and the Jews in Palestine must realize that they have a common future toward which they must journey together, that they must co-operate and collaborate. Above all, the Arabs must realize that the slight temporary inconvenience which the advent of the Jews may cause them is inevitable if the final goal of a rehabilitated and prosperous Palestine is to be reached. We French will not view the developments in Palestine with indifference. We, too, have given our pledge to the Zionists.

Keren Hayesod Commemoration Month

This year sees the completion of the first decade of the Keren Hayesod. During this period it has succeeded in rallying to its banner large sections of the Jewish people, in penetrating into circles hitherto closed, in regrafting on to the parent tree branches which had seemingly dropped off. The Keren Hayesod has not been merely a fund-raising machine. It has carried through every important educational and organizatory tasks. The work for the Keren Hayesod has clearly demonstrated the power radiating from Eres Yisrael and the fervent interest of the Jewish masses in its upbuilding. Ten years of work have shown the vast potentialities in world Jewry for Eres Yisrael. But after these first ten years of work and experience, the activities need to be intensified, to be given new meaning and impulse. The Board of Directors of the Keren Hayesod has decided to concentrate the month of November next to the service of Eres Yisrael and the mobilising of all available forces—those of the Zionist Organization, the Jewish National Agency, and others—in its behalf. During that month all attention is to be focussed on Eres Yisrael and its reconstruction. This work must start immediately after the holydays, the commemoration month being but the forerunner of intensive work designed to secure exceptionally large results for the Keren Hayesod in 5691. Unprecedented efforts are needed in order to overcome the obstacles with which we are confronted. The Keren Hayesod commemoration month is to serve Kol Yisrael a call and a spur to strengthen our work and our positions in our homeland. We must soon wake up and realise in the words of GEORGE ELLIOT "that our deeds determine us, as much as we determine our deeds." We cannot shun or escape destiny.

Habonim—A New Movement in Jewry

We are in receipt of a brochure entitled *Habonim* from Mr. WELLESLEY ARON, London, being a guide to the movement, which it is hoped, will go a long way to solve the problem of Jewish cultural education in English speaking countries. Its aim is to stimulate Jewish boys and girls to a realisation of their heritage as Jews, and the responsibilities which it involves; it being understood that the work of the movement shall be carried out in consonance with the selfevident principle that it is the duty of every Jew to be a loyal citizen of the country in which he lives. The signs of the Tribes are given with their mottoes on page 28, and a succinct history of the Jewish people from the time of ABRAHAM to the present new era in Eres Yisrael. *Habonim* aims to make every Jewish boy and girl loyal to their heritage. Every *Boneh* initiated into the movement is required to make the following affirmations:—"To make myself worthy of bearing the name of Jew, and to be a loyal citizen of the country in which I live; To train myself in the knowledge of my people; To uphold the good name of my people at all times; To serve my people for their good and for the good of all men." Other qualifications are also necessary for the youth before being initiated and the pamphlet supplies all the necessary requirements. *Habonim* is a fine movement in Jewry and should be organized in all parts of the world. The pamphlet which contains eighty pages gives comprehensive description of the aims of the movement and we strongly suggest to the local Young Judeans to get in touch with Mr. ARON, 26a Soho Square, London, and secure his co-operation for the formation of a branch of *Habonim* in Shanghai. Here is something which will bring new Jewish life to every boy and girl in Shanghai and help them to imbibe the Jewish ideals of the past, present and future. *Habonim* is destined to play a fine role in the rejuvenation of our youths in the Diaspora. We wish the movement great success and long life.

Israel's Spiritual Treasures

Israel's spiritual treasure house lies neglected in our days. Our dor (age) is not imbued with the great wisdom of the Torah. Our leaders have forsaken us and we must rely perforce upon mummies to conduct our synagogue services. Few are they who ponder deeply upon our knotty problems and realise the grave risk we are running. Few are they who ponder still upon the higher problems of life or endow institutions of learning, to perpetuate the Torah and its Orah. Little do we imagine what we are missing in our mad rush to hoard worldly possessions which produce in the last analysis no first fruits unless judiciously utilised. "As the stars give light to the planets," wrote ABRAHAM ZACUTO (a Sephardi) in the fifteenth century, "so the ages of the Mishna and the Talmud, as well as those following them, through the books they have made for our benefit serve to illumine our souls." There is a deep philosophy underlying this forceful utterance. Israel cannot neglect his spiritual treasures without smothering his soul and uprooting his own roots from the Tree of Life—*Es Hayim!* The craze for pleasures can only produce an empty life giving no permanent values to the world nor will it be richer for our having lived in it. The plea of ABRAHAM ZACUTO is a strong one; it should reverberate in our ears and impel us to cry halt to the present craze to ignore the fast principles upon which our Torah is based. "Be wisely worldly; be not worldly wise."

"There Is A Divinity That Shapes Israel's Ends."

Falastin, a 'Weekly Sheet' published in Jaffa (Land of Israel) and edited by Mr. I. D. ELISSA, (presumably a Christian-Arab) after ignoring our request to publish GANDHI'S denial that he had ever memorialized the Viceroy of India to mobilize 20,000 'heathens' to proceed to Jerusalem to protect the Arabs' holy shrines from Jewish aggression (*sic*), as was stated in the Arab Press in October last, has at last awakened to the fact that there are some materials in ISRAEL'S MESSENGER which must not be ignored. Writing in our issue of June last, a leader on "Indian Muslims, Jews and England," we referred to the holy places of all the three faiths in New Judea, in the course of which we remarked:—

"We Jews must look askance upon any attempt to make of our holy sites a fetish and a superstition. Every place, as our Law teaches, where ten men gather together for worship is regarded as holy for the Divine Presence to be present."

Prominence was given to the foregoing by the *Falstin* in its issue of July 12, under the caption "A Superstition." How kind of our contemporary to teach Ancient Israel a lesson on "superstition" when its own people are steeped in it and give daily substantial evidence of its strong hold on them! We would remind our Jaffa contemporary of the parable of the beam and the mote! It is, of course, an ill-mending of the matter to extenuate vice by vice, for two wrongs never make one right. A *tu quoque* argument settles no question definitely. But it is hardly fair to expect that those who are chiefly afflicted with human foibles should sit on judgment and judge their superiors. Perhaps it is due to the shelter and "protection" which the Muslim world had given the Jewish people in the past, that the present deluded Arabs think they have a right to dominate and bully the latter in their attempt to end their homelessness and restore their nationhood. *Falastin!* Away with this fallacy! "Whoever is right, the persecutor must be wrong." Read a little history and compare notes. There is a divinity that shapes Israel's ends, rough hew them as much as the world may choose. Man may propose but ALLAH will dispose!



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"Zionist Unity."

Writing on the above topic in the London *Jewish Chronicle* of August 1st, Mr. ISRAEL SUNLIGHT of Manchester, who is not unknown to the readers of ISRAEL'S MESSENGER, makes a strong plea for closing our gates of dissension and uniting all our scattered forces in order to present a united front before the world. Union is strength. When Israel is besieged and hemmed from many centres and the enemy is threatening and preparing strong offensives against us, it behoves us to sink all our differences of opinion and uphold our citadel at all costs. We cannot afford to divide our strength and fight out our internal problems, when there are darker forces to conquer and overcome. Mr. SUNLIGHT welcomes the decision of the Zionist Executive to conveene the Congress in December next instead of next year, but sounds a note of warning which we dare not overlook. Says he, "Unless we can show a solid and united front at that gathering, the Congress might do us more harm than good." We are in entire accord with Mr. SUNLIGHT'S views and consider it our duty to support him in his endeavour to avoid any disaster to our movement owing to lack of foresight on our part. When a nation is faced with a national question which menaces her very existence, it behoves all parties or groups to drop their differences and join together to defeat the foe and overcome him. We have hopes that saner counsel will prevail and that the Congress will not be a battleground for the ventilation of divergent views, but rather present a spectacle worthy of our people which will command attention and consideration everywhere. "We need not die while we are living."

A Local Outrage By Jewish Boys

We cull the following sporting paragraph from *The China Press* of the 4th ultimo, a day following the observance of the Tisha b'Ab in Shanghai:—

An interesting men's doubles tennis tournament was played yesterday afternoon on the Jewish Recreation Club's courts between the Shanghai Recreation Club netmen and the Jewish Recs and resulted in win for the former by 6 sets to 3. Three couples represented each club. Though no exceptional tennis was witnessed the run of the play was slightly above the ordinary.

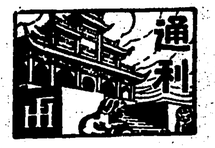
The two Poliak brothers were the only Jewish pair that won, beating Gifford and Tibble in three straight sets. The two other Recs couples won their matches in straight sets also. Detailed results follow:

A. Poliak, J. Poliak (J. R. C.) beat Gifford, Tible. 6-2, 6-1, 6-3. A. Polick, J. Jacob lost to E. Cumine.

The parents of POLIAK brothers must have been either absent from Shanghai or knew nothing about the downright outrage committed by their sons. What their ages are we have no knowledge. Where they have been educated and brought up in the Jewish faith, we have also no knowledge. What their parents are, orthodox or reform or conservative, we have equally no knowledge. Suffice it to say that the POLIAK brothers are members of the local Jewish Recreation Club. Lack of *derek eres* and feelings for the national day of Israel's mourning should have impelled the POLIAK brothers from indulging in sports on a day which is nationally observed as a day of humiliation by the whole House of Israel. This is not the first time the Ashkenazi boys (and inferentially their parents) have outraged publicly Jewish sentiments. Those who run away from the terrors and horrors of pogroms should not easily throw off under a sunny sky their religion and national days of observance in Israel's calendar. We regret to observe this tendency is assuming alarming proportions amongst our sister community whose behaviour inspires for them no respect among their neighbours. We wonder who this J. JACOB is. If he is a son of Sephardi parents who are living here, they ought to be ashamed of their son's conduct and the outrage committed by him. Such uncalled-for "desecration" of Jewish national memorial days by the young men in our community should be condemned outright and their parents be made to feel their whole responsibility in the matter. Rabbi ASHKENAZI cannot be happy over this tendency, and his ministrations must be a failure if such wanton disregard is shown by the members of his congregation. We hope steps will immediately be taken to regulate the local sports in future and the Jewish Recreation Club be requested to observe the Jewish calendar and avoid wanton desecration of Jewish holydays.

Jewish National Agency Presents A Timely Ultimatum

At a special meeting of the political committee of the Jewish National Agency held in London on the 23rd to 25th, an important statement was issued, which tends to clarify the Jewish attitude towards their national homeland. While not casting any doubt on the competence or impartiality of SIR JOHN SIMPSON who is in Palestine to investigate problems of land settlement, immigration and development, the Agency declares its inability to accept an expert's report as the verdict of the Jewish national home. The statement released by the political commission adds that "technical and economic calculations cannot deal with the imponderables of the will and work OF A NATION. The determination and energy of the Jewish people can extend the potentilities of Palestine beyond the limits of immediate definition. The Jewish national home is the central purpose of the Palestine Mandate, and the only policy which can be pursued by the Mandatory Power is already fixed, viz., at all times to encourage the maximum of Jewish immigration compatible with the absorptive capacity of Palestine." It is gratifying to note that this statement was issued prior to receiving the Simpson's report. It should help to impress the powers-that-be that the Jewish people will not be swerved from their determination to achieve their national goal. The statement of the Agency that the "confidence of the Jewish people in the British Government is gravely shaken," will, we hope not turn out to be a fact. Great Britain is a trusted ally of the Jewish people and sooner



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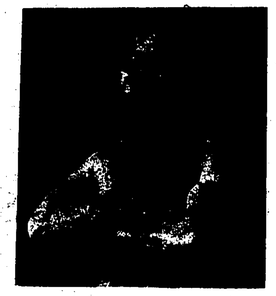
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than later, her statesmen must realise that the move to placate the Arabs at the risk of undermining Jewish foundations would be like sacrificing the substance for the shadow. The thought of BEN AZAI should be uppermost in our mind, "There is no man that has not his hour, nor is there anything that has not its place."

A Moslem(?) Threatens to Support "Hindu Revolt" If....

In an article published in *The Sun* of Baltimore, Md., Mr. NIHAI SINGH, of Bombay, declares that the Moslems of India deeply resent the pro-Zionist stand of the MACDONALD Government, and that if the British Government persists in supporting Zionism in Palestine the Indian Moslems will be driven to join the Hindu revolt against British authority. It is common knowledge that the Moslem mind is sometimes prone to threats. With him there can be no question of reason. "Come and let us reason together" was said by a prophet in Israel. The Moslem mind drifts towards force and threat. If Great Britain were to abandon her pro-Zionist tendency then all would be well. If not, woe unto her! We thus see that our Moslem friends are out to make a bargain, whether fair or unfair. It is a question of 'heads I win, tails you lose.' The Hindu revolt could only be supported by the Moslems in case Great Britain "persists in supporting Zionism in Palestine." So says a distinguished representative of the Moslem or Hindu in the *Sun*. It is not a question of whether the "Hindu revolt" is right or wrong with our Moslem brethren, but a case of so much for so much! We wonder if our Hindu friends, supporters of non-violence, would care to receive such re-inforcements from their Moslem neighbours, based not upon goodwill but in order to spite a nation which did not care to do as was bidden to her. It is evident that Mr. NIHAL SINGH is an exponent of force and supporter of the slogan, "What is thine is mine and what is mine is mine." The homelessness of the Jewish people has stirred all hearts which can beat in unison, and the Hindu leaders have not been slow in extending sympathy and support to the Jewish people in their struggle for their national revival and independence. The Moslem may call the Hindu a "heathen," but those who are best able to judge will not find it difficult to winnow the wheat from the chaff and understand who really upholds Islam. Mr. NIHAL SINGH of Bombay, must be a poor specimen of Hinduism when he issues a veiled threat in a foreign country against the power which stands and will yet stand for the might of right and not the right of might!



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HOPES AND PROSPECTS OF THE NEW YEAR.

By the Very Rev. Dr. Haham MOSES GASTER, Ph.D., London

Rosh Hashanah is a season for retrospection. It is a call to survey the past, examine the present and ponder upon the future. It is a solemn season for everyone to wake up to realise how fast he has travelled in life, how safe he is and what danger is lurking him in the road. For this we generally rely upon our leaders to prepare for us a chart so that our journey through life may not be wrong and tedious. The New Year is a solemn festival in our calendar. It gives us the best chance to take stock, prepare our balance-sheets and check the accounts which may stand either to our credit or to our debit. The brief review of the year 5690 which the Very Rev. Dr. Haham MOSES GASTER, Chief Rabbi of the Sephardim Congregations in the British Empire and beyond, gives us in his message which we publish below, is the vision of a seer who stands on the watch-tower to give us the correct signal, so that we may be able to thwart many dangers that may be lurking before our gaze. Unfortunately, it is not a bright picture which the eminent HAHAM is putting before our readers, but for this he must not be blamed. Dr. GASTER has to take note of conditions prevailing in our midst, and raise the danger signal where danger is menacing us and where it is possible to avoid it and overcome it. If the saying "The darkest hour comes before the dawn" holds good, then we are entitled on the eve of our New Year to believe that Israel is prepared to greet the dawn and turn over a new chapter in the history of his career. "We have passed through many a phase," is the reminder given us by Dr. GASTER. It is this remembrance of our past that gives us hope for the future. It has been said that "Remembrance is the only Paradise from which we cannot be driven." Patience and perseverance overcome the greatest difficulties. It is good in a way that we are going through a severe ordeal in our present critical stage in history. It should help us to rally our forces together and create a strong AGUDAH to approach the Throne of SUR KOL HAOLAMIM, and beseech Him with a pure heart to end our national homelessness and to let the Shechinah return to Zion. Dr. GASTER'S telescope may not be the telescope for all of us: but it is our duty to see through his angle of vision and study our vexed problems from many points. If that can be the case, then his message should not fall upon unwilling ears but be the index for the New Year 5691. Let us hear him. W'atta adoni shema enoe:

"LONDON, August 4th, 1930.
"193, *Maida Vale, W.* 9.

"DEAR MR. EZRA.—I am sending you as desired a brief message for the New Year. But, what am I to say? One cannot feel very cheerful or happy at the outlook and yet one must not give way to despair. We have passed through many a phase. The ingathering to which we have been looking forward has now been receding into a dim future. The scattering is still continuing and we can hear everywhere the tramp of the weary feet and yet, whither are they to go? Aimlessly and almost hopelessly they are drifting about, to find every door locked and every country closed as if we were Pariahs and not the aristocracy of the world. It is not with foolish pride that I speak of us as the aristocracy of the world; we are the only nation which has kept its spiritual ideals throughout the ages. We have lived for them and died for them; we shall again live for them. To these we must hold fast, these are the only means of salvation in a world which is slowly sinking lower into depth of materialism and selfishness, of nationalistic fanaticism and religious intolerance. The feeling of moral and mutual responsibility must be deepened and the duties incumbent upon everyone of us to see in a a Jew, wheresoever he be a brother in the fullest sense of the word. We are running the danger of becoming isolated and against this danger we must fight with all our might and main. We must keep the flag flying but above all we must strengthen the consciousness of our unity as God's own chosen people. Only by this consciousness will we be saved. This is the message which I send. The God of Israel neither sleepeth nor slumbereth. May the New Year usher in a better message of hope than the last one—Yours sincerely,

"M. GASTER."

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[Special Despatch to ISRAEL'S MESSENGER]

THE GOVERNMENT'S ANNUAL REPORT:

Prosperity: But where is the Enterprise?
[Bulletin Issued by The BRITISH PALESTINE COMMITTEE

LONDON, July 10th, 1930.

The British Government's Annual Report on the Administration of Palestine and Trans-Jordan for 1929 (Colonial No. 47) may be described, in language familiar to all shareholders, as a satisfactory document. Though the economic set-back, which began in 1926 with an outbreak of cattle-plague, was prolonged into 1928 by earthquake, drought and locusts; and though the riots of August, 1929 and the subsequent boycotts caused further disturbances to trade, nevertheless at the end of 1929 the country had so far recovered that revenue exceeded expenditure by £P.183,540. This is ample justification for the statement that "the country shows not only powers of sustained endurance, but also of recuperation." But a disturbing question obtrudes itself upon our satisfaction and self-congratulation. Is this credit balance consistent with the duty imposed upon us by the Mandate? We are not in Palestine as stewards of an estate, concerned only with regulating rents according to ability to pay, and keeping the costs of maintenance and repairs below the total of receipts. The Mandate calls on us, while preserving law and order, and securing justice for all inhabitants, so to develop the country as to facilitate and accelerate the establishment of the Jewish National Home. Our position, therefore, is analogous to that of the Board of Directors of a company in process of expansion. In this capacity we might well leave our assets to speak for our financial stability and concentrate upon showing some enterprise and faith in the future by spending up to, and, to a reasonable extent, beyond the limits of present income upon development work. That the Palestine Administration have undertaken large and useful development works is not denied, but the credit balance of receipts over expenditure suggests that even more might have been done in this direction.

The detailed account of the economic recovery of Palestine given in the report raises an even more important qustion. Under the heading of *Agriculture* we are told that the cultivation of larger areas was stimulated; that citrus plantaions are increasing; and that the tobacco output is higher. In commerce and industry we learn that, despite the temporary setback after the August disturbances, local factories continue to increase the sales of their products in neighbouring countries. Lastly, under the heading of *Labour*, the report states:—

"Continued improvement of economic conditions has resulted in creation of openings for employment in industry, in the building-trade and in agriculture. These absorbed most of the persons unemployed at the end of 1928. The tide of emigration turned, and the demand for labour, notwithstanding the setback of the disturbances, was greater than the supply."

This was the state of affairs at the end of 1929—a state of prosperity and expansion which fully justified the High Commissioner's approval of another schedule of labour immigration certificates. Yet the Home Government overruled the High Commissioner, and placed a ban on further immigration. What economic ground had they for this action? They have never attempted any justification; all they have done is to plead that the ban is purely temporary. But this will not do. Even the most temporary stoppage in the supply of labour may cause a permanent setback to the expansion of the country. The Mandate calls on them specifically to "facilitate Jewish immigration under suitable conditions" and to "encourage close settlement by Jews on the land." Any failure to fulfil these two duties is a plain breach of the Mandate.

A Clumsy Blunder

The Palestine Order of Precedence published in the *Official Gazette* of the 9th May 1930 affords a striking example of the curious working of the official mind. The Chairman of the Palestine Zionist Executive is placed twenty-seventh on the list, after the Mayor of Jerusalem, the Mayor of any town in which an official function is held, the deputy-heads of Departments (Police, Health, etc.) and Assistant District Commissioners. These last are usually civil servants with their careers still before them, whereas the Chairman of the Palestine Excutive happens to be Lieutenant-Colonel Kisch, whom many will remember at the peace negotiations after the War. Any observer familiar with the personalities in European politics during the last twenty years who happened to recognize Colonel Kisch in some official procession in Palestine, might conclude from the place he occupied that he represented some minor municipal interest, and be tempted to condole with him on the decline in his fortunes. Great would be the observer's surprise to learn that Colonel Kisch was the official representative of the public body recognized by the Mandate to advise and cooperate with the British Government in the fulfilment of its main duty of establishing the Jewish National Home.

The Return of the Brandeis Group

Out of misfortunes and checks good may come. The very influential section of American Zionists known as the Brandeis Group which seceded from the main organization some time ago, has realised the importance of unity in the present crisis. It has now renewed its association, and Zionist Jewry in America will henceforth present a united front. Judge Brandeis may not, by reason of advancing years, be able to resume his old active part, but the new unity has his complete blessing. The causes of the old disagreement have now lost all their importance, but for outsiders they are summed up in an epigram heard some years ago when the argument was in progress: "Brandeis" some wag observed, "did not want the first Jew to enter Palestine before the last mosquito had left it." Would that so fine an ideal had been practicable. But the Jews in Palestine may at any rate boast that there are fewer mosquitoes than there were because of their entry.

Why Not Publish?

The *Daily Telegraph* of Tuesday publishes what purports to be an account of the Report of the Permanent Mandates Commission at Geneva on British Policy in Palestine, and particularly on the responsibility for the rioting last year. The account does not in all respects tally with other and even severer versions of what the Commission has said that private gossip has circulated. The average man has no means of testing whether the censure of the British execution of the Mandate has been more severe or less severe. The Government ought to publish the report and put an end to these anxieties. If the worst that one heard be true, immediate publication is the more desirable, for in a few weeks Parliament will be up, and in the Recess we shall not be certain what to say to put the Government right with the world.

The Case of Mr. Jabotinsky

We understand that the ban on the revisionist activities of "Doar Hayom," M. Jabotinsky's newspaper in Palestine, has now been removed. We should think so, seeing that the Shaw Commission and to some extent the Government, are themselves revisionist. But why is M. Jabotnsky still kept out of the country? There never was a truer friend of the alliance betweeen Zionism and Great Britain than this gallant "White" Russian, M. Jabotinsky, and even if he were a dagerous man, we should still expect a freer and more liberal atmosphre under a British Government than under the Turk. We feel the more urgently impelled to put in this plea because M. Jabotinsky's views do not coincide with our own.

A Politician Of Six

Six-year-old: "Father, may I have a penny for a poor old man.

Father: "Certainly, my boy. Where is he?"

Six-year-old: "At the end of the road, selling ice-cream."

Six-year-old probably got his penny. He deserved it, if only for his politic approach to the delicate subject. Some of our wee ones are born politicians, when it comes to getting things they want—such as ice-cream. And after all, such little treats, now and then, do them far more good than harm. There's little harm in ice-cream, eaten slowly, and so long as not too much is taken at once. And on those occasions when a child has over-indulged in some such childish joy, parents will find the ideal corrective in Baby's Own Tablets.

These pleasant-tasting little tablets have been specially prepared to meet the demand for a reliable yet gentle health-safeguard for infants and little children. They are a complete children's medicine, quickly correcting stomach troubles and constipation, checking diarrhoea, expelling worms, allaying fever, colds and croup. They are especially indispensable during teething, easing the pains and thus inducing sound natural sleep. From chemists everywhere.



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OUR ERES YISRAEL LETTER

[FROM OUR CORRESPONDENT.]

JERUSALEM, 11th July, 1930.

The Wailing Wall Commission

The sittings of the Wailing Wall Commission that are now in progress here are arousing far less excitement than was anticipated. Whether it is that the public's saturation point of excitement has been reached in the Shaw Commission, its report and initial consequence, or whether the inevitable nature, largely documentary, of the evidence being presented to the present Commission is dry, the fact remains that the public is not greatly stirred by the proceedings The attitude of the public is reflected in the Commission chamber itself. The tenseness of the Shaw Commission, the expectation of sensational revelations and accusations at every step, the brilliant sallies and repartees of Counsel, the querulousness of the Chairman and argumentativeness of one of the members,—all these find little place at the present Commission. The members of the tribunal are placidity itself. The Chairman, M. Lofgren, a Swede, asks occasional questions in halting, though clear, English, and answers appeals from both sides in short, sometimes diffident, sentences. But that he is fully alert to what is going on is evident from his shrewd questions. The member from Switzerland, M Barde, appears to be the most fully alive of the Commissioners, noting, watching, questioning, always in the most charming manner. The member from Holland, M. van Kempen, has not yet been heard to put a question, but appears to occupy himself with reading the Bible, books on Palestine, and the documents presented to the Commission, occasionally looking up from over the book and over the glasses perched on his nose-tip, to watch the proceedings. The secretary of the Commission, J. Stahlin, looks pleasantly interested. On either side of the long Commission table, opposite each other, sit Counsel for the two parties, Dr. M Eliash, Mr. David Yellin, and Rabbi Blau for the Jews, and Aund Bey Abdul Hadi, Jamal Husseini, and Fakhri Nashashibi, for the Arabs. Attached to the latter are the Moslem authorities who have been brought to testify from places as far distant as Algiers and Damascus. Documentary evidence put before the Commission comprises all manner of references to organized Jewish prayer in previous years, extending generations back. Minute books of the Ashkenazi and Sephardi Jewish Communities of Jerusalem have been produced more than a century old, showing caretakers' accounts for keeping the vicinity of the Wall clean and fit for prayer; carpentry accounts have been produced for manufacture of benches, etc. The Arabs have presented documents purporting to prove their legal ownership to the Wall. Oral evidenee has been given first by the Jews, for whom, among others two non-Jews appeared, Rev. Dr. Christie of Haifa and Mr. Richard Hughes, a Welsh engineer, both resident in Palestine since last century and well acquainted with proceedings at the Wall. Other witnesses have testified to Jewish customs at and in connection with the Wall, and to the Arab attitude in regard to the Wall in previous years, an attitude quite indifferent, and often, in effect, not a little negative. The methods of Moslem Counsel have throughout been obstructive and insulting, totally unworthy of legal tradition, and still more shameful when applied to an enquiry, like this, involving religious issues. The presentation of Jewish witnesses has just been concluded, and the Moslem side is about to present its witnesses.

Rats in the Emek

No sooner had the country overcome its battle against locusts, than a new and terrible visitation came upon it—rats. How true to the old prophecy of Joel, "That which the locust hath left hath the cankerworm eaten!" The plague has confined itself to the Valley of Jezreel and Acre, where it has done enormous damage. 20 Jewish settlements have been affected, apart from the large number of Arab villages 80 per cent. of the crops over a 50,000 dunam area of Jewish land has been destroyed, and a total Jewish area of 300,000 dunams has been affected, an estimated financial loss of £30,000. The loss in Arab villages is reckoned at £40,000 or more. The western parts of the Emek Jezreel and the Valley of Acre, including Nahalal, suffered most, so severe a plague never having visited them before in the memory of the oldest settler. The eastern colonies fortunately succeeded in harvesting the greater part of their crops before the pest arrived. A committee, composed of 3 Jewish settlers and two Arabs has been formed to deal with the plague and to negotiate with the Government regarding relief in the form of remission of the tithe and werko taxes this year and the granting of loans for seeds for next year.

Emek Grapes are Good

The splendid vintage in the Emek this year has been some little consolation for the evils this region has suffered. The grape harvest, not yet over, is expected to be better than it has ever been before. Ain Harold, the largest Jewish co-operative settlement, on Jewish National Fund land, has had a particularly happy yield, which is being bought up eagerly in the towns.

Balfour Golden Book in Eres Israel

The eminent success, greater than in any other part of the world, with which the Balfour Golden Book effort is meeting in Palestine, is of double significance. It evidences the really deep appreciation which the Yishub feels towards our departed friend, an appreciation which, despite the trials and hardships at the hands of the British Government through which the Yishub is passing at the present time, is manifestly sincere and abiding. The second feature is the understanding that reigns here that the finest memorial to Balfour, because the finest accomplishment that can be undertaken at the present time, is a land acquiring project through the Jewish National Fund. Indeed the Yishub has ever been to the forefront of J. N. F workers, for being on the spot Jews here understand, what apparently not all Zionists abroad do, that the success of our whole movement is based on the activity of the J. N. F. To date 90 inscriptions in the Balfour Golden Book have been made in Eres Israel, and 30 more are expected in the near future. Institutions of all sorts, themselves and their staffs separately, professional bodies and individuals, have participated in the effort, which is by no means yet concluded

A Bilu's 70th Birthday

The cellebration of the seventieth Birthday of Mr. Menasseh Meyerowitz, O.B.E., on which he is being warmly congratulated by all elements and sections of the Yishub, brings to mind the fact that this fine old gentleman is one of the sole eight remaining members of that band of pioneers who founded the "Bilu" movement and Gederah nearly 50 years ago. To-day Mr. Meyeerowitz is the highly-respected general Manager of the Rishon-le-Zion wine cellars, Chairman of the Rishon-le-Zion Village Council and a member of the Vaad Leumi In his earlier days he was a writer of no mean ability, and he has not yet entirely forsaken the pen. Those historic *haluzism* of yester-year, of whom Mr. Meyerowitz is so distinguised a member, are dwindling rapidly, but their ideals and their work have been eagerly taken up by a posterity that will not soon forget them.

H. L.

TREE FUND

Amount already acknowledged	$200.00
Mr. and Mrs. I. A. LEVIS	3.00
F. E.	5.00
Mr. and Mrs. S. OLINER	6.00
BETH AHARON	.50
Mr. W. RAWITZ	5.00
Mr. C. BRAHN	3.00
Dr. I. ROSENZVEIG	5.00
SHALOM AND CO.	6.00
Mr. DANIEL L. BABOUKH	6.00
Mr. N. FRED NISSIM	5.00
Mrs. B. P. GRINGUT	3.00
Mr. and Mrs. N. S. LEVY	5.00
	$252.50

We intend to close our list and remit the amount collected after Rosh Hashana to the headquarters in Jerusalem, and trust thosee who are inclined to contribute will send us their contritibutions at an early date.

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Empress of Japan	Nov. 30	—	Dec. 2	Dec. 4	Dec. 12
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Empress of Canada	Dec. 28	—	Dec. 30	Jan. 1	Jan. 9

1931

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Empress of Asia	Feb. 28	Mar. 1	Mar. 3	Mar. 5	Mar. 14
Empress of Canada	Mar. 15	—	Mar. 17	Mar. 19	Mar. 27
Empress of Russia	Mar. 28	Mar. 29	Mar. 31	Apr. 2	Apr. 11
Empress of Japan	Apr. 7	—	Apr. 9	Apr. 11	Apr. 29
Empress of Asia	Apr. 20	Apr. 21	Apr. 23	Apr. 25	May 4
Empress of Canada	May 5	—	May 7	May 9	May 17
Empress of Russia	May 18	May 19	May 21	May 23	June 1
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Empress of Asia	June 15	June 16	June 18	June 20	June 29
Empress of Canada	June 30	—	July 2	July 4	July 12
Empress of Russia	July 13	July 14	July 16	July 18	July 27
Empress of Japan	July 28	—	July 30	Aug. 1	Aug. 9
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Empress of Russia	Sept. 7	Sept. 8	Sept. 10	Sept. 12	Sept 21
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XVIII

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9. Tischri 5691 – 22. Ellul 5691

Israel's Messenger,

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theism. The fact is that both Judaism and Christianity were used and used freely by the prophet in building up his religion. Nor is this a new theory. The prophet never put himself forward as introducing something new but he invariably claimed for himself the honour of reviving the old and the true beliefs which had fallen into neglect and oblivion. But besides the Jewish and Christian sources, not a small portion of Islamic ritual and ceremonials were mere reproductions of pre-Islamic practices." (The emphasised words are ours).

Further citations to corroborate his thesis were given by Mr. KHUDA BUX in his brilliant essay, one of his authorities being VON KREMER who arrives at the same conclusion, which is well worth reproducing in order to make our attitude very clear to our readers.

"Islam has," says VON KREMER, "largely drawn upon Judaism, Christianity, the religion of Zoroaster and possibly even upon Manichenism. From Parsi-ism it has taken both directly and indirectly.. A number of obviously Parsi ideas have penetrated into Islam through the channel of Jewish books, notably the Talmud. The doctrine of the Resurrection, most of the legends relating to heaven and hell, and the entire system of Demonlogy have found their way into the Quran through Judaism. So indeed, did the description of the trial and the tortures of the dead in the grave by two angels *Munkar* and *Nakir*. The idea of the bridge *Sirat*, as thin as a hair, which leads to Paradise across the abyss of Hell is certainly derived from the Parsis, having passed over into the Quran through the Midrash..... ...It is not suggested that the prophet had access to the written books of either the Jews or the Christians; though in some passages of the Quran we can trace direct resemblances to the text of the old Testament and the Mishna. His knowledge of the Jewish and Christian books, at times faulty and imperfect to a degree, was derived almost exclusively by oral communications."

Our Muslim friends need not hide their heads ostrich-like in the sand, pretending that no one can dissect the basis and the sources upon which Islam is based. We are happy and proud for any service rendered, for the great result of MOHAMMED'S preachings in Arabia had flooded the world with beauty and sunshine, helped immensely the ideals of Judaism and brought hundreds of millions of idolators to worship and adore the One True God—the Holy One of Israel. In the face of this, we are hit hard when we are treated unfairly by our Muslim neighbours, when they put words and inferences into the mouth of their Prophet which have no intrinisic value upon the situation under discussion. We would once more stress the fact that Israel is not a convert to Islam owing to the fact that Judaism is nothing but Islam, pure and unadulterated. The Jew is as pure a Muslim at this moment as he was five and twenty centuries ago before the advent of MOHAMMED. "The Covenant of God" alluded to in the Quran refers to the revelation on Mount Sinai. (Vide "The Cow" p. 45 Section 10.) If temporal power and worldly prosperity are criterions of spiritual merit and God's favoritism, then both Jew and Muslim must hasten to the baptismal font and men like NERO, TORQUEMADA and countless descendants of the latter hailed as God's representatives on earth. In the Pentateuch, the Prophets, the Talmud there is a vast and glorious development of ideas and ideals of the Quran, which is evident to any serious minded student. At no time was the Torah condemned or abrogated by MOHAMMED. Now, it does seem futile to broadcast insinuations derived by inference from Quranic texts like the one referred to above. Judaism, Christianity and Mohammedanism all proclaim that God loves all His children and is compassionate towards all repentant beings. Bearing this in mind and also the fact that Islam is a religion of peace, it does behove *The Light* to usher in an era of friendliness and peaceful relations by disseminating a truthful exposition of Islam and its teachings. At the same time, our Muslim friends would do well to study the Jewish viewpoints and help themselves to see through our angles before drawing inconclusive evidence regarding our aims and aspirations. May we quote here one classic legend from our history to illustrate the belief which the whole House of Israel cherish in regard to our restoration? Two Rabbis, as they drew nigh to Jerusalem, saw a fox running from the hill of Zion and Rabbi JOSHUA wept. 'Nay, wherefore dost thou weep?" asked Rabbi ELIEZER. 'I weep' replied Rabbi JOSHUA, 'because I see what is written in the Lamentations has been fulfilled: 'Because of the Mountain of Zion which is desolate the foxes walk upon it.' 'And, therefore, do I smile,' said Rabbi ELIEZER, for in the sign that God had fulfilled his threatenings, I see a pledge that not one of His promises shall fail.' Here is some food for thought. May we hope that Editor KHAN will see that even if his Rassul Allah did castigate the children of Israel, he did not close the door for them to return to the teachings of their prophets and regain their ancient heritage—their ancient land? Why, at the very feet of the verse 111 from "The Family of Amran" cited above, MOHAMMED had defended the upright party of his Jewish neighbours. We are told in verse 112, "They are not all alike; of the followers of the Book there is an upright party; they recite Allah's communications in the night-time and they adore Him." And that was the age when Israel was undergoing cruel and heartless persecutions at the hands of the Roman Church. That was the time when Israel had to wear a badge of degradation as he went along the streets of Europe: an exile which would have broken the spirit and the back of any other people or nation on earth. And yet again MOHAMMED had more words of praise for the Jews. Verse 113 says, "They believe in Allah and the last day, and they enjoin what is right and forbid the wrong, and they strive with one another in hastening to good deeds, and those are among the good." It will thus be seen that the Rassul had not wholly abandoned the Jews to utter perdition and "humiliation," and it is, therefore, quite wrong to stress the harsh words said of them and ignore the good qualities which were attributed to them.

JUDAISM AND ISLAM

Why is it necessary to believe, as our friend Maulvi KHAN avers that, "The Jews will not have a rule of their own, except such of them as accept Islam?" We are really astonished at the last seven words which indicate that Islam is not universal in its appeal to humanity. Judaism, on the contrary, stresses its catholic concept by having upon its portals the flaming words of our prophet ISAIAH, 56.7 who said, "For my House shall be called a house of prayer for all peoples." There is no suggestion here that it is necessary to embrace the Jewish faith in order to enter the gate of the Universal House of Worship. The prophets of Israel expressed their faith that the ideals of Judaism are centred in the belief that mankind will ultimately cast away their idol worsip and acknowledge the Supreme Being, He being One and His Name Unity. To-day the whole of Islam is in unison with the Jews in making this solemn affirmation in their Mosques and Synagogues. Why then should it be necessary for the Jew to "accept Islam" as Editor KHAN says, in order to have a rule of his own, when the Jew already prior to the advent of MOHAMMED has preached and taught what Islam *to-day* strives to uphold and teach? There must be a real confusion prevailing in the minds of our Muslim neighbours regarding our people which should not require Herculean efforts to eradicate. We repeat again that we render our cause great harm by remaining apart and throwing stones at each other (although we must say that we are far from being aggressive in our attitude towards our neighbours). The aloofness of several centuries must have contributed largely to expel the spirit of tolerance and brotherliness and we must

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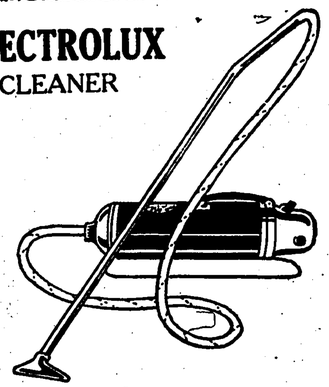
no longer perpetuate this folly. Islam cannot afford to ignore Judaism. Judaism equally has a veneration for her daughter, or as Mr. KHAN would like to say, her sister. Both are "branches of the same tree" to quote again our Lahore *confrere*, "there being so much in common between the two peoples, in sacred traditions as well as in principles of religion." When so much is admitted why then should the Jewish strivings for the recovery of his ancient homeland be resented and resisted by their Muslim neighbours? Is there anything inimical to the progress and interests of the latter were a Jewish Palestine to become a *fait accompli*? Will the Quran be falsified (we earnestly say an emphatic NO) were the Jews to regain their homeland and join with their Muslim neighbours to labour for the common cause which animates both of them? Mr. KHAN is not expressing Jewish sentiments when he avers, "The Jews have no nationality of their own, being scattered the world over, makes it unlikely for a Jewish State to spring up." The Jews have never abandoned their Nationality during their exile from their Motherland, as we have shown elsewhere and repeatedly expressed it in these columns. We agree with Mr. KHAN that "without a national home of their own the Jews can never have a national government of the Jews." That is just exactly what Zionism strives to achieve. As to our living at the mercy of others, well, that is not a foible with which we must be forever terrorized. The world is not standing still. The smallest nations may yet sit side by side with the strong nations with none to make them afraid. Nowhere in the Jewish Bible or in the Quran is there any injunction that "the Jews must give up their own nationality," as Editor KHAN says. JEREMIAH insisted, "when the phenomena of heaven will change then, too, Israel shall cease from being a nation." Be that as it may, the fate of our people should not be hung upon twisting the meaning of passages in the Quran and giving them fancy interpretations, which our Lahore *confrere* himself concedes is not fair to us. For nineteen centuries the Jew has lived in alien countries, away from his Motherland. While he helped other nations to grow and prosper, his lot has ever been miserable and unhappy and always subject to the whims and fancies of Shahs and Tsars and despotic monarchs! If "A Lord Reading may even come out as a Viceroy to rule over India" as Mr. KHAN reminds us, why cannot "A Lord Reading" also rule New Judea and command the homage of his people? It is time that we should disabuse our minds about the Jew being inferior to others. Mr. KHAN should entertain no fear that the new era into which New Judea is entering will be inimical to Islam. We protest against the idea that the Jews are fated to remain forever in "political subjection." Away from this ancient fallacy! There is a veritable awakening of national consciousness in Jewry and no human power can force the entrenchments of the human mind and stem the tide of progress. On the whole, we welcome the opportunity to exchange views together, for therein lies the hope of establishing a real *entente* between the House of Israel and the House of Islam.

SUKKOTH—THE FEAST OF TABERNACLES

This year the Feast of Tabernacles falls on Monday evening, October 6 and continues for seven days. This festival is one of the three significant and joyous occasions mentioned in the Bible during which the Jews of old made pilgrimages to the Temple at Jerusalem. It differs in its liturgy, ceremonies, and general celebration from the other festivals of the Jewish calendar in that it chiefly expresses the urge to nature. With this message of nature as its prime emphasis, the Feast of Tabernacles is an occasion of joy and gladness, and marks the Jewish Feast of Thanksgiving. Back in ancient days, when the Jews were tillers of the soil in Palestine, the background and motive of the Feast of Tabernacles were purely agricultural. At this time of the year, the Jews in Palestine gathered their fruit. To commemorate this season of ingathering, they instituted the Feast of Tabernacles which lasted seven days as a thanksgiving to God for the fruit harvest. But since this season marked the end of the agricultural year, this festival was, likewise, a general thanksgiving for the blessings of nature which God had bestowed upon the people throughout the year. For this reason, the people of Palestine gathered at the local sanctuaries on Sukkoth, offered sacrifices there, and participated in public feasts. Later, with the Temple at Jerusalem as the sole sanctuary in Palestine, the celebration of the Feast of Tabernacles was modified to suit the newer conditions. Instead of going to local shrines, all males made pilgrimages to Jerusalem, bringing with them the first fruits and the tithes. At the altar of the Temple the people offered sacrifices throughout the seven days to recomcile all nations of the world to God. The zenith of the festivity came with the ceremony of the libation of water, which was marked with hymns of praise and songs of joy and torch-dances. With the exile of the Jewish people from Palestine, the celebration of the Feast of Tabernacles again underwent modification. The frail booth, still built by pious Jews for Sukkoth, survived as a reminder of the frail booths which the children of Israel built in the wilderness following their deliverance from Egyptian bondage. The willow-branch, known in Hebrew as the "Lulab," likewise survived as part of the Synagogue-service for the Feast of Tabernacles. All these ceremonial objects express the people's urge to nature, and bring to all peoples of the world a message of joy and gladness. It is the custom of the Synagogue to signalize the close of the holy days of the early autumn season by a festivity thoroughly characteristic of our religion, known as Simhath Torah, "the rejoicing in the law." The last section of the Pentateuchal weekly lessons is read on this day, and is followed immediately by the reading of the first part of Genesis.

THE BEAUTY OF THE WORLD

The Jewish Guardian announces in its issue of August 15, that the leader under the above caption which appeared in its columns three years ago, was not its own but contributed by special request by the late Rev. MORRIS JOSEPH, who passed away in London six months ago. Our contemporary in reprinting the article in question in its issue of the above date, assures its readers that it had "attracted considerable attention at the time," but fails to state that it was ISRAEL'S MESSENGER which gave it "attraction" and wings to fly from its berth by inditing a special leader in its issue of December 2nd, 1927. At that time, we were not aware of the fact that the "Beauty of the World" was penned by the late Rev. MORRIS JOSEPH, and in the course of our appreciation of it, we gave credit to Mr. LAURIS MAGNUS, the well-known editor of the *Guardian*. It is a pity the latter did not correct us at the time, which would have helped us to earn a *miswah* by observing the saying of our Sages of old who taught, "He who mentions the name of the author of some saying brings salvation to the world." (Aboth, chap. 6. Mishnah 7). As our readers will see, the fault is not ours and the fact that our so-called 'liberal' *confrere* has to observe always orthodoxically (*kaddin w'halacha!*) the decision not to mention the name of ISRAEL'S MESSENGER in its columns, (for reasons not very difficult to opine) the chance of doing a simple duty had to be abandoned. This by the way. In reprinting the "Beauty of the World" in its issue of August 15, the *Guardian* stresses the fact that it was the best contribution which the late Rev. JOSEPH had ever made, and hopes that its readers would welcome the opportunity given them to peruse again the article in question and realise the beauty of it after its author had passed away. We, too, feel called upon to pay this tribute to the latter by reproducing our own leader on the subject (without any alteration) which appeared in our issue of December 2nd, 1927, and which runs thus:—

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We have often in the past felt impelled to criticize *The Jewish Guardian*." It is, however, pleasant to know that sometimes we can give it praise where praise is due. In one of its recent numbers of our London contemporary, we came across an interesting leader under the caption, "The Beauty of the World." We wonder if this contribution and the previous ones entitled 'Danger Signals' and 'Grand Dukes' were penned by the same writer, Mr. LAURIE MAGNUS, for in our humble opinion there is a vast difference between them. Whereas the one headed, 'The Beauty of the World,' presents same in beautiful setting, the two previous ones were full of incongruities and misrepresentataions which we believe were written expressly for an aim and a purpose. What that aim and purpose may have been may be better imagined than described by our readers. We suggest to our contemporary to refrain from writing on subjects which are beyond and far removed from natural talents and which show 'Liberal' Judaism in bad colour everywhere. This by the way.

Mr. MAGNUS in his contribution referred to above, proves that the Jews felt the beauty of the world too clearly, citing the Bible as their witness. According to BEN SIRA, one of the signs of the blessed life is a perception of the beautiful, for he writes, "The clear-shining firmament on high is a beautiul vision; and glorious it is to behold the substance of the heavens." While another instance is BEN SIRA'S description of SIMON the High Priest. It is also well-known that King SOLOMON was a devout admirer of the world's beauty, and that the Psalms are also an embodiment of the beautiful and the ideal. Another well-known truth follows in the thought "that the Jew had no heart for anything but the Torah, the last 'remnant' of his ancient joy and greatness," for it is explained, "his one preoccupation was religious study and his one prayer for his recovered land." Therein to be sure, lies the strength of Judaism, and the determination of that stubborn race which clung to the ideals emulated by its Sages in the face of cruel persecution and oppression. Following the Holy Writ, came the inspired Psalms and next came the Talmud with its endless arguments and controversies, to say nothing of the Midrash "with its romantic stories about God and man, its eloquent exhortations to a noble living, its praise to Nature's wonders, its response to the call of her beauty." The concluding lines of the article by Mr. MAGNUS strikes one with its abundant beauty where descriptions are given from the liturgy. "A whole category of benedictions in the Daily Prayer Book designed as praises for Nature's charms!" The story of the famous Kabbalist of the 16th century, ISSAC LURIA, is also cited showing that on every Friday eve he placed two pots on his table to give an added grace and charm to his Sabbath devotions.

Notwithstanding all the fine impressions written in beautiful language, we fancy that Mr. MAGNUS has missed the inner interpretation of "A beauty that abideth," which is too abstract while evident to the seeker after it. It may be that Mr. MAGNUS has in view another contribution next summer which is the best time to dwell on Nature, but it is an established fact that when man is at peace with himself and the world, he gazes upon outward objects through a glory-tinted telescope showing all the manifestations of beauty. There is beauty everywhere; but it requires to be sought, and the seeker after it is sure to find it if he so wills it. Hearing a young lady highly praised for her beauty, GOTTHOLD asked, "What kind of beauty do you mean? merely that of the body or that also of the mind? I see well that you have been looking no further than the sign which Nature displays outside the house but have never asked for the host who dwells within." Well said! When we apply this to the beauty of the world, we must not merely take note of the outward manifestation but rather the inner working of inexorable law, which we described as the "beauty which abideth." The poet said, "It is far better to acquire beauty of expression rather than to be born with it," for we know that in spite of our rapture in gazing on this wondrous world, in contemplating upon the manifold forms in which the "All-Beautiful has concealed his essence," the delightful sights are bounded. The eye can only reach the finite beautiful. Again we know it is perishable beauty, a sight that saddens rather than gladdens. Our consolation lies in the fact that we pant not for the transient, that fades into nothingness but rather for the eternal Loveliness. Beauty is the natural food of a healthy imagination and is the great means whereby we can seek the great end of existence. The poet declaims in rapturous lines:—

Thy works ,O God are wondrous,
So vast and yet so small.
Worlds in bright skies beyond us;
And atoms on this ball.
In all there is a meaning
Beyond the reach of sage,
Something inside the seeming
That mortals cannot gauge."

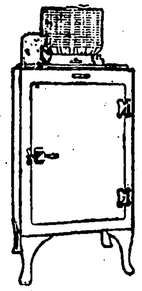
THAT "PIOUS FRAUD!"

Mr. CHARLES H. JOSEPH promises us a busy season in the fall and consequently we are mobilising our forces and preparing for the offensive. Our war of words with him must be to a finish and there can be no truce, unless an unconditional surrender on the part of the enemy. Replying to our first leader entitled, "Mr. CHARLES H. JOSEPH. A Pious Fraud," which appeared in ISRAEL'S MESSENGER of July 4, 1930, and also in the *Canadian Jewish Review* (Toronto) of August 1st, our Pittsburg columnist issues the following "communique" in a few Jewish journals in which he contributes his syndicated editorials:—

ISRAEL'S MESSENGER, published in Shanghai, China, calls me a "pious fraud" because of my attitude toward political Zionism. The article in question came to me too late to be discussed at length in this issue but next week I shall take up the question in detail. But this much I have to say at the moment: There is an astonishing lack of tolerance on the part of our own people toward those who differ with them on such questions as Zionism. Even Dr. Magnes, than whom there is no better Jew in the world, was bitterly attacked because he could not see every phase of Zionism as the extremists did. Dr. Magnes gave up a great deal to go to Palestine and to live there. If occasion demanded, he would give his life for his people. Yet because he believed in justice to the Arabs as well as the Jews, he was denounced. Let's tell the truth as we see it: and not do what the Jewish paper in Shanghai would apparently like us to do—agree with everything regardless of whether we think it right or wrong.

The "lack of tolerance" to which C. H. J. refers is a false appeal on his part to win the sympathy of his readers. Neither he nor Dr. MAGNES dare accuse anyone for not giving to both patient hearings in order to study their viewpoints. C. H. J. has lost all sense of proportions in his criticism of political Zionism after finding himself free in his field with no one to check his idiosyncrasies. He became virulent, intolerant and defiant. Not being able to offer constructive criticism he started poking fun and ridicule upon the dearest aspirations of Jewry. What a sheer *azuth panim* on his part when he tells us, "Even Dr. MAGNES, than whom there is no better Jew in the world...." What a farrago of nonsense, to be sure! Only one who is obsessed with the idea of hurting Jewish Nationalism could extol one lavishly as a reward for his aims to overthrow Jewish Nationalism. Dr. MAGNES himself must realise the great harm and disservice that is done to him and well may he exclaim, "Save me from a friend!" when he hears such bunkum emanating from a misguided journalist! What proof has the latter that among the whole of Jewrydom no better Yehoodi could be found than Dr. MAGNES? What about NATHAN STRAUS, to mention but one star in Israel's firmament? What has Dr. MAGNES done to earn such encomiums from an irresponsible scribbler? No one need be surprised if Dr. MAGNES "was bitterly attacked" for surrendering the principles of Zionism when the "attack" was in pure self-defence.

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Holding the position of Chancellor in the Hebrew University (a Zionist institution) Dr. MAGNES should have taken into consideration the consequences of his radical departure to act without a mandate from world Jewry. No one need waste sympathy or tears for him if he was "attacked" by those who had disagreed with his policy. Had such treacheries enacted by him been indulged elsewhere, the traitor would have been summarily dealt with instead of being "bitterly attacked." That is a mild punishment to an evil-doer. There is also no question, as C. H. J. says, of Dr. MAGNES "could not see every phase of Zionism as the extremists did." There is no question of extremists here. Everyone has a right to view Zionism in every phase he chooses, but no one has a right to open negotiations with the avowed enemies of the latter and speak in the name of the Movement when from the fundamental basis of which he is at variance. Dr. MAGNES was guilty of bartering the political creed of Zionism on the altar of his ambition to forestall the leaders of the movement and if he was "bitterly attacked" for his nefarious conduct then we may say he deserved what was coming to him. The attempt on the part of C. H. J. to arouse sympathy for him is most reprehensible. When Dr. MAGNES submitted his plan, which he later promulgated in his brochure, before the elders of Eres Yisrael Jewry, he was told to desist from going any further in the matter, but he revolted and went headlong with his stupid ideas and even distributed his pamphlets to the members of the House of Commons in England after pledging himself to his colleagues not to do so. Such a meddler in Jewish politics would not have been tolerated by any other nation, and the fact that we did, shows that we have been too lenient with our MAGNES. No one denies that the latter "If occasion demanded, he would give his life for his people," but the cold fact remains that he did not "give his life" when he came to the point of bartering his national birthright and that of Kol Yisrael, but showed his preparedness to surrender unconditionally to the enemy! It is not true to aver that "becaue he (Dr. MAGNES) believed in justice to the Arabs..... he was denounced." Seldom have misstatements and innuendos been condensed in so many words. Here is a libel which we must resent and call upon the slanderer Mr. CHARLES H. JOSEPH to withdraw and tender a public apology to Jewry for his uncalled-for aspersion. We are sorry to observe that the editors of our exchanges who published the rigmaroles of C. H. J. did not use their blue-pencil and censor the twaddle of their contributor. We charge C. H. J. as a *moser* for insinuating that only he and Dr. MAGNES are animated by a desire "to do justice to the Arabs." Such a defamer of Israel's good name ought to be pilloried in every Jewish journal and dismissed from their service. We know it is futile to argue with the Jewish anti-Semite who has nothing to lose in the quarrel, but we have decided to keep our pride aside and give the traitor a severe thrashing. "Love of country," says a thinker, "is one of the loftiest virtues which the Almighty has planted in the human heart, and so treason against it has been considered among the most damning sins."

[To be continued]

JEWISH-ARAB LEADERS SIGN PEACE PACT



BURYING THE HATCHET.—The formal agreement of peace between the representatives of the Jewish suburb Makor Hayim and the Arabs of the neighbouring village Beth Zfafa. There was bitter strife between the settlements during the Arab riots of August, 1929. Vide our editorial on "Arab Leader Urges Jews and Arabs to Unite for Peace," elsewhere in this issue.

MR. MICHAEL MARCUS, M. P. SENDS STRIKING MESSAGE

"Palestine's Future Will Be Determined . . . By The Jewish People."

The rise of Mr. MICHAEL MARCUS, B.L., *in Jewish or rather Zionist leadership has been most remarkable. As a member of Parliament in the British House of Commons, he has rendered unique services to the Zionist movement.*



MR. MICHAEL MARCUS, B.L., M.P.

convened several meetings in the House of Commons and discussed and defended the Zionist ideals among his colleagues quite impassionately and enthusiastically. We were greatly impressed with Mr. MARCUS' *ability in defending the cause and routing its enemies, and many a victory which he has achieved for our people in recent months can be safely laid at his door. His striking message which we publish below, stamps him as the coming man in Zionist leadership, which is crying to-day for new blood to come forward to give it new life, vim and vigour. Mr.* MARCUS *refers to the suspension of Jewish labour immigration to New Judea by the Colonial Office and advises our readers 'not to lose heart." He also alludes to the "error in the past of exaggerating our hopes." If by that Mr.* MARCUS *means that we had placed too much confidence in England in the hope of placing Palestine "under such political, administrative and economic conditions as will secure the establishment of the Jewish National Home," in consonance with the former indisputable intention of the* BALFOUR *Pledge, then we must be prepared to stand for disillusionment. On the other hand, we must not despair of the day when Great Britain will revise her policy and see in the Jewish people an asset to her great Empire. There can be no question of truth being vindicated and wrong condemned. Our history is a living example of it. We need not go further afield in order to learn something about it. We stand to-day before a great event in our history. We require an unbroken front with which to steer clear from the rocks and shoals which are ahead of us. The Jewish Commonwealth will not be created, as Mr.* MARCUS *truly says, by the Mandatory Power but by the Jewish people. We may still cling to the hope that England which was the first nation to champion Jewish Nationalism, will not forsake our cause and run after a mirage. She may yet play a great role in the shaping of our future destiny for which Providence has destined her. In acknowledging the receipt of the July issue of* ISRAEL'S MESSENGER, *Mr.* MARCUS *writes us from the House of Commons, London, under date of August 2nd, as follows:—*

"DEAR MR. EZRA,—Although the stoppage of immigration is very disappointing and quite indefensible, the Zionist movement need not lose heart. We have perhaps committed the error in the past of exaggerating our hopes, with the result that exaggerated hope is apt to be followed by exaggerated despair. Jewish history is one long record of setbacks, from which we have emerged stronger than ever. Palestine's future will be determined not by the British Government, but by the Jewish people. If we are true to ourselves a Jewish Commonwealth will quickly be established in Palestine. Enlightened world opinion is on our side. With kind regards, Yours sincerely,

"MICHAEL MARCUS."

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SOCIAL AND PERSONAL



Mrs. S. OLINER,

wife of Mr. S. OLINER, a popular member of our community who left for New York with her husband on a vacation last month. Mrs. OLINER has relatives in America and her visit to them has long been overdue. Mr. OLINER has a business of his own in China and is well-known in local business circles.



TWO FLYING ENTHUSIASTS.

(Right) THE PRINCE OF WALES and Sir PHILIP SASSOON, Bart., (left) flew to Sandwich and there cheered with the multitudes during the Walker Cup contest. Here they are eagerly watching ROBBY JONES make one of his shots. It is reported that Sir PHILIP will accompany the PRINCE OF WALES on his visit to the United States and Canada this month. Sir PHILIP, who is now, 42, is like the Prince, a bachelor. During the war he was private secretary to Field Marshal Haig. In the coalition government which was created after the war he was Parliamentary Secretary to Mr. LLOYD GEORGE.

Among those who returned from Japan last month were, Mr. and Mrs. M. S. BLOCH, Miss SADIE BLOCH, Mrs. J. M. JOSEPH and her daughter Miss REGINA JOSEPH.

Mr. JACOB L. FRIEND sailed for Manila on the 10th ultimo, and will return to Shanghai after the Sukkoth Festival.

Mr. J. A. DAVID left for San Francisco on the 18th ultimo, for a three months' stay there on a visit to his son and some business of his own.



MAULVI MOHAMMED YAQUB KHAN, a great Muslim scholar and Editor of *The Light*, Lahore, India. MAULVI KHAN holds liberal views towards Bani-Israel, as will be noticed in our reply to his recent contribution on the subject in his weekly publication, which appears in our Editorial pages elsewhere in this issue.

Mr. and Mrs. S. J. Levy and family have returned to Shanghai from their summer vacation in Peitaiho. Mr. Levy is a member of the local Stock Exchange.

The wedding of Miss Gracie D. Nissim and Mr. I. B. Cohen was solemnized on the 14th ultimo at Beth-Aharon Synagogue. The Synagogue was tastefully decorated for the occasion and was well filled with friends of the happy couple. The ceremony was performed by the Rev. S. E. Abraham. The bride was attended by her sisters, the Misses Emma and Gertie Nissim, as bridesmaids. The bridegroom was attended by Mr. S. J. Moalem. The ushers were: Messrs. S. Ezekiel, J. Jacob, H. Ezekiel and N. Moalem. The bride was given away by her uncle, Mr. E. S. Jacob. She was very charming in a frock of white lace trimmed with georgette and worn with a beautifully embroidered flowing veil held in place by the traditional orange blossoms. She carried a lovely shower bouquet of tea roses with lillies trimmed with ferns. Her maids wore pastel shade crepe-dechine with picture hats to match. Following the service, a reception was held at the Eddie Cafe, where the many friends of the happy couple congregated to wish them good luck. The bride and groom's future home will be at 425 Medhurst Road.

The many friends of Mr. CHANANIA GOLDREI will be pleased to learn that he was married to Miss REIMA daughter of Mr. and Mrs. S. MOYAL in London on the 14th ultimo.

In the case of JOSEPH HAI SHREM about whom an advertisement announcement was published in our July issue by the Sephardim Jewish Community of Eres Yisrael, we are informed that Mr. SHREM who is now in Singapore, has rendered a full account of his stewardship regarding his mission abroad as well as a statement reviewing the services rendered by him to the institution. Mr. SHREM is no longer connected with the latter and is at present staying in Singapore, we are informed.

The Hebron Jewish community which suffered a great deal from the Arab atrocities last year, has delegated Rabbi SCHLOMO OHANA to China to appeal to the Eastern Jewish communities for financial help. Rabbi OHANA arrived here last month with proper credentials from the Jewish Committee of Hebron. We earnestly commend him to the attention of our communitty and hope a liberal response will be given him as the case is a deserving one and worthy of every support.

Mr. S. E. LEVY, Hon. Treasurer of the local Communal Association, wishes to acknowledge the receipt of a contribution of $10.00 from Mr. and Mrs. A. E. MOSES in memory of the late Mr. M. J. MOSES.

Sir ELLY KADOORIE, K.B.E., and Mr. J. E. SALMON are leaving next week for Hongkong on the *Empress of Asia* on some urgent business and will return within a fortnight.

Mr. and Mrs. R. D. ABRAHAM have returned to Shanghai from their summer vacation spent in Weihaiwei.

Mr. and Mrs. R. E. TOEG after returning to Shanghai from their vacation in Japan have left for Tsingtao and will return to Shanghai next week.

Mr. M. J. NATHAN who spent his summer holiday in Japan has returned to Shanghai. Mr. NATHAN is a member of the local Stock Exchange.

Last month a new cinema was opened in Shanghai in a busy Chinese thoroughfare. The enterprise is sponsored by Messrs. M. E. DANGOOR, M. BERAHA and S. SKENAZI.



DR. R. R. PEREVOSKY, who owns and controls the Blue Hospital in French Concession, the first anniversary of which was celebrated on the 10th ultimo. The Hospital is well equipped with modern medical apparatus and has surgical, maternity, ginecological, therapeutical wards, X-Ray for treatment and diagnostic, laboratory, pharmacy and two operating theatres and also its own ambulance. During the past year 1385 patients of all nationalities were attended to by physicians of all nationalities and a large number of operations performed on different parts of the body such as livers, kidneys, intestines etc., with excellent results. A good number of happy mothers left the Hospital with their newly-born babies in the best of health and spirits. The Hospital authorities expressed the hope that their work will double during the second year as the Hospital is very well equipped, its nursing staff well trained and experienced and the Hospital itself located in a quiet locality where the patients get full rest.

Commissioner ALEXANDER KRISEL of the U. S. Court for China, returned to Shanghai on the 19th ultimo, with Mrs. KRISEL and family.

Dr. O. FISCHER, the well-known local attorney, returned to Shanghai on the 28th ultimo, from his trip to Europe.

Mr. and Mrs. DAVID ABRAHAM announce the birth of a daughter.

[*Written for* ISRAEL'S MESSENGER]

HARVEST FESTIVAL: By L. JAFFE, Jerusalem.

[Leaves from a Traveller's Notebook]

The steamer glides over the ocean. From the East we are scorched by a burning breath from the invisible shores of Africa. We are nearing the coral reefs of Brazil. Soon we shall see the shores of Argentine. I gaze into space Of themselves long-vanished scenes of my childhood rise before my vision. The first emigrants to Argentine are being sent from my native town. That foreign, noteworthy name was hardly known among us in those days. All of us felt that these town-people of ours were being torn from us forever-were being taken to the "gloomy hills" beyond the River Sembatyon. They were jammed together in the train —men, women, children. A great crowd came to see them off—relatives, friends, acquaintances, many strangers. Both those in the cars and those who had come to say farewell to them cried most movingly. To those present it was revealed for the first time in concrete form what is meant by Jewish exile, by Jewish Migration with all its terrors. . . . The train begins to move. The weeping becomes desperate. It seems to us that the cars are shaking all over with sobs, like living creatures.

A few years later, as we approach the borders of manhood, the picture grows clearer. We read the polemics in the Hebrew press. "Hamelitz" fights for emigration to Palestine, "Hazefirah" ardently advocates Argentina. People grow excited over a plan of bringing half a million Jews into Argentina. Vast sums are available. The emigration is being supported and encouraged by the Russian government. Immeasurable tracts of fertile land and ready helpfulness on the part of the Argentinian government await the immigrants. Over against this stand Palestine, a small, poor, neglected land, with an impenetrable wall set up by the Turkish government against immigration. A few poor pennies are collected for it. Already we are small Palestinophiles. With the whole force of our souls, we are opposed to the Argentinian colonization, seeing in it a dangerous rival to the Palestine Idea. . . . "Love-of-Zion" was then still a tender plant—a small group of dreamers and phantasts in the Land itself and a few friends in various countries, "one in a city and two in a family."

Many years have since passed. The great dream of the Argentinian colonisation has been dissipated. A few thousand families have settled on the soil, and from their midst branches have spread into the cities and villages of Argentina. During the same period a Jewish Community has grown up in Palestine also. The two are almost equal in numbers. I have asked in many lands, at gatherings of thousands of people: "Who knows the name of one Jewish town, of one Jewish village in Argentina?" No one replied. One more branch of the Jewish Dispersion. But tiny Palestine, single and unique, pervades all the Jewry with vivifying and saving power, a power that gives the breath of life to the Argentinian Jewry as well.

Theodor Herzl tried to convince Baron de Hirsch that while it was possible to transplant men from one place to another with money, a whole people could be restored only through an idea. In the course of the conversation, the Baron said to him, "You seem to be an intelligent man." Another baron, aged an venerable, said to us a few years ago in Palestine, "When I began my work in Palestine, I was told: "You are building on sand. The sand has turned into hard stone, and that stone has become the corner-stone of the Jewish revival!" Thirty-five years after that long vanished childhood experience, I came to Argentine as the ambassador of Palestine and of the Renascence Idea. I found a branch of the Jewish people faithful and devoted to Judaism and to the idea of the Jewish revival, long ago prepared to make sacrifices for the upbuilding of Palestine. With thirsty joy they swallowed every word about Palestine, the tidings of a new life. One of my first experiences:—

In the Province of Santa Fe I am invited to a celebration at the Jewish village of San Virginia near the Jewish town of Mosesville They are celebrating the "Cassetsche" an interesting harvest festival. In almost every Jewish colony of this measureless land a number of hectares are set apart and solemnly ploughed by the whole colony in common. The harvest, also, is a festive occasion; and then comes the threshing. The yield of this common tract is devoted to the Jewish National Fund. Jews plough the wide prairies and pampas of Argentina so that the fields of Palestine may flourish. Seed sown in the soil of Argentina sprouts in the Emek Jezreel and Balilee.

I was invited to the threshing festival. A holiday throng was gathered in an enclosed meadow, old and young in festive dress. The place was alive with children. At the entrance to the meadow waved the blue-and-white flag, together with a sign bearing the words "Beruchim Ha-Baim" ("Welcome to All"). Garlands of flowers everywhere. Many visitors from the surrounding colonies. A sheep roasting on glowing coals. Beer being drunk. Through the air float songs full of yearning for the faraway, sunny homeland. Eyed gleam, moistened with tears of longing. I listen closely. They are singing, "My heart is in the East and I am in the West: How can I be happy?" The song is my own paraphrase of Jehuda Halevi's poem. No one knows the relation of the visitor to that song. They eat and drink. Merry young laughter resounds. The countless children chirp like birds. Then all gather about the gigantic threshing machine. Some climb upon it while others toss sheaves up with pitchforks. Kernels flew down like waves. Far into the broad steppe is carried the song of Zion, a song of yearning and hope.

I travel to the province of Entre Rios. The Cassetsche is not being celebrated there. The harvest has failed. It is not worth the reaping. At Domingues I am advised: "Don't go there. You will put the people to shame. They can give you nothing for Palestine." Another says: "You must go. It is not fitting that a visitor from Palestine should stay away from our village because misfortune has befallen them. They will give you no money. But you must go and bring them the message from our land." I do go there. The settlements are scattered. Four houses in a cluster, then four more a kilometer away. The villages are scattered over many kilometers, this being required by the method of extensive cultivation. Some say that Baron de Hirsch's administrators wanted to disperse the settlers so as to expedite their assimilation.

From far and near they converge at the central colonies. They come in autos, on horseback, in "sulkes" (small, two-wheeled wagons), on foot. The visitor is met by processions, with flags and bands of music and the singing of school-children. Before the village of Ubujai a troop of riders come to meet me,—young people, boys and girls. The whole family is brought along, even the babies and the little ones and their accompaniment to my address. With shining, dreaming eyes they listen to the greetings from Palestine, and then give more than in other years. The morning after the meeting at Clara, the young people disappear. I hear that they have gone to the next town to secure a loan at the bank for Keren Hayesod on the strength of the next year's harvest. One tells me: "Had we filled our sacks with grain, we would have overwhelmed you with gold for Palestine!"

I am staying in the town of Libaros, where there is a small Jewish Community. I tell them in the simplest word of our land and our enterprise. Not far away sits Rubinstein, a poor farmer, who lives in the vicinity of the town. I have seen his "ranch," a hut of clay. An ardent Zionist. His favorite books are a collection of Palestinian legends by Davis Trietsch and "Erez Israel,' by Ben Zwi and Ben Gurion in Yiddish. He dreams of seeing the authors in the flesh. After the session he comes up to the chairman and whispers something to him. I am so near that I hear what he says:—"I have two sacks of flax left from the sowing. I'll bring them to-morrow. Sell them and give the twenty-five pesos to the Keren Hayesod." After he leaves I say to the chairman, "How can you accept this? Try not to." But the next morning Rubinstein brings the flax seed. I see before me the Jew who brought fifty chickens for the Keren Hayesod. Someone says to me, "The economic situation has improved since you came. At any rate, we've forgotten how things stand with us.' In remote villages women bring their trinkets and sing enthusiastically through half the night.

I also see—I can almost grasp it in my hands—what Palestine means for the Jew of Argentina, what it gives them. An old colonist says to me, "Palestine gives us incomparably more than we can give it." I see, too, how assimilation clutches at them. A foreign, new, domineering culture, language and school. The Jewish youth know far more about the Argentinian hero San Martin than they do about Judas Maccabaeus or Bar Cochba. I am asked how Argentinian Jewry looks to me and I reply: "It looks to me like the trees of Mosesville which I saw being devoured by the locusts. But new leaves and new blossoms will come forth if the roots and the trunks still have sap. Palestine provides this vital sap. It brings to the Jews of Argentina a living spirit and living content as it does to other withered and drooping brances of the Jewish people. The new Palestine and Zionism bring pride, national self-consciousness and esteem." Fifty or twenty years age, it was hard to declare oneself a Jew in Argentina. The Jews were held responsible for a small group which cast shame upon the Jewish name, a group which was later thrust out by the Jewish community in its efforts at self-preservation. Only through Palestine Jewry manifest itself in another light. On May 25, the Argentinian anniversary of national independence, the Jewish blue-and-white flag is hoisted over every Jewish home alongside the blue—and blue-white banner of the country. At every step I felt it: By invisible paths dew comes from the fields of Palestine and freshens their poor, dried-up existence. The breath of the mountains of Judaea and Galilee blows over them and brings them new life-force and a new joy of life, makes their existence richer, brighter, happier.

A Local Outrage by Jewish Boys

We are in receipt of a letter from "M.N.R." protesting against the strictures passed by us, which we shall publish in our next issue with our comments. Watch for it!

PALESTINE PAPERS—JEWISH CONTRIBUTIONS

It gives us great pleasure to present in this page the calm views of a cultured progressive Muslim leader, Maulvi MOHAMMED YAQUB KHAN *on the aims and aspirations of the Jewish people and their present struggle to win their freedom and independence. It is gratifying to observe that the series of pamphlets on Palestine recently issued by the Jewish National Agency, are helping to dispel ignorance and preconceived notions, and shedding more light in responsible quarters. We welcome the candid views of Maulvi* KHAN *and wish to reciprocate his spirit of cordiality with which he was animated when penning his interesting communication to us. We value the kind sentiments expressed by him and look upon them as the harbinger of better days between Bani-Israel and Bani-Ishmael. Editor* KHAN *is fully entitled to have his questions answered and his doubts removed, and we hope to convince him that his fears are groundless and his charges foundationless.*

The Jewish claim to Palestine is not a new one. It has been persistently presented ever since we were ruthlessly driven away by the Roman legions, and the Jewish people were scattered throughout the globe. When in 1917, the BALFOUR *Declaration heralding the return of the exiled sons of Judea to their homeland was issued, the whole world had hailed it as a wise statesmanship on the part of Great Britain to befriend the Jewish national cause. Nation after nation vied with each other in giving recognition to the Jewish claim to "reconstitute" the Jewish National being in Palestine and to live there "not by sufferance but by rights." To say that the Jews are immigrating to Palestine is wholly incorrect. There is really no question of immigration here, but actually their* RETURN *to the country from which they were cruelly dispossessed by the Roman militarism. Jews have never abandoned their claim to it; they have kept up their Nationalism alive during their several centuries of wanderings without discounting the idea of a restoration. To quote the Very Rev. Haham Dr. M.* GASTER, *"Neither in the Gospels nor in the Quran can one find a trace of doubt as to the right of the Jews to the land given to them by God's promise to the Patriarchs. Those are questions which go down to the root of human beliefs; to deny them would be to deny the faith which those nations cherish. Neither* JESUS *nor* MOHAMMED *ever spoke otherwise of the great prophets in Israel than as being the messengers of God and throughout the Bible like a red thread, the dispersion and the ingathering are mentioned together. All the nations now inhabiting Palestine are newcomers, and as for the Arabs, those now inhabiting Palestine have never been real masters of the country."* Maulvi KHAN *will now be able to see the other side of the case clearly presented by a great spiritual leader in Israel. He will see that the Jews are not "encroaching" on their neighbours: there is room enough to accommodate two or three million newcomers without dispossessing a single Arab. This is not a rash statement made by us; it is based upon authorities whose right to speak on the subject is unchallengeable. We have so far not heard of any Arab who was forced to move out or sell an inch of ground without his consent and without his being paid a high price for it. The "fear" of economic future to which Mr.* KHAN *refers, is really imaginary and should not be persisted in. The Arab has as much a chance to exist prosperously in Palestine as the Jew has, for no one dreams of building the country without the aid of either. As the two blades of scissors, each useless without the other, so is the Arab in Palestine useless without the Jew, and vice versa. Mr.* KHAN *concedes the benefit that has accrued to the indigenous Arab population consequent upon Jewish return to their homeland, but he asks if this is "a justification to foist another race on their heads?" Here is a misconception which we must remove. Why call the Jew an alien who is returning to his homeland? Since when the latter has renounced his claim to it? Since when the present Arab inhabitants of Palestine were owners of it? To quote Dr.* GASTER *(who is an authority on the Near East Question) "They (the Arabs) formed part of the dominion from time to time, of different Sultans and Califfs, and for the last four hundred years they were under the dominion of the Turks. Palestine has never had an independent government except the Jewish, nor has it enjoyed any special autonomy; it has never been more than a simple province. Their claim now for independance has no real historic basis, quite unlike that of the Jews which held away over the country for at least fifteen hundred years or more. Temporary conquest stands for nothing. If anyone robs us of the sacred Scroll and allows us to read in it occasionally it does not in the slightest degree affect the primary right of possession. By right of conquest Palestine is British, but as far as the moral right is concerned, as far as the historical right is concerned and the religious right, the claim of the Jews stands supreme." The banning of immigration to the British Colonies and the U.S.A. to which Mr.* KHAN *refers, is not analogous to the Arab's case. The latter has never owned Palestine: it was conquered by Great Britain with the aid of the Jewish Battalions and promised them in consequence. If British and America desire to ban immigration to their shores they can do so because of their respective sovereign rights being recognized by the whole world. and the Arabs surely cannot claim sovereign rights over Palestine which they have not conquered nor owned nor civilized nor culturized nor colonized...The country under the Turks became actually a desert, sterile and unproductive, a dead loss and a liability to the world. It is the Jewish love for it, the Jewish desire to rescue it from extinction and to recover it for civilization, that made Palestine rise to-day from its ashes; and to check the good work that has been done and is being done is an unpardonable crime. Mr.* KHAN'S *suggestion that the Jews should try to secure "some uninhabited tract of land and there found a colony of our own" is not a novel idea. It was attempted before and failed, for the simple reason that no soil is available anywhere for colonization and no nation will agree to uproot its genius from the cradle of her birth. The return of the Jew to Palestine is a logical sequence of his exile from his country and there is no question of doing it "at the expense of others." Mr.* KHAN *should remember that the Arabs have not suffered in any way after the Great War. In Iraq alone (thanks to Great Britain for creating an Arab State over there with complete independence) there is room for 30,000,000 people for expansion and development. In Syria, in Hedjaz, in Transjordania, the Arabs have equally abundant chances to grow and thrive, and surely the landless and homeless Jewish people whom Mr.* KHAN *sees no reason to decry, should not be allowed to commit national suicide and totally disappear from the map of the world. Even if the Jews have no right to claim again their ancient country, the Muslim world should not look askance upon their tragic history and their present struggle to win a place in the sun. New Judea which is now rising will play not a a little role in the coming revival of Asia. To quote Dr.* GASTER *again, "The Jews have never been enemies to their neighbours in whatever land they lived. On the contrary, they gave freely of their spiritual and moral wealth, and all the nations benefited and seemed to appreciate the settlement of Jews in their midst." New Judea will know how to reciprocate kindly and there is no need to raise an alarm and create friction. Mr.* KHAN'S *letter is indicative of a desire on his part to understand more of the aims and objects of the Jewish people, and we hope he will continue to take an interest in the Jewish-Arab problems and realise the great benefit in store for them. There will shortly be held a Round Table Conference in London at which Muslim delegates from India will sit to discuss the Indian Question. We sincerely hope that steps will be taken to hold a similar Conference among the leading Mohammedan delegates and the Zionist leaders in London, with a view to discuss the whole Jewish-Arab question and secure first-hand information. We are convinced that the Muslim delegates will come to know the Jewish question better, understand the real aim of the Zionist policy and realise how far they were misled by tactless propagandists. We suggest to Mr.* KHAN *to move in the matter. We make this suggestion to the Zionist Executive and the Jewish National Agency as well. Let us both come into close contact with each other. Firing from a distance is not a happy solution of our difficulties. In understanding the whole problem, lies a probable chance of success. What we do not understand we do not possess. Understanding is a wellspring of life unto him that hath it. We must drive away the* SHEITAN *and invoke the aid of* IL RAHMAN. *Therein lies, to our mind, a real and lasting solution of the Jewish and Arab problems. We owe much to Brother* KHAN *for his illuminating epistle which has kindled much enthusiasm for a rapprochement between the House of Israel and the House of Islam. God speed the day!*

JEWISH-ARAB RELATIONS,—A MUSLIM VIEW

By MAULVI MOHAMMED YAQUB KHAN, Lahore

Having forwarded Palestine Papers to MAULVI KHAN *with a suggestion to give us his candid opinion about them, we have been favored with the following interesting communication couched in a spirit of brotherliness which is characteristic of our Muslim colleague:—*

DEAR BROTHER EZRA,—This is just a hurried note to acknowledge receipt of the pamphlets you have kindly sent me and to thank you for the same. I was really anxious to have some first-hand authentic presentation of the Zionist case and I am glad you have supplied me with the most up-to-date literature on the question. I have gone through Dr. Weizmann's addresses with considerable interest and cannot but admire his zeal for the cause and the eloquent way he has advocated it.

I need hardly assure you that I have every sympathy with the aspiraions of the Jewish nation which has contributed so abundantly to human culture and civilization and it is a tragedy that such a great nation should become the tramp of the world. Nothing would give me greater pleasure than to see this great race once more come into its own and take a place of honour in the comity of nations.

When, however, I have said this, I wish frankly to tell you that I have not been able, even after the learned advocacy of Dr WEIZMANN, to appreciate the Jewish claim to Palestine. There is but one argument advanced to support that claim—viz, that this has ever been the most dearly cherished aspiration of the Jews. Wherever they have been wandering, all these ages, their hearts have invariably turned back to that Promised Land of the Scriptures. I fail to see either the fairness or the logic of this argument. In order to provide the Jewish race with a land which they may call their own, where they may follow their national development on their own cultural and historical lines, it is certainly not fair that encroachment on another man's home be permitted. For generations past, Palestine has become the homeland of a certain people and it is as dear to them as to the Jews. Would you sanction anything that may, for all practical purposes, make these people exiles in their own homeland? For, that is what they fear, they must ultimately get reduced to, when pushed back by a more resourceful people. I am prepared to believe that the Jewish immigration has brought in its train considerable economic, educational and sanitary benefits to the indigenous Arab population, but still I ask: Is that a justification to foist another race on their heads? You know how people in the British Colonies and the U. S. A. resent immigration from India and have actually banned it, for no other reason than that the wealth of the soil must not be shared with foreigners and exclusively reserved for the children of the soil. If this is a just principle of international dealing, how could Jewish immigration into Palestine be justified where the people stand in danger of losing even the political control of their land?

Excuse me for this candid expression of opinion. It is out of no lack of sympathy with the Jewish race. Why should they not try some uninhabited tract of land and found a colony of their own? To say that it has been their cherished desire to get back to Palestine looks so childish. No people would part with their home just to satisfy the mere wish of another people. It will certainly give me the greatest pleasure to see a Big Jewish State come into being, with Jewish culture, Jewish traditions and absolute Jewish control. But, you will excuse me to say so—not at the expense of others. I do trust you don't mind this frank exchange of view and would let me hear what you have to say about it.

Assuring you once more of my whole-hearted sympathy for the Jewish aspirations for separate national existence, Yours truly,

M. Y. KHAN.

LAHORE, 20th August, 1930.

Death of Mr. Simon Ezra Levy.—A Tribute

Death has cut-off the career of a promising young member of our community after a short illness. SIMON EZRA LEVY, the twenty-one-year old son of the late Mr. EZRA S. LEVY (formerly of Calcutta) and Mrs. E. S. LEVY and brother of Mr. SIDNEY E. LEVY, the wellknown communal worker and Hon. Treasurer of the Shanghai Jewish Communal Association, passed away at the Paulun Hospital on the 16th ultimo, to the great regret of his relatives and friends. The deceased was in perfect good health and spent a pleasant vacation in Tsingtao in August last, prior to his contracting typhoid rever in Shanghai in the early part of last month, returning here in the best of spirit looking hale and hearty. Death was not expected to summon him so suddenly but now "life's poor play is o'er." He sleeps knocking at the gate of Eternity. The late Mr. LEVY was of a modest and unassuming nature, a great lover of music and books, especially of an esoteric nature. He was fond of securing works by Jewish authors and highly admired books of polemic value. He was at home with some of the authors of the Kabbalah and spoke freely about the life of Rabbi SIMON BEN YOHAY, Rabbi AKIBA and the Zohar. He devoted his leisure hours to studies and seldom failed to take an interest in Jewish affairs and politics. He was a student of Jewish history and had a good knowledge of the great role which the Jewish people have played in the past for civilization. He felt the touch of Jewish geniuses in history and was proud of the Jewish heroes and martyrs. The best part of his time was spent in listening to the lectures given by his uncle Mr. S. S. LEVY at his home, and the deceased himself used to take part in them and analyse the thoughts of great men. Verily, a promising career has been cut-off in the prime of life and his death has cast a gloom over the community by whom he was held in high esteem. The saying "Whom the gods love die young" can for us have but one meaning that he whose life is cut off in the very heyday of life, will live on in the memory of men unspotted, one for whom life is but an ascent heavenward to celestial glory and brightness. "Death?" said a preacher, "translated into the heavenly tongue, that word means life!" To his aged mother, brothers, sisters and uncles, the deepest sympathy of the community is extended in their sad loss. With JOB, the tried sufferer of yore, we may well say, "The Lord hath given, the Lord hath taken. Blessed be the name of the Lord."



THE ASIATIC PETROLEUM COMPANY (North China) LIMITED.

THE MAN WHO SAW GOD:

THE SIGNIFICANCE OF THE DAY OF ATONEMENT

By RABBI LEON FRAM, Temple Beth El, Detroit

Dazzling with colour, warm with smiling, and sweet with song was Jerusalem, that ancient shrine, on the Day of Atonement. All the millions of Palestinians thronged into the capital city that day. And the Rabbis record the miracle that recurred every Yom Kippur. Although the population of the entire country was poured into one city, there was space enough for everyone, and no one ever had occasion to say: "There is not enough room for me to lodge in Jerusalem." Early in the morning when the watchman on Mount Zion proclaimed the arrival of the dawn the streets and alleys of the town became dense forests enchanted into motion and music, their bright foliage singing and swaying upward, upward to the spacious summit of the hill of Moriah on which stood resplendent the Temple of God. How eager was every foot to stand once again within the great open courts of the Temple, how longed every eye to behold again the magnifirent ritual of the High Priest and his sons, how yearned every ear to hear once more the lovely melodies of Zion played by the orchestras and sung by the choruses of the Levites. Most of these multitudes of Jews went to the Temple only once a year. (I suppose that Jews of to-day who come to Temple only on Yom Kippur will be pleasantly surprised to find they have so worthy a precedent to fall back upon.) For there was only this one Temple in the whole country, and travelling a hundred miles was in those days difficult and dangerous. Few people could afford to make the pilgrimage more than once a year, even though the Biblical injunction required three visits, and the Fall pilgrimage was the most popular one. The elders preferred it first, because it came after all the harvests were in and they were at leisure, and second, because it gave them the opportunity to witness that profoundly moving spectacle that was never to be seen except on the Day of Atonement—the lone, white figure of the High Priest, penetrating behind the blue curtain which concealed the awesome chamber of the Holy of Holies where no mortal might enter but the High Priest, and he only for the incense offering which was the national atonement for the sins of Israel.

The Yom Kippur Dance

The younger people had an additional reason for preferring the fall Holy Days. For immediately after the services on the Day of Atonement it was the custom that all the young men and women went down to the vineyards on the terraced hillsides of Judea in the suburbs of Jerusalem there to dance amid the grapevines the Dance of Courtship. First the girls would dance by themselves. They were all dressed in uniform white, so the Talmud tells us, in order that no distinctions of wealth might be evident. And as they moved to the cadence of the psaltery and the harp they sang that popular verse with which thee Book of Proverbs closes:

"O grace may be deceitful,
Prettiness may be in vain,
But the woman with beauty of soul,
She should be preferred."

When the girls had circled singing this strain awhile, the young men who had been lying in wait and peering from behind the hedges would rush in and capture each a partner. During the dance the partners, in accordance with the best social traditions of that time, courted each other, and if they were pleased with one another, they were bethrothed. The next Day of Atonement would see them singing up the roads to Jerusalem together. This splendid adventure awaited them in the evening, but all during the morning young as well as old could think of only one thing—the solitary figure of the High Priest and the stern ordeal he was about to undergo for their sakes—facing the God that dwelt behind the wings of the Cherubim above the Ark of the Ten Commandments there in the chamber called the Holy of Holies.

From Majesty to Humility

Gold and blue and purple and scarlet were the garments of the High Priest, as he administered in majesty the regular sacrifice of the morning. Carnelian and topaz, emerald and sapphire, onyx and jasper and amethyst adorned his royal breast-plate. There were little bells on the hem of his robe to herald his every step, and on his head he wore a golden crown. For the High Priest in the days of the Maccabees was the annointed ruler of his people, sovereign of an empire that extended from the Red Sea to Damascus.

But when the time came for the performance of thee mystery of Atonement, the High Priest retired into his apartment, removed his trappings of magnificence, and clothed himself in robes of pure white linen. The people that awhile ago had seen him in his pomp and circumstance could hardly recognize him now. Gone was the grandeur from his eye, gone the pride from his step. Humble and meek he appeared, and so weary. He had spent many exhausting days and sleepless nights preparing for this critical moment. Together with the elders of Israel, the Pharisees and the Rabbis, he had read over and over again every word of the Law of Atonement in the Book of Leviticus until he was letter-perfect. Together with his sons, the priests, he had practiced the burning of the incense until he could perform the ceremony with his eyes closed. And how many and what long vigils he had kept, meditating and repenting and purifying himself lest under the close scrutiny of God in that awful chamber he might be found wanting and bring ruin upon himself and sorrow upon all his people.

The Veil of Blue

And now the great moment was here. The people held their breath as the High Priest approached the flaming altar and with his tongs skilfully plucked therefrom a red-hot coal. He placed the coal in a golden censer. Here a young priest, his son, eager and nervous, stepped forward carrying a vessel filled with incense beaten fine. With trained hand, the High Priest took the exact measure of incense out of the vessel and placed it in a golden spoon. Then with the spoon of incense in his left hand and the censer of live coal in his right hand, the High Priest first glancing wistfully over his people as though to say farewell turned and walked toward the Holy of Holies. He was the center of all the universe now—the humble, lonely body that walked slowly toward the veil of blue which screened the sacred spot. Silence fell over the great open courts like a tent and a multitude of straining eyes lingered anxiously upon the fateful figure till the white of his robe had blended with the veil of blue and they could see him no more. A second passed, then another—what was keeping him so long? Was he performing the service perfectly? Would God find him pure enough, good enough to atone for all the people? Was he committing, Heaven forbid even the thought—was he committing any error? If he was, he might never come out alive.. Who knows what terrible things might transpire in that secret spot—the linn between heaven and earrh? But the minutes were passing. Why was he tarrying? What had happened to him? The smoke of the incense was rising high above the screen and permeating all nostrils with its savour. The veil of blue was moving. There in his robe of white again. He is safe. He has come back. He stands before his people, erect and radiant. He spreads out his arms in blessing. They kneel. "The Lord bless you and keep you. The Lord cause his countenance to shine upon you and be gracious unto you. The Lord turn his face toward you and grant you peace." Then he pronounces the ineffabale name of God, Jehovah, and the people rise and respond in unison. "Praised be His glorious name whose Kingdom is forever and ever."

The Poet and the Priest

Now, together with his sons, the priests, he comes nearer to the people and they can look upon his face. Ah! "He was like the morning star," so writes the Hebrew poet, Jesus ben Sirach.

"He was like the morning star risen from between the clouds,
And like the full moon on the feast-days;
Like the sun shining upon the Temple of the Most High,
Like a flower on the branches in the days of the first-fruits,
And as a lily by the water-brooks.
Around him the garland of his sons,
Like the young cedar-trees in Lebanon;
And like willows by the brook did they surround him,
All the sons of Aaron in their glory,
In the Presence of the whole congregation of Israel."

And thirteen centuries afterward Solomon on Gebirol, the Spanish-Jewish poet, rehearsing the graceful verse the Drama of Atonement wrote: "Happy the eye that witnessed this scene." Now what actually went on behind that curtain of blue? There is no limit to the curiosity of modern minds, so we cannot help but ask the question: What was it that the High Priest saw when he entered the Holy of Holies? Or to put it more scientifically: What was it that the Jewish people of this time—say 100 B. C.—believed the High Priest confronted as he approached the Ark of the Covenant? The Talmud, which is the most comprehensive record of the thought and life of that time never answers this question directly, but through a certain incident which it recounts we get a clue which gives the whole secret away. That incident is a dispute which occurred between the Sadducees and the Pharisees. The Sadducees is another name for the Priestly class of the conservative ruling party in Palestine, while the Pharisees is another name for the Rabbis or the progressive-democratic party in Palestine. The leaders of these two parties engaged in a heated dispute as to the procedure of the High Priest in making his incense offering on the Day of Atonement:

The Great Controversy

At what point in the Atonement ceremony —so ran the controversy—shall the High Priest place the incense upon the coals and cause the smoke to rise? The Sadducees said he must raise the smoke before he reaches the Holy of Holies and enter that chamber with a column of smoke hovering above the censer in his outstretched hand. The Pharisees said he shall enter the Holy of Holies with the incense in his left hand and the censer in his right hand and he shall not begin to burn the incense until he stands before the Ark of Covenant. At a recent meeting of the American Oriental Society, Professor Jacob S. Lanterbach, professor of the Talmud at the Hebrew Union College, pointed out the significance of the dispute. The Sadducees wanted the Priest to have a screen of thick smoke before his face as he entered the Holy of Holies because they believed literally that God was physically present in visible form on the top of the Ark of the Covenant. The High Priest needed the smoke to protect himself from looking directly upon God, for it is written in the Book of Exodus "No man may look upon God and live." The Priest may catch a glimpse of God darkly through a smoke-screen, but he may not look upon Him with his naked eye lest he die on the spot. It may be startling to learn that as late of 100 B.C., five hundred years after the Prophets had proclaimed the Jewish belief in one universal, spiritual, invisible, omnipresent God, the priests of Israel should still believe that God might be seen as a physical being in a definite physical form at any one place at any one time. We shall have to admit that not only the teachings of the great Prophets but even the earlier Ten Commandments were intellectually far ahead of the people of their times. The Commandments forebade the making of images, and the Prophets exhorted the people to think of God as infinite and as unlike any object of nature, but it was all to no avail. Very few people are capable of abstract ideas such as the idea of an invisible Being, and even the Priests of the Temple yielded to human nature and cherished the tradition that in some tangible form God visited His shrine on the Day of Atonement.

Sunset on the Mediterranean

Now what is God like? We are beset with an irresistible curiosity to know just how the Priests pictured God. Was it some giant, fierce human shape, such as Thor, the Thunder-God pictured by the Teutons? Or was it some lovely feminine form like the Venus the Greeks imagined, or was it some Dragon or Wild Beast like the idols of all the children of the East. We can assert with certainty that the priestly picture of God was not like any of these. The Bible itself gives us a clue as to what God of our Priests was like. In the Book of the Exodus and again in the Books of Kings and of Chronicles, we read that when the construction of the Tabernacle or the Temple was completed, the building suddenly becamo filled with a cloud, and at night a fire burned within the cloud. It was from the cloud and the fire that God spoke unto Moses. There we have it. God was like a cloud with a heart of fire, a vapor permeated and fringed with flame, an iridescent mist. No corporeal form of a man or woman, beast or human, but something made of the finest, the lightest, the most immaterial materials that knows of—mist and fire. Earth and water and all flesh are fine, spiritual. A being made up of cloud and light—that surely was the nearest approach the ancient mind could make to picturing a spiritual God. But we have not yet reproduced the full picture. We shall have to ask: From what phenomenon in nature did our priests get this image of a cloud with a censer of fire. That is not difficult to guess. Either a dawn or a sunset will answer the description. Whenever our forefathers wanted to think of God, they thought of a sunset on the Mediterranean, or a dawn breaking on the ridges of Mt. Hermon.

Worshippers of Beauty

—Yet, we must admit it. With a few exceptions, our forefathers were incapable of conceiving God except in terms of some concrete object in nature. Though they carved no graven idols, they were image-worshippers like all the children of man. But it is good to know that the image they selected for worship was not the human shape that excites lust nor yet the beastly form that prevokes terror, but that vision of nature which inspires sheer wonder, that insubstantial formless phenomenon, that thing of pure exquisite beauty which is the sun setting through a cloud. It is good to think that our forefathers were worshippers of beauty, and that they called beauty holiness and holiness beauty. When, therefore, the Sadducees imagined that God had come down into the Holy of Holies, it was this cloud with a heart of flame that they imagined rested on the Ark—this Kevod Adonai—the Divine Cloud of Glory.

And the Pharisees—why did they deny the Priest the protection of the smoke-screen which he thought he needed lest he look upon the Cloud of Glory and die? Did they not believe in the Cloud of Glory? Ah, yes, they believed in it as vividly as did the Sadducees. They, too, thought of God in terms of wonder and beauty and delight. They, however, were convinced that the Divine Glory was to be found that day if at all, not behind the wings of the Cherubim but in the mind of the Priest. The Pharisees were the heirs of the Prophets, teachers of the universal omnipresent God, teachers of democracy and the brotherhood of man. God, they believed, was present wherever men chose to see Him, and he was present not because He regarded that place more his own than any other, nor because he preferred in the Holy of Holies on the Day of Atonement the High Priest to all other men, but because the Priest and the Holy of Holies were the symbols which expressed the conscience and the aspiration of Israel. Wherever men come together to express their divine nature—there you have a holy place. A Temple is not a place where God is present more than in any other place, but whenever men gather in the name of the divine ideals—righteousness and knowledge and love and peace—there God makes his Temple. The Pharisees insisted on this idea of the omnipresence of God because they knew that to spread the principle of the universality of God was to spread the ideas of democracy, the brotherhood of man and universal peace. It was in the interest of this enlightened conception of God that the Pharisees demanded that the High Priest shall enter the Holy of Holies open-eyed and unafraid. Man does not die but live by seeing God in the only way he can be seen—in the wonder of the universe and the aspiration of the human soul.

When Men See God

The zeal of the Pharisees has born rich fruit. Though the Temple with its magnificent ritual is gone, Judaism still flourishes. The Temple disappeared only to give way to a thousand other Temples all equally the dwelling places of the Divine only to sublimate all things human to the plane of holiness. The crown was removed from the High Priest only to make every human being equal in rank to the High Priest and equally capable of communing with God directly. The Cloud of Glory has withdrawn itself from behind the wings of the Cherubim to extend itself over the universe and be distilled within every human heart. So, on the Day of Atonement, each of us a High Priest in his own right, enters white and solitary unto the Holy of Holies of his heart seeking to catch a glimpse of the Divine Presence. We enter and are amazed at the glory resident within us, we are astounded at the divinity, the beauty, the greatness of which our souls are capable. Then glancing outward we see how all the world around us is illuminated and enhanced by the glory within. And awe-stricken we exclaim: Kadosh, Kadosh—"Holy, holy, holy is the Lord of Hosts, the whole earth and every human soul is filled with the sunset splendor of His Cloud of Glory."

WANTED: ISRAEL'S MESSENGER of August, 1929. Can any of our readers spare his copy? Address to us, please!

172,000 JEWS IN PALESTINE

Jerusalem.—The Jewish population of Palestine is now 172,000 which works out at twenty per cent. of the total population of the country, according to figures just made public here by the Jewish Agency for Palestine. From September, following the outbreak in Palestine, till the end of July, it is stated, 5671 Jews entered Palestine, including 4663 who came in on immigration certificates. 700 of the immigrants came from Yemen and 458 from Russia.

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Zionism from A Christian View-Point

By HUGH W. WHITE

The world looks with amazement at the resurgence of Judea, one result of the World War. In a Christian journal we read:—"Where ten years ago the bare hillside of Mt. Carmel faced the bay, there now stands a thriving Hebrew settlement of 50,000, with well-built houses, gardens, clean streets, and excellent water-supply. Classical Hebrew is the language of homes, schools, and business."

The published reports of the Jewish Agency for Palestine show the tremendous development in roads, agriculture, manufacture, education, health. Whether shall we most admire: the Potash Company organized to work the deposits of the Dead Sea or the magnificent university buildings; the 3505 factories and workshops in the vicinity of Haifa, with 17955 workers, and invested capital of £3,514,886, or the fact that one quarter of the Jewish population are rural?

Nor is the Arab population without benefit. True the new Hebrew population has in ten years grown from 57,900 to 149,500, nearly trebling its numbers, but the old established Arab population of 546,100, which had been practically stationary under Turkish rule, has had a healthy growth of 18%, being now 645,000. And it is surprising to note that with, for example, the motor car business, the principal share is in the hands of the Arabs.

The development of Palestine and the relationship between the Jews and the non-Jews, reads familiarly to a Westerner living in the Orient. The Arab fellaheen might just as easily be garbed in blue cotton, with an umbrella hat, eating rice with chop-sticks, and Haifa might be Shanghai or Calcutta.

In the growth of the British Empire in India and of Western influence in China, Jewish brains, initiative, and energy, had a large part. The experience gained in India and China was good preparation for Zionism.

II. As to the justice of the Jewish claim, world opinion is divided. In the *Atlantic Monthly*, William Ernest Hocking speaks of "the conflict of two rights, two equally justifiable ideals, which the facts somehow have made incompatible." The Arabs claim that Great Britain in her treaty with the Sherif of Mecca in 1915, guaranteed to support the Arabs as condition of assistance in defeating the Turks, and further point to the fact that they lived up to their side of the bargain. The Jews, on the other hand, point to the Balfour Declaration, which guaranteed in Palestine a "National Home for the Jewish People," with the proviso that "nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palesttne."

CHARITY AND UNDERSTANDING SHOULD ANIMATE JEW AND CHRISTIAN

Dr. WHITE gives us his viewpoint on Zionism after reading the series of pamphlets which we sent him on Palestine issued by the Jewish National Agency and is, therefore, a guest with us in this issue. It is interesting to observe that the noted leader of Christian thought in China is no longer a confirmed believer in the possibility of the Jew being behind the Soviet regime, or that the Jews are wholly responsible for the crimes of Bolshevism in the world. Dr. WHITE does not give up his matured views easily, unless he sees new light before him which impels him to discard the old in favor of the new. It is not necessary to see eye to eye with him in order to appreciate his difficulty in trying to square himself with his conscience. Dr. WHITE is a pious Christian, a Fundamentalist and belongs to the old school of thought. We do not mention this in a derogatory sense, far from it. How far Dr. WHITE can go in his plea for Zionism may depend upon his theological views which sway him most in his daily attempt to square himself with his Creator. For instance, he clings to the faith that is in him "that the final success of Zionism must be on the basis of faith in JESUS as the Christ." We have no desire to enter into any disputation with Dr. WHITE for holding this belief, although he may be aware that this has cost us precious lives and endless lines of martyrs from the very early rise of Christianity down to the present day. To-day the latter has made sufficient progress to tolerate the views of its neighbours. Here and there there may still be a remnant of the followers of TORQUEMADA, the founder of the Inquisition in Spain, but, happily, we have lived to see the day when leading Christian theologians express warm admiration for the JEWISH religion and its followers. In May last, at the St. Louis Seminar of the National Conference of Jews and Christians, Bishop WILLIAM SCARLET expressed his admiration "for sincere religious persons who differed with him. He now understood (said the BISHOP) the limitations as well as the great possibilities of co-operation with others. No one, he smilingly insisted, would catch him trying to convert a Jew, after Rabbi STEPHEN WISE'S broadside of eloquence at the dinner the night before." The world will still advance towards mutual toleration and high level of mutual charity and understanding and co-operation. The plea of Dr. WHITE for "a frank and mutual understanding between Jews and Christians" will be hailed with satisfaction and should merit a liberal response everywhere. The Jew has much in common with the Christian. If only the Sunday Schools would cease teaching the ancient cruel fallacy that the Jew is the "Christ-killer" and the accursed of nations, there is no reason why both who have much in common should not make great headway and realise the dreams of the Prophets of old. "Let the Jews beware of ambitions," says Dr. WHITE. If by this he means territorial conquest or world domination, we might as well assure our distinguished guest that the Jew has no such ambition in his dream of life. The ambition to which the Jew is dedicated had been declared by his Prophets and Sages of old in the Bible and the Talmud, and beyond that the Jew has no further ambition to overstep his boundary and destroy his ancient fence. The advice of Dr. WHITE to the Christian nations not to follow the example of Spain in their ill-treatment of the Jews would have impressed us better had he not in mind the fear lest they would sink into a fourth-rate power for their persecution of the latter! Real affection and mutual toleration should not be based upon fear or some disastrous consequences to follow. It should spring from the breast of human kindness based upon real brotherhood under the Fatherhood of God. We have all enough to do in these days before we should think of "preparing for another war." There lies within us immense possibilities of redeeming the present generation from its soul-destroying civilization and upholding the lofty precepts of true religion, and in that war every being must be a combatant and a leader. Save the present generation from the wrong road into which it is travelling and you will avert war and bring salvation and deliverance into the world. Dr. WHITE must be commended for his contribution which we are sure our readers will peruse with special interest and attention, since it contains the views of an independent thinker who does not hesitate to express them openly and fearlessly.

The editor of ISRAEL'S MESSENGER has brought out the fact that out of the world war Arabs got three times as much as the Jews that they now have Iraq and Transjordania, as well as their rights in Palestine. The Christian would ask whether the promise to Abraham, as it bears on ownership of the land, carries over into the Christian dispensation; whether the promise "I will gather the remnant of my flock out of all countries" (Jer. 23:3) is to be understood of the national Israel or the spiritual; whether the conditions which necessitated scattering have been removed.

III. Zionism is meeting opposition. The Arab massacre may probably have been not just a sporadic outburst of local hostility. The official organ of Communism in America claimed for the Soviet the illustrious honor of having instigated it, while others suspect the Papacy of being concerned. How much of the opposition to Zionism arises from propaganda and political influences is not easy to determine. There is a report of concerted Arab propaganda in America, and the Labour Government of England is all too friendly with the Soviet. But men, not influenced by propaganda, have of late years become suspicious, of because of the part taken by certain Jews in the overthrow of Russia and the establishment of the Soviet. There is fear that Zionism is incubating a Jewish World Government, with its capital at Jerusalem. But the Papacy and the Mohammedans have long cast covetous eyes on Jerusalem, and it was reported that before the World War, the Kaiser had his throne already prepared in the German hospice at Jerusalem. Men are wondering whether Zionism has made Palestine the "cockpit of the nations." It would not be the first time that armies have swept that little country and men in millions have died in crusades. In the Virginia Quarterly *Review*, Pierre Crabites urges a redrafting of the Mandate, and says: "If that is not done, one of two alternatives must be accepted. One is a standing army. The other is blood shed."

IV. The problem of all others is as to the relationship between Zionism and Christianity. If a man be judged by the enemies he makes, the hostility of Bolshevism to Zionism is cause for rejoicing. They set aside a large trait of land in the Crimea, and pushed a competitive colonization scheme. And now, according to report, Jewish doctors, dentists, teachers in Soviet Russia, suspected of Zionism, are compelled to have their houses searched. Some Zionists have been dismissed from state hospitals, and schools, or have their bread cards taken away. There is now no money for the Jewish almshouse, and the aged are without shelter. There was grave concern that fourteen Rabbis would be executed as thousands of Christian presents have been. What gives concern, however, is the fact that Bolshevism has been financed all these years. It is said that this is done by financiers who are not Bolshevists, as one feeds a fierce dog but chains him. A leading German paper published the

[*Continued on page 15*]

UNIFICATION OF HEBREW SCHOOLS IN CHINA

By Rabbi S. S. LEVIN, Harbin

We are in receipt of an interesting contribution from Rabbi S. S. LEVIN, Principal of Talmud Torah School for Hebrew, Secular Studies and Manual Training in Harbin, which we have pleasure in publishing below. We hope to comment on it in our next issue, as it reached us just as we were preparing to go to Press—



RABBI S. S. LEVIN.

Having been advised that the Sephardic Community in Shanghai is at present engaged in erecting a large and spacious School building, I beg you to perit me, through the columns of your journal, to offer for the consideration of the authorities of the Hebrew School in Shanghai a suggestion, which is both timely and of importance. What I have in mind is a plan for the unification into one system of all Hebrew Schools now existing in the Far East. The carrying out of such an undertaking is not merely advisable but imperative, as it constitutes a need, the urgency of which cannot be denied by any Hebrew giving serious thought to the problem of education. In these years of trial for our people, years of struggle for our survival as a nation, we cannot afford to remain silent witnesses of how Jewish children, at their most tender age, are being weaned away from Judaism and are being led into movements, which by their very nature are strange and inimical to our national and religious traditions. Shall we sit by and undertake nothing while Jewish youths seeking an opportunity to complete their education are compelled to attend Catholic "Convents" in Shanghai, Tientsin, Chefoo etc., whose primary aim is the "education" of new converts to Christianity? Or shall we be content, as an alternative, to deliver our children to the Russian schools functioning in the states bordering on Soviet Russia where the gospel of Bolshevism holds undisputed sway? There is but one answer, of course. We can and we must find a way to afford Jewish youths the opportunity to which they are entitled, namely, the facilities for obtaining an education secular and Hebrew, under conditions which will result in the making of good citizens and good Jews. Hence my suggestion for a United Hebrew School System in the Far East. Now I shall say a few words in regard to the practical application of my idea:—

In the first place, all Hebrew Schools in the Far East should conform to an uniform program of education, including Hebrew and secular subjects. The School System as a whole shall be headed by the Hebrew School in Shanghai, consisting roughly, of two grades: First and Second (Primary and Advanced). The subsidiary schools forming a part of the general scheme such as those in Harbin, Mukden, Tientsin etc., shall follow a program of studies equivalent in its entirety to that of the First (or Primary) grade of the Shanghai School, so that their graduates be eligible to enter the Second (or Advanced) grade in Shanghai without examination. English shall be made the leading language in all the schools. In order to accommodate out-of-town students, it would be advisable to establish, as a part of the School building in Shanghai, a Dormitory, where students could obtain lodging at a rental, which, like the tuition fee, should be fixed so as to be within the reach of people of average means. In this connection, it is advisable perhaps, to give an outline of studies, and methods as applied in our Hebrew School in Harbin. It consists of Five Classes (five school years). The 1st Class is attended by children, 6 or 7 years of age, where they are taught in accordance with methods generally applied in institutions like the Kindergarten. By means of games and stories conducted at school and in the open air the children learn gradually to speak the English language. The remaining classes include Hebrew studies consisting of Hebrew language and grammar, Torah, Prophets, and Jewish History up to the Period for the Hasmonaim, and a course of secular studies, upon completion of which the student is entitled to enter the second class of the State High School (Gymnasium) without examination. A Sixth Class is about to be added, which is the equivalent of the Second Class of the local Gymnasium. Now if our program in Harbin could be made to serve as a pattern for the First (or primary) grade of your School in Shanghai, our graduates who desire to continue their education could do so by entering the Second grade of your institution, which should follow an advanced program of Herbrew studies while, at the same time, qualify the students for the University. As for those students who lack the mental or material qualifications to seek entrance to the University, a special Business Course shall be provided, where subjects such as Bookkeeping, Shorthand and Correspondence will be taught. It is to be hoped that you as Editor of the MEBASER ISRAEL will use your great influence to bring the subject of this letter to the general attention of the Hebrew Community in Shanghai by calling a meeting of representatives of the Sephardim, Ashkenasim and of the Managers in charge of the new School building, to discuss the plan of a United Hebrew School System in the Far East and the most effective means of bringing it about. This is the time when we must form an united front, so to speak, amalgamate all our position to withstand the terrific assaults on our national and religious educational resources, all our cultural powers, if we are to be in a position to withstand the teerrific assaults on our national and religious ideals. America has produced a Rockefeller who is spending millions to enable an Institute (in Peking) to cure bodily ills. Is there not a philanthropist among our people who will lend a helping hand in this hour of need and assist us in establishing in Shanghai and Institute to protect our rising generation from the menace to which they are exposed?

I sincerely hope that you will give me a detailed answer to my letter, and, if my plan will receive the approval of your School authorities, I shall proceed immediately to effect the necessary changes to bring the School, headed by me, into line with your School in Shanghai, and to institute English as the leading language to take the place of Russian.

[*Continued from page 14*]

thought that "Communism has its uses." Trotski made the statement, as was reported, that the Soviet would have been bankrupt long since but for credit extended them by "The Wise Men of the Wilhelmstrasse." Who is it that feeds the brute? Who was it that threw him against Russia? Is the brute being fed to tear down other countries? Are Jewish financiers concerned? Are they more than others? If so, Heaven have pity on the world. If there must be another war, let it not be between Jews and Christians. Rather let it be between those who believe in God and those who defy Him; between those who stand for civilization, and those who want a gregarious, atheistic, animal regime. The writer expects one of two possible results. Zionism and Christianity may each reject their own apostates and work for harmonious cooperaion. Or the crash may come; Jews and portions of the Christian nations will suffer; then, purified and sanctified by the fire, they will rise to higher ideals.

V. The world "senses" a crisis. In nature it is noticed that the seismographic needle is now never at rest, and earthquakes often occur simultaneously on opposite sides of the earth. Indeed the terrible earth-quake of July 25, 1930, in Italy, was felt also in Mexico, New Zealand and Chile, four widely distant parts of the globe. Such things recall Malachi's words: "the day cometh that shall burn as an oven." (Mal. 4:1) Isaiah expresses the earth tremors thus: "The earth shall reel to and fro like a drunkard and shall be removed like a cottage." (Is. 24:20) Nahum combines earthquake and fire, saying: "The mountains quake at him, and the hills melt, and the earth is burned at his presence." (Nah. 1:5) We need not become hysteric. The subterranean fires have burned for a few years past, and may yet burn, without catastrophe, for years to come. But this is no time for mankind to throw themselves into a gigantic killing. Do not mock at Noah. Some day the earth is to perish by fire as it once perished by water. We must take God into account. And the clearest proof of God lies in the history of the Jewish race.

Many Christians believe that Zionism is the budding of the fig-tree which our Lord gave as the sign of his coming again. But he also said: "Behold, your house is left unto you desolate: and verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord" (Lu. 13:35). Christians believe that the final success of Zionism must be on the basis of faith in Jesus as the Christ.

CONCLUSIONS:

(1) It will be wiser not to press Zionism to the extent of drawing nations into war, but rather to carry on gradually.

(2) Whatever the future holds in store, the best interests of the race require a frank and mutual understanding between Jews and Christians. Let the Jews beware of ambitions, and let not Christians follow the example of Spain, which is believed to have sunk to a fourth-rate power because of driving out the Jews.

(3) If there be evil geniuses, whether Jews or Christians or Internationalists, who are feeding the brute, preparing for another war and the overthrow of our existing civilization, the remedy lies, not in war, but in the field of world finance. War could be averted if we would, under Divine guidance, discover the methods used in financing world revolution, and find means to counter them.

Dr. Gibbons' Impressions of New Judea

We are in receipt of an interesting communication from Dr. HERBERT ADAMS GIBBONS giving us a vivid description of the new Eres Yisrael as he saw it after an interval of ten years. Therein the eminent author dwells upon the need of Jewry being united in its efforts to complete the task so that the pioneers may have the assurance of the "financial and moral support" of their brethren abroad. The letter from Dr. GIBBONS follows:—

DEAR MR. EZRA,—I had a pleasant and profitable week in Palestine, but I was worked very hard when I was there! Colonel KISCH entertained me at luncheon in Jerusalem and Dr. HOOFIEN at Tel-Abib. I visited about thirty colonies, and some hospitals and schools, in Judea, Samaria, and Galilee. I got as far north as Safad, and I saw the great RUTHENBURG electrical plant in the valley of the Jordan. The Wailing Wall Commission of the League of Nations was sitting while I was in Jerusalem, and I met the Arab as well as Jewish leaders, and heard their point of view. I was especially interested in the views of Attorney-General BENTWICH, Rabbi MAGNES, and MRS. GINSBURG, daughter-in-law of AHAD HA'AM.

Some of the colonies, especially the long-established ones, are prospering nicely, but a good many of them are having a difficult time making fertile a rocky and waterless soil. They have had to wrestle with fever, an earthquake, and Arab hostility, as well as with adverse economic conditions. But their faith certainly sustains them, and virtually all the colonies are making good.

The human material in the colonies was better than I expected to find, physically and morally. And the new generation of children is superb. The reason is twofold: only those of great faith and high ideals and good physical stamina can survive in the colonies, and the out-of-doors work is certainly beneficial for the health, and tells magnificently in the type of child being bred.

The Hadassah is doing wonderful work everywhere. Its activities are wholly constructive, and it is being managed by skilled and devoted men and women. The children's colony at Meir Shfeyah is altogether delightful.

The unity among Jews the world over that seems to have been attained in support of the Keren Hayesod and Jewish Agency was absolutely essential. It assures those who are working on the ground of the financial and moral support that the Zionists in Palestine must have, if the movement is to survive. I found, however, even in Palestine among those who have thrown in their lot with the country, differences of temperament and opinion. The Zionist movement does not mean for some what it means for others, and there is frank and open discussion in Jewish circles as to the policy to follow during the decade ahead.

"What you called, when you were talking with me in Shanghai, "the Torah-true Zionist" is not in the majority among the Jews of Occidental origin who are devoted to building up Zion. This is not their fault. They have not the Torah background. One can see the fundamental difference in educations, ideals, leaving political ideals wholly to one side. You write in ISRAEL'S MESSENGER of May 2: "The call of country is always irresistible, and seldom has it not drawn patriots together to fight for their common cause." In many parts of the Diaspora, where Jews are disseminated against if not actually persecuted, and where they do not enjoy rights of citizenship and economic and professional opportunities equal to those of Gentiles, they have reason not to look upon the country of their birth and residence as their country.

In the United States and Occidental European countries, however, when the Jew thinks of "my country" he naturally thinks of the United States, England, France, or Germany. He is not "Torah-true" simply because traditional Judaism has not profoundly influenced his life. So it was that in Palestine I found many Jews, even in the colonies, telling me, not "I am Jewish" or "I am Palestinian", but "I am English," I am American," or "I am German." In one colony I asked the children what they were, and they answered, "We are Czechoslovaks!"

I made a special point of visiting the Central Emek Hospital at Afuli, where I had luncheon with its able director, Dr. HERSCHKOVITZ. He showed me the tablet in the entry, commemorating the fact that a large portion of the funds for the construction of this model hospital, in a sorely-needed spot, had been contributed by the Jewish colony of Shanghai.

I certainly enjoyed the visit to Palestine, and it will always remain a precious souvenir.

My wife joins in greetings to Mrs. EZRA and yourself, and to the charming President of the Hadassah of Shanghai, Mrs. R. E. TOEG.—Faithfully yours,

HERBERT ADAMS GIBBONS.

PARIS, 30th July, 1930.

AN IMPARTIAL TESTIMONY

The impressions gained by Dr. GIBBONS from his recent visit to New Judea are recorded in this page by him in his usual inimitable style, and we are sure our readers will find them of extraordinary value and interest. Dr. GIBBONS is an author and publicist of international repute; he is held in high esteem by his fellow-beings and his views command attention. Dr. GIBBONS saw the Holy Land after a decade since his last visit in 1920, and he is thus able to tell us what the Jewish pioneers have done to restore the fertility of the country which had been lying fallow and desolate for many centuries. Every word of Dr. GIBBONS is carefully weighed by him: his message is of paramount significance not only to the readers of ISRAEL'S MESSENGER but to the whole world.



DR. HERBERT ADAMS GIBBONS.

It is an inspiring thought that those who visit the Holy Land seldom fail to pay a meed of tribute to the Jewish pioneers who possess, as Dr. GIBBONS tells us, "great faith and high ideals," without which the task of upbuilding the "old wastes and raising the former desolation" would be wellnigh impossible. It is only among the Jewish people who are scattered in every corner of the globe that we find enthusiasm to rescue the country from neglect and extinction. We treasure the tribute which Dr. GIBBONS pays to the halussim: to quote his own words, "They have had to wrestle with fever, an earthquake, and Arab hostility, as well as with adverse economic conditions." It is but fair that the world which is generally sceptic regarding Zionist progress in New Judea, should take note of this: and realise whose heart yearns most for progress, whose heart bleeds greatest for the country that is, happily, no more lying desolate and whose heart beats strongest to make the maximum sacrifices for it. The world must begin to know this and understand it. "It is characteristic of true genius," says GOETHE, "to disturb all settled ideas." Every "settled idea" about the Jews and the Arabs must to-day be "disturbed." The truth about the Jewish contributions to Palestine must be made widely known. Our relation with our Arab neighbours vis-a-vis Palestine may be compared to that of two women who came to see King SOLOMON for judgment. Both claimed the child but the real mother was horrified at the idea of her son being slaughtered and preferred that the infant should be given up to her rival: but the latter exclaimed, "Let it be neither mine or thine, but divide it". There is much in this from which we may draw an analogy in regard to the Jews and the Arabs who claim the right to dominate Palestine. We would leave our readers to judge the issue, draw their own conclusion and adorn it and weave it themselves. We are satisfied that the world, not unlike the Wise King of Israel, will discover the true mother and give the verdict accordingly. Dr. GIBBONS assures us that our pioneers are sustained by their faith and idealism and against this indomitable spirit, we are satisfied, that no human force can stand and conquer it. What Dr. GIBBONS says about "the Torah-true Zionist" is true to a certain extent. Two thousand years of homelessness and exile is not a period which would have saved any other people from total extinction and alienation from their homeland. It has been said that a child, taken from his home in his earliest years, can learn to love a strange nurse and forget his real mother. If that can be so, how can we be surprised that Jews torn away—even before their birth—from their mother and given suck by alien nurses have forgotten and failed to recognize their true mother—Eres Yisrael? The movement to regain our ancient heritage and to educate the new generation not to despise their heirlooms, will continue to make steady and real progress. We do not despair—"despair is the only genuine

[Continued on page 20]

TIRED OF GIVING?

[AN APPEAL FOR THE EAST EUROPEAN JEWRY]

Tired by giving? Not for such a cause!
Think of the starving millions, and pause.
Charity must not be for mere show,
Whate'er you give in silence bestow.
Think of the thousands on ruin's brink,
Without aid these souls will lower sink.
In giving let conscience have no qualms,
If result will ease the pain by alms.
Do not in extravagance subscribe,
Where but popular fame is the bribe.
Those who give aught without any fuss;
Are the ones who're really generous.
See the numbers of poor overspread,
Their needs are greater than crusts of bread.
Age and want await you at the gate,
Go among them, but go not in state.
Brethren, if Charity gets her due,
She should not then made you to pursue,
Who has not heard of great Hatim Tai?
He gave to each and all who came nigh!
There are thousands in prosperous state,
I must their sympathy initiate.
The amount that each of you supply,
Will distress among these pacify.
Tired of giving? then where's the pleasure
Of hoarding and feasting o'er treasure?
Tired of giving? Brother, answer "Nay!"
Think of the suffering souls you allay!
While you give, your wealth will multiply,
God did to all, this promise imply.
All that you possess is God's bequest,
Who shall dare that testament contest?
Unloose the hand of greed, this recall
That at Death you leave behind your all!
Then while you live, do some kindly act,
Therein lies Charity's prime compact.
Life's precious gift is to him denied,
Who cherishes not Love at his side.
But money is not the only need,
Though for this I to you all plead;
We want to resolve some ways and means,
Some to act for them as go betweens;
So that their long sufferings may cease,
And they be allowed to live in peace.
Influence for their must intercede,
This is in fact the important need!
Their persecutors must now be told,
To relax on them tyrannous hold.
To League of Nations send your appeal,
To whom exact conditions reveal.
Deeds in league with ignorance have sprung,
Thus the hearts of these poor thousands rung!
Their only fault to be of a creed,
With which their rulers are not agreed.
Powers should be made to understand,
There are other laws which sway the land!
I maintain that money is not all
To save human souls from this downfall;
This only their needs will alleviate,
But cannot better conditions create!
God bands tough materials to His will,
He can help human follies to still.
Let them from such places emigrate,
Settle in more hospitable State;
Where by labour their bread they will earn,
To any means for livelihood turn.
If such an end influence achieve,
Their status will permanently relieve.
This is Philanthrophy of right kind,
Resolve solution for it to find.

B. J. H. SOMAKE,

[The above verses have been inspired after reading our leader on "Tired of Giving?" in our issue of July 4, 1930. We regret we could not find space for them in our last issue. We hope to publish more poems from the inspiring and gifted pen of Mr. SOMAKE.—Editor, ISRAEL'S MESSENGER.]

CORRESPONDENCE

GREETINGS FROM IRAQ

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I take this opportunity to express to you my heartfelt thanks and appreciation for the good work which ISRAEL'S MESSENGER is rendering in linking up Jewish communities together and pressing forward their aims and aspirations. I shall thank you to send me your journal regularly in future commencing from August 1930, and enclose herein a draft for Rs. 15/- being my subscription for one year. Wishing you continued success in your future activities and praying the Almighty to shower His blessing upon your devoted publication. I am, Yours very truly,

MORRIS J. D. MASHAL.

BASRAH, 5th August, 1930.

[We are moved by the fine sentiments expressed by our correspondent and for the practical support extended which we appreciate very much.. It is this evidence of spontaneous goodwill on the part of our friends that makes our task 'a thing of beauty and a joy forever."—Editor, ISRAEL'S MESSENGER.]

LOCAL COMMUNITY CHURCH LEADER EXTOLS HOLMES AND WISE

Editor, ISRAEL'S MESSENGER.

DEAR FRIEND,—I want to thank you for your marked copy of the September 5th issue of ISRAEL'S MESSENGER. You were quite right in believing that I would be greatly interested in the recognition accorded to Dr. JOHN HAYNES HOLMES by Dr. STEPHEN S. WISE of the Jewish Institute of Religion in New York City. It has never been my privilege to know Dr. HOLMES personally but I have followed his work in the Community Church of New York City with great interest and respect, and of course anyone in the States who is interested in the spiritual concerns of life knows and respects Rabbi WISE. Thank you again for sending me this article, Fraternally yours,

EMORY W. LUCCOCK.

SHANGHAI, September 13, 1930. *53, Avenue Petain*, THE COMMUNITY CHURCH.

JEWISH-ARAB CO-OPERATION

STEPS for fostering peace between Arabs and Jews in Palestine have been taken by the Palestine Jewish Peace Organisation, Brith Shalom. Their programme is based on the proposals made by Mr. Harry Snell, M.P., a member of the Shaw Commission of Inquiry, that bi-national committees should be elected in all towns and villages in Palestine where Arabs and Jews reside, which he believes will lead to the fostering of mutual respect and goodwill among both sections of the popuation. The Brith Shalom Organization has now decided to act on the lines of these proposals and to establish restricted seminaries for the study of Palestine politics; Jewish colonisation, and Arab cultivation of the land; health and education as well as the development of Jewish and Arab self-governing institutions on the lines of a bi-national government, and to evolve a practical scheme for the improvement of Arab and Jewish relations and the study of the history of the Arab National Movement.

Arab Support

MOHAMED TAWIL, one of the two Arabs who appeared on the Jewish side before the Shaw Commission of Inquiry into the Palestine disturbances of August, 1929, and who has now arrived in Europe for the purpose of conducting a campaign for Arab-Jewish cooperation in Palestine, has given an outline of his views in the course of an interview published in the Zionist organ in Vienna. After the August outbreak he published a pamphlet in Arabic, attacking the Grand Mufti and the Palestine Arab Executive, and calling on the fellahin to live at peace with the Jews and to work together with them on the basis of the Palestine Mandate, in order to lift the country to a higher economic and cultural level. This pamphlet was confiscated by the Palestine Government, but Mohamed Tawil had meanwhile succeeded in circulating about 3,000 copies among the fellahin free of charge. A Hebrew translation of his work was similarly confiscated by the Government.



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BAN ON IMMIGRATION TO NEW JUDEA NOT LIFTED YET

China And Japan Well Posted On The Situation

The long heralded session of the Mandates Commission for Palestine in Geneva on the 8th ultimo, has come and gone. On the face of it, according to Reuter's cable in the local Press, it was a mere formality being a re-affirmation of the caustic criticisms levelled on the Mandatory Power by the Commission, as was reported in our last issue. It is obvious that the British Government did not favor public discussion and succeeded in persuading the latter to say less about it. It is undoubtedly true that England carries a great deal of weight and influence at the League, and it is but natural that she would resent any further criticism laid at the door of her Colonial Administration. Be that as it may, recent developments relating to the upbuilding of our Homeland, demand the marshalling of widespread public opinion in favor of the fulfilment of the solemn obligations assumed by Great Britain, in connection with the mandate and call for action to assure the progress of the work for the settlement of our ancient Fatherland. On our part, we kept the Chinese and Japanese Governments well informed on the whole situation, especially in regard to the illegal ban placed on Jewish labour immigration by the Colonial Office, and invoked their support and goodwill in connection therewith. We wrote to H. E. Dr. C. T. WANG and H. E. Baron SHIDEHARA, Chinese and Japanese Ministers for Foreign Affairs respectively on the 4th August last, and pleaded for the despatch of the following requests to their respective delegates in Geneva:—

"To restore the immigration certificates to Palestine annulled by the Colonial office; to uphold the rights of the Jewish People to upbuild Palestine as their national homeland; to refrain from whittling down the Balfour Declaration, which owed its birth to the great idea of justice and the rights of people to their national determination."

We have reason to believe that our plea was given careful consideration and acted upon. Happily, our cause rests upon solid basis and evokes not a little sympathy among the Asiatic Powers, who realise the significance of New Judea taking her place in the comity of nations. In Geneva we have a Chinese statesman who is an ardent champion of our national movement. Dr. JAMES WOO, who left China last year for Geneva to join the permanent office of the Chinese delegation to the League of Nations, continues to take practical interest in our cause. In a letter under date of September 1st, he writes us from Geneva, *inter alia*, as follows:—"I have great pleasure in acknowledging receipt of your kind letter of August 15, informing me of the latest progress of your national movement. Being a friend of your cause, and having full sympathy in the efforts which you employ with a view to uphold the rights of the Jewish people, I will not fail to render any assistance to your nation whenever possible. I have recently had an interview with Dr. JACOBSON, the representative of the World Zionist Organization in Geneva and understood well from him the present stage of your activities." A leading Zionist in London writes us under date of September 5, saying "that at the recent meeting of the Zionist Actions Committee in Berlin, it was decided that no Zionist Congress will be convened this year, and that there is a slight improvement in the political relationship between the Government and the Zionist Organization. For the present it is felt that as far as protests are concerned we have done as much as is advisable and further development of the situation should be awaited." With which we fully agree.

Arab Political Leader Charges Government Suppresses Those Who Seek Arab-Jewish Peace; Says Mufti's Policy Harmful to Fellaheen

Vienna, Aug. 14.—J. T. A. Blaming the Grand Mufti for conducting political agitation among the Arab masses of Palestine that is in every way harmful to their interests, Mohammed Tawil, an Arab political leader from Tiberias who gave ovidence friendly to the Jews at the Shaw Commission's hearings, declared to-day in an interview with the "Vienna Stimme" that the Palestine government instead of doing anything to abolish antagonism between the Jews and the Arabs is protecting the Grand Mufti, supporting his anti-Jewish policy and going so far as to suppress those who favor peace. Saying that he stands for an Arab-Jewish understanding because he is an Arab patriot, Tawil stated that he is convinced that the Arabs will benefit from an understanding with the Jews because the Arabs can learn much from the Jews, particularly as regards systematic work and because the development of the country is impossible without the collaboration of the Arab fellaheen and the Jewish cultivators.

Tawil charged that he has twice been arrested because he "endeavored to unmask the personal interest of the Arab leaders in the agitation. I came to Europe to tell the world how England treats Palestine because I am convinced that the Palestine government is largely responsible for the events of last August. If the government withdraws its support from the Grand Mufti and the Arab Executive perfect peace will be immediately established," he declared in replying to a question about hopes that the tension between the Jews and Arabs will decrease. He said, "The key to the situation is in the hands of the Palestine government which can clear the atmosphere. I have thousands of supporters who are afraid, however, to disclose their opposition to the Mufti. The fellah does not hate the Jews but is fanatically religious and of a primitive culture. Seventy-five percent of the Arab peasantry generally do not know the meaning of the Balfour Declaration while the educated town inhabitants, although opposed to the Mufti do not dare to take a stand against him because he enjoys the support of the government. Nevertheless I believe that the Jews also made mistakes in not satisfactorily preparing the halusim by initiating them into the difference in Oriental life and customs and the habits of the Arab population. Consequently the halusim are immediately stamped as a foreign element. It is also necessary for the Palestine Jews to speak the language of their neighbors because this stimulates understanding. It is also important to establish more factories and to introduce private capital because Jews and Arabs working together in a factory are a most important factor for peace. Those who believe that the Palestine problem is chiefly political are mistaken because the center of gravity is in economic problems. Release the fellah from the grip of the effendis, to whom he is largely indebted due to the effendis' usury, and it will be of the utmost importance because the fellah does not forget his benefactor." Tawil favors free Jewish immigration because with 700,000 Arabs and 180,000 Jews in Palestine "the problem of a Jewish majority is remote and at the moment the question is not urgent." He is going to Geneva to inform League of Nations circles concerning the actual situation in Palestine.

Donations in Memory of Late Mr. Simon Ezra Levy, to the Local Jewish Communal Association:—

Mr. and Mrs. D. J. David	$ 25.00
Mr. S. E. Toeg	25.00
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EDITORIAL NOTES & COMMENTS

Unity In Israel

The Jewish Telegraphic Agency carries a despatch from Jerusalem under date of August 8, according to which Rabbi SONNENFELD, heading a delegation of Agudists, called on the High Commissioner and told him that the Agudath Israel was united with the entire Jewish community on major questions such as the Wailing Wall, although on religious grounds it had not entered the Jewish community organization. Whatever differences of opinion may exist between the Agudists and the Torah-true Zionists, we are pleased to observe that at a great critical moment Chief Rabbi SONNENFELD had realised the importance of unity in *Mahaney Yisrael* and took the necessary steps to show a united front. We applaud his zeal and earnestness and hope that his recent move will pave the way for a real Agudah in our rank so that Israel may remain two souls in one, two hearts into one heart!

The Day Of Atonement

To-day (Wednesday)—Ereb Kippur—is the Sabbath of Sabbaths, the most solemn and the most unique day in Israel's calendar. "It shall be unto you," as the Holy Writ says, "a Sabbath of rest, and ye shall afflict yourselves; in the ninth day of the month at even, from even unto even, ye celebrate your Sabbath." Prayer, fasting and penitence is the essential feature of the Day; it serves to purify the mind and stirs up the latent spiritual forces and softens the ruggedness of material life. Starting with Kol Nidrei at sunset to-day, the solemn Aboda ends with the Neila to-morrow evening, when the whole Congregation purified and sanctified by the austere ceremonials of the day will stand ready to receive God's forgiveness and His compassion in judgment. True repentance, the return to the higher life and to the ideal self, is sure to evoke God's mercy and gain His pardon. Prepare thyself to know thyself—*Hikkon likrath Eloheka Yisrael*—is the clarion-call of the Day of Atonement. May every one succeed in getting the silent answer from Him who judges all.—*Salahti!*

The Utility Of Prayer

Our Sages of old possessed a remarkable view of the beauty of prayer. "Prayer," say they, "is Israel's only weapon, a weapon inherited from their fathers, a weapon tried in a thousand battles." The Hebrew word for Prayer is Aboda. From the dawn of our history, Prayer was Israel's only weapon and it wrought miracles for us. Our ancient Sages went so far as to say, "Even when the gates of heaven are shut to prayer, they are open to those of tears." A striking utterance is this saying which must forever seal the beauty of prayer and its utility to give us wings to fly heavenward. It is a great yoke which the worshipper carries when he prepares himself to commune with his Maker and it is left to him to make it a shield to his soul and a sacrifice to God. "Prayer must not come from the roof of the mouth, but from the root of the heart," an ancient Proverb says. In our days, (as far as we can judge from our own experience) Prayer has lost its real beauty and vigor and charm and we have steno-Hazanim who can read 100 words a minute and deaden the hearts of the worshipper. Our ancient Sages had a lofty conception of the utility of prayer. By prayer man should give vent to the spiritual force which is inherent in him and his earnest desire to harmonize his soul with the Soul of the Universe. A true prayer, such as our Talmudic Rabbis had in mind, must emanate from the heart and must be touched by the heart. It must touch the soul and move the lips, as Mother HANNAH prayed. It must be expressed with feeling, and in a spirit of humility and sincerity. Such a prayer had been and will always be Israel's weapon, the only weapon that will drive away fear and nervousness from the heart. It is the real Aboda to the Rock of Ages, which should help the worshipper to open the gates of heaven and catch a glimpse of the Most High.

The Keren Kayemeth And The Keren Hayesod

The present outlook of our homeland deserves to be carefully watched by our readers. The forces that are working to undermine our Yishub are still clamouring to dislodge us from our inheritance and paralyze our activities. Israel must be united against the invasion of a powerful enemy who is mobilizing all his forces in order to strike a fatal blow. If the Arab chieftains were not aided and



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abetted by the anti-Semites in Europe, there would not have been much concern for their sucsess. We must reckon upon the latter as the chief element to create disturbances for us and thwart our path of progress. We must be ever on the *qui vive*. World Jewry must be attentive to the call for help from the World Zionist Organization. Great efforts should be made to support loyally the two national Jewish agencies, namely, the Jewish National Fund and the Keren Hayesod. The former is a machinery by which our sacred soil is being redeemed inch by inch. It is the one agency which holds the balance of Israel's soil on hand and regulates the conquest of the territory not by means of forces of destruction, but with the arms of light and the weapons of righteousness. The Keren Hayesod is another national institution which demands our unswerving and loyal support. Now more than ever must we double and treble the work on its behalf and hasten the task of regeneration that is being done in our homeland. Mr. JAFFE, chairman of the Keren Hayesod in Jerusalem, is strongly of the opinion that world Jewry must be united in their financial and moral support to the Fund. Says he, "There will be required an army of workers understanding the spirit of the people in this hour. We must face the situation squarely and with wide-open eyes. Such a national awakening is needed as has not yet been known. With trust in our people and with a faith that no power in the world can break or weaken, we shall continue our work of redemption and upbuilding." We echo this hope and the feeling of optimism fostered by the leader of the Keren Hayesod. Shanghai Jewry should not relax in her work of "redemption and upbuilding." We are informed that since the visit of Dr. and Mrs. ARIEL BENSION last year, the local Hon. Treasurer Mr. A. E. MOSES had remitted to date £1,703-3-3 to Jerusalem. We hope other communities in the East will equally exert themselves and thus support the arms of the builders of Eres Yisrael and encourage the Haiussim and the Halussoth in their great task. Let us remember the slogan, "Give to-day and build forever."

Arab Leader Urges Jews And Arabs To Unite For Peace

We are pleased to observe that recent developments in New Judea have shown that peace between the Jews and the Arabs is not a far-off event towards which we all aspire. Peace pacts between the two neighbours have been of frequent occurrence of late. Jews and Arabs fraternise together to the dismay of the mischief-makers, and every attempt is made to forget the unhappy relations which led to the outbreaks last year. "Now is the time to toll the bells of peace and it is the duty of the Arabs and Jews to meet and settle political and religious questions along the lines of the teachings of MOSES and MOHAMMED," writes NASSOR EL TAHER, an Arab leader from Nablus, in the Arab paper, *El Salaam*. He asks that there "be an end to bloodshed instigated by the professed leaders of the people seeking their own interests." Such outspokenness is refreshing in these days of treacherous dealings, and is a fine omen for the future relationship of the two principal neighbours in New Judea. We hail the move initiated by the Arab leader to heal the wounds of the past and turn over a new chapter in the history of Jewish-Arab relations. We are told by a thinker that "blessedness is promised to the peacemaker, not to the conqueror." We have no hesitation in saying that there are more TAHERS to come out in support of the move for peace in the Holy Land, and it is to be hoped that the reactionary elements who flourish to-day and live on the fat of the land will have their enthusiasm curbed and their wings clipped. The sufferings of the innocent people everywhere are due unquestionably to the greed and unholy ambition of the office-seekers and warlords, and it is high time that they be placed behind the bars and their power cut-off and restricted. Decent men and nations should not treat with them; they should be spurned and ostracised and exiled to the desert. We have never abandoned the hope of peace and peaceful relations being established in New Judea with the Arabs, and the recent events confirm our belief that, come what may, the future is not without hope of cementing the bonds of union between the two neighbours—Jews and Arabs. Union is strength; it conquers all.

Dishonouring Allah and Islam!

Before the Wailing Wall Commission, MOHAMMED ALI PASHA, Moslem Advocate from Egypt, in defending the case of his clients made certain startling statements as a scarecrow to the Judges lest they favour the Jews! The Moslem dignitary charged that "the Zionists persistently aim to seize the Mosque of Aksa and the Dome of the Rock." Not satisfied with this libellous charge he proceeded making threats. Says he, "Such aims are bound to drive the Arabs from anti-Zionism to anti-Semitism, leading to greater violence toward the Jews than they suffered in Europe." What an ultimatum! Evidently the Moslem Counsel knows something about the history of European anti-Semitism. His imaginary fear lest the Jews (by the way, they worship the same Allah as the Moslems worship) would "seize the Mosque of Aksa and the Dome of the Rock" has been proved to be the figment of the Grand Mufti's imagination. Verily, the Rock of Ages is dishonoured by his children trying to cut the throats of their neighbours and discrediting Islam! It is time for the Moslem world to accept the assurances of the Jewish people given solemnly before the whole world, that they have no design upon the Mosque of Aksa and the Dome of the Rock. The Rock of Ages will be satisfied if He is worshipped under the dome of the blue sky; Israel feels the Presence of God whenever and wherever ten men gather for worship. The present propaganda conducted by the Grand Mufti is a wilful attempt on his part to embroil the House of Israel with the House of Islam, in order to widen the breach and perpetuate the feud between them. The threat to create Arab anti-Semitism by the Arab Counsel, referred to above, should terrorize no one; what the European anti-Semites had "gained" from their reign of orgy and bloodshed will add not a single diadem of glory upon the escutcheon of Islam. Those who wish to live on the sword will perish by the sword. Sword is the corruption and disgrace of man; never his glory. Let MOHAMMED ALI PASHA beware! "The guard dies but never surrenders!"

American Zionism, Orthodox And Reform Rabbis

Rabbi S. FELIX MENDELSOHN, the brilliant contributing-Editor of *The Jewish Sentinel*, a weekly published in Chicago, draws attention to the fact that among the eighteen members of the Administrative Committee of the Zionist Organization of America, the following reform Rabbis are included: JAMES C. HELLER, LOUIS I. NEWMAN, Abba HILLEL SILVER and STEPHEN S. WISE, there being not a single orthodox or conservative Rabbi. Continuing, Dr. MENDELSON says:—

> While official reform has tabooed Zion, reform Rabbis have from the very inception been staunch advocates of the Zionist movement. Dr. Wise has for more than three decades been at the very forefront of American Zionism and the younger reform Rabbis, too, have contributed a tremendous share towards the progress of this movement. Theory and practice do not necessarily go hand in hand.

We are in full accord with the foregoing statement and have often marvelled how the leaders of the very life and soul of Judaism and Zionism could remain aloof and maintain their spirit of inertia forever. The fact that the orthodox Rabbanim are too busy in their *k'be'ooth* and daily routine work in their ministry, while the reformers have emancipated themselves from all the *minwoth*, is no excuse for deserting a movement which is the alpha and omega of Judaism. Orthodoxy *per se* is being imperilled by such an attitude of don't-care and is not a hopeful sign at all. Since the death of Dr.



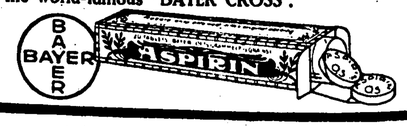
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SOLOMON SCHECHTER there has not arisen a great star in the galaxy of Orthodox Rabbinate in America, to inspire the followers who are, no wonder, continually drifting and creating nothing of permanent values. We read occasionally that during the Tisha b'Ab or Ereb Yippur hundreds of orthodox Rabbis issue calls for the support of the Jewish National Fund, but that is not the be-all and end-all of Zionism. Let the orthodox Rabbis wake up and throw themselves heart and soul into the movement. It is an irony that the movement to-day should be led by those who no longer remember Zion in their prayer-books but remember Zion in their chequt-books. The orthodox and the conservative have this advantage: they can remember Zion both in their prayer-books and their cheque-books, which means not merely lip-service but cash-service as well. It does not speak volumes for the spiritual leaders of orthodoxy (we hate to mention names, otherwise a long list can be given here) to ignore the kernel and protect the shell. The earlier they throw-off the spirit of inertia and introduce a new policy the better will it be for the future welfare of our people and Judaism. Let us have a long *Pool* or a short *Pool* all together, so that every day in our own way we may help to drive the Galuth away!

"Karnenu."—A Fine Issue For Ellul

Karnenu for Ellul (August) the organ of the head office of the Jewish National Fund, published in Jerusalem, is replete with interesting and informative articles which will not fail to pave the way for a systematic collection being made this year for the Fund everywhere. An illustration of the new building of the Keren Kayemeth gives the Jews a new standing on Jerusalem's skyline. White and distionlike it stands on a rise in an elevated part of the town, thus higher than any other building except those on Mount Scopus. World Jewry must be proud of this latest architectural beauty which adds another feather in the cap of the builders of our homeland. A review of the year 5690 makes interesting reading. It should encourage all the ten thousand workers scattered throughout the globe to double and treble their activities, for no Jew who is conscious of his destiny will ever waver to regain his homeland in spite of the many drawbacks and oppositions with which he is faced. A new feature of adding silver bullets into the coffers of the Fund, in the form of bequest that is published in *Karnenu*, which should attract world wide attention. Every Jew and Jewess should consider their homeland when making their last Will and Testament and provide something of value from their own treasures. "Who lives if Judea dies," should be the slogan of every *bar Yisrael* when giving its last attention to Eres Yisrael and realising the glorious role which it had played in our history and will yet play in future. The list of receipts during April, May and June shows an increase over last year's collection covering the same period. A fruitful source of income accrues to the Fund from the Phoenix Life Insurance, no less than £5,509:- having been received during the three months, which is an indication of greater possibilities to be expected from that source in future. Among the Asiatic countries, we note that Mesopotamia had remitted £2:- which shows that the Arab rulers are still restricting and intimidating the Jews under their "protection" not to identify themselves with the rejuvenation of their ancient homeland. What greater proof can the Arab propagandists adduce that the Jewish people are not interested in the upbuilding of their national homeland when the Jews in Iraq, Persia, Turkey and Damascus are "indifferent?" That shows how insecure our position is and will be when we are homeless and landless, and are merely tolerated in other countries as long as we do not move a finger to better our national status and throw-off the shackles of bondage with which we are fettered. Verily, it is a case of might that is right, but as Jews who have struggled hard from the dawn of our history against this form of cruelty and slavery, we must present an unbroken front to-day in order to win for our people a real and secure place in the sun. Support then the Jewish National Fund! It is the symbol of the Jewish Renaissance and the hope of our future. Let us rise up and build the old wastes and conquer the foe that is within and without. Our faith in our ability to reach the Promised Land must never be shaken. We are told that "Faith builds a bridge from the old world to the next." That sort of spirit should animate the Zion builders and "he must stand high who would see his destiny to the end."

The Arabs And The Wailing Wall Commission

The right of the Jews to worship *Rab Il Alamin* at the Wailing Wall was strenuously denied and contested by the Counsel of the Arabs before the international Commission in July last. The manner in which the case has been conducted leads one to infer that the Jews have a form of worship with which the Moslems are at variance! It is soon forgotten that but for Judaism, Mohammedanism would never have come into being and the present day Moslems would have been still roaming in Arabia as idol-worshippers with a piece of straw around their ankles thinking themselves well dressed! We repeat again that the manner in the which the Arabs have conducted their case before the Commission deputed by the League of Nations, is most revolting and disconcerting to those who look forward to the day when "Man to man a brother be, a friend to all in need; and dry the tears of all who weep, not asking for the creed." We are told that the Commission made strenuous efforts at the eleventh hour to reach an amicable settlement but to no avail. A number of secret sessions between the chairman of the Commission, ELIOL LOEFGREN, and Moslem leaders proved futile because the Moslems remained adamant in *denying the Jews the right to worship at the Wall*. It is a sad chapter in the history of the followers of MOHAMMED when his disciples could dishonour his great name and the principles which he had taught and preached during his lifetime without a pang of remorse and in the broad day light in the City of Peace! Maulvi MIRZA ABUL-FAZL read a scholarly essay on Islam before the Convention of Religion in India in 1909, in the course of which he said, "MOHAMMED preached the brotherhood of man by totally destroying all the barriers raised against it by the self-interest of man. Humanity was one vast brotherhood, with God as their Creator and master who looked upon them all as equal." What a great pity the beauty of this lofty expression of thought was honoured more in the breach than in the observance by the Grand Mufti of Jerusalem and his followers! Is it not high time for Maulvi MIRZA (we hope he is still in the flesh) to organize a movement to teach the real truth of Islam to those who have sadly drifted from their moorings and are doing the greatest harm to the eternal verities of Religion?

Mr. Felix Warburg And Political Zionism

At the Zionist Revisionists Conference held in Prague on August 10, Dr. ROBERT LICHTHEIM mildly criticized Mr. FELIX M. WARBURG, chairman of the administrative committee of the Jewish National Agency, saying that Mr. WARBURG is "responsible for supporting Dr. JUDAH L. MAGNES and the Brith Shalom's policy of compromising with the Arabs." We have no doubt that this charge is true. Mr. WARBURG has no enthusiasm for political Zionism, nor can he help himself to understand its great significance to Jewry. Of course, Mr. WARBURG'S support of the Brith Shalom could not have been given in his official capacity as chairman of the administrative committee of the Agency, but, nevertheless, it is a bad omen for the future. It behoves the Jewish Nationalists to be on the *qui vive*, and not place too much trust in those who were labelled by WICKHAM STEED as "midnight Jews," who fear their own shadows. The official position held by Mr. WARBURG in the Jewish National Agency is a responsible one, but yet dangerous at

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the present moment when he is not in full sympathy, and never was, with political Zionism. Nothing can prevent him from taking the wrong course and rendering a great disservice to world Jewry. Of course, that may not be probable judging from his sincerity when he entered into negotiation with the Zionist leaders to support the movement for the unbuilding of the Jewish National homeland. We have great admiration for Mr. WARBURG as a philanthropist, but as a leader of a political movement (provided he does not meddle with it) his utterances and activities must be watched for out of them are the issues of life.

Take-off Your Mask!

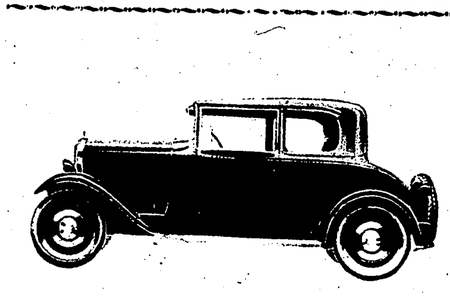
Mr. CHARLES H. JOSEPH, the well-known Pittsburg columnist (we were almost tempted to write "calumnist") is infatuated with a WILLIAM ERNEST HOCKING for his article in an American Monthly for damning political Zionism and favoring the Arabs. The affection for HOCKING knows no bounds. C. H. J. with his innate hatred of Zion and Zionist Jewry is overhappy over the contribution in question, and could not find words enough to extol Mr. HOCKING for the real service he had unwittingly rendered to the withered branch of Judaism, of which C. H. J. is an ardent exponent. In his syndicated *Random Thoughts*, he calls upon some of the Jewish weeklies (which buy his stuff) to "try to obtain permission from the publishers of that Monthly to reprint the article." The fact that Mr. ISRAEL COHEN, B.A., the Executive Secretary of the World Zionist Organization and well-known publicist and author, had replied at the same time to Lord SYDENHAM'S attack on political Zionism in the *Ninteeth Century and After* (this was reprinted in our last issue) did not stir C. H. J. to invite a single Jewish journal to "try to obtain permission from the publishers of the *Nineteeth Century and After* to reprint the article." Our readers can now see the Pittsburg Yehoodi in his true colour! They can weigh his action in the light of his own demeanour and judge how far he is an asset to world Jewry. This should open the eyes of our American exchanges who print his *Random* Thoughts without reservations and actually pay for them! A writer once said, "It is the enemy whom we do not suspect who is the most dangerous." Having been able to take off the mask from the hypocrite's face, our readers especially in the U. S. should know where the foe of Zionist Jewry stands. We should no longer fear him. "There's not so much danger in a known foe as a suspected friend."

[Continued from page 16]

atheism"—of the future of Jewry, nor in our ability to conquer D. V., the dark forces that are arrayed against us. Our triumph is certain. We are pleased to learn that Dr. GIBBONS *was shown the memorial tablet that was erected in the vestibule of the hospital in Emek (of which we gave some illustrations in our last issue) and the names of the members of our community who have contributed towards the Fund. Shanghai Jewry is proud of the contribution made in the upbuilding of our homeland and such tributes from Dr.* GIBBONS *are welcomed by way of demonstrating world Jewry's determination to make continued sacrifices for the revival of their ancient country and saving it for civilization and humanity.*



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PARLIAMENT and PALESTINE:

A Plea For A Debate

[Bulletin Issued By THE BRITISH PALESTINE COMMITTEE.]

LONDON, July 28th, 1930.

Parliament rises on Friday this week without a debate on Palestine having taken place, although almost a year has passed since the disturbances. Palestine can, indeed, be raised on the Appropriation Bill, but so can any other subject, and when many subjects are raised in the one debate, the Minister can usually please himself on which he replies and it is easy for him to be silent or to say nothing that matters on any particular topic. A debate of that kind is not worth having. None the less, the continued silence of Parliament is disappointing. Palestine is not an easy topic for Ministers to speak upon, but is not that the best of reasons why Parliament should wish to debate it in a proper and thorough manner? In asking that question, we are not thinking of the interests of any particular party but of the duty of the Commons, irrespective of party, to criticise and control the action of the Executive. When Parliament is silent, it is the permanent officials who rule, for Ministers, however well-meaning, are not strong enough without Parliamentary help to make their will prevail. The Government in Palestine is at this moment suffering from too much administration and too little inspiration. Parliament has not been too generous of its time to Palestine, for it is years since it had a whole day to itself, and such fragmentary discussions as we have had have not been very helpful. Yet the difficulties through which we are passing are such as only the fullest Parliamentary discussion could illuminate. No longer have we to deal with a direct frontal attack on the principle of the Mandate; and the demand that we should evacuate Palestine in the interests of economy has perished of its own absurdity. Our trouble is more insidious. Lip service to the Mandate is freely paid. But when we ask ourselves what the Government of Palestine has actually done to further the National Home for Jews, we can find nothing but a string of negations. Latterly, these negations have developed into actual opposition. Not how can we promote this ideal but how can we restrict it and pare it away so that it means no more or less than it did under Ottoman rule, seems now to have become the aim of the Administration. Was there ever such a monstrous inversion of political justice as we have witnessed in Palestine of late? Less than a year ago, largely owing to the mistakes and incompetence of the administration there, many Jews—who, be it remembered, were in Palestine by the invitation of the British Government, which owes all the material progress made in the country since the war to their efforts—were massacred and valuable property was destroyed. But a plain issue has been so gerrymandered that the sufferers have actually been put in the position of aggressors, and the aggressors have been represented as helpless and much aggrieved victims. At this moment if Sir J. Hope Simpson were to make a report that was as unfair and partial as the Commission's Report—there is no reason to think that he will—Jewish immigration might be stopped altogether and the efforts to assist that formation of a national home completely suspended. We are in danger of being outmanoeuvred while all the time loyalty to the Mandate is being loudly professed. Meanwhile, the reputation of this country is suffering. Owing to the timidity of successive Administrations, the national credit accummulated by the Balfour promise is being dissipated. We are accused of a breach of trust and the crowds in America and Eastern Europe, which formerly cheered us, now denounce us. Have we then so many friends in the world that we can afford to lose any? Are the Jews an obscure African tribe that we can, without danger, make the fulfilment of a solemn international promise to them dependent on mere convenience or prejudice? Is it nothing that this country should have been formally reproved by the Mandates Commission in its last Report? Are we now converted to the doctrine of the Scrap of Paper, which formerly we indignantly repudiated at the cost of hundreds of thousands of our best young lives? If Parliament had systematically reviewed our policy in Palestine, these questions need never have been asked. They are safer asked—and answered—now than three months hence, when the roots of the mischief may have struck deeper.

The Wailing Wall Commission

The International Wailing Wall Commission have concluded their inquiry in Jerusalem; and since all their efforts to reach a settlement by agreement of the dispute concerning rights of worship at the Wall have failed, they must draw up their own report on the evidence submitted to them. The failure to reach an agreed settlement was in no way due to the Jews, who showed throughout a willingness to meet the Arabs in any way that secured their very moderate demand for free access to, and decent worship at, the Wall. The failure was due entirely to the intransigence of the Arabs, who certainly did not make the task of the Commission any easier by trying to excite Moslem feeling outside Palestine, and by their persistent efforts to introduce political questions quite irrelevant to the dispute. The attempt to excite Moslem feeling outside Palestine was only partly successful. The cry that the Moslem Holy Places were in danger brought in a flood of telegrams from Syria, Egypt and the East Indies, whose protests, and even threats, would have been more impressive had not a certain similarity in their wording pointed so persistently to organisation from some central drafting office. Further, the Moslem delegates from other countries, though they delivered to the Commission the speeches prepared before they reached the country and knew the true position, made no secret of their disappointment before they left Palestine. They had come to defend the Holy Places. They arrived to find the Holy Places in no danger, and therefore, in no need of defence. The Arab attempts to make a political question, involving the whole policy of the Mandate, out of this purely religious dispute expose the real purpose of the Arab agitation. The dispute over rights of worship at the Wailing Wall dates back before the Mandate, and is quite independent of it. The Arab attempt to involve the Mandate in the dispute is one more piece of evidence (in addition to the accumulation which the Shaw Commission so pointedly ignored) that the Arabs merely revived the dispute in the acutest possible form to inflame Moslem feeling against the Jews and to place difficulties in the way of the fulfilment of the Mandate.

JEWISH COLONIAL TRUST

The report for 1929 states that business transacted has been maintained. Receipts from discounting of bills receivable show no appreciable variation. Interest paid on current and deposit account balances again shows an increase. Trust remained unaffected by collapse which took place in value of certain securities during latter part of last year, and no loss was incurred either directly or indirectly in connection with events associated with that collapse. It is anticipated that within the near future the Anglo-Palestine Co., subsidiary, will be in a position to distribute a dividend with corresponding benefit to income of Trust. Net profit, after provision for all expenses, including income-tax, was £7,649, which the directors propose to apply, as heretofore, to purpose of strengthening resources.

An article on "The Jews of Aden" by Mr. Joseph J. Yaish, will appear in our next issue.

YOM KIPPUR—THE DAY OF ATONEMENT

To Thee we give ourselves to-day,
Forgetful of the world outside;
We tarry in Thy House, O Lord,
From eventide to eventide.

From Thy all-seeing, righteous eye
Our deepest heart can nothing hide;
It crieth up to Thee for peace
From eventide to eventide.

Who could endure, should'st Thou, O Lord,
As we deserve, forever chide?
We therefore see Thy pardoning grace
From eventide to eventide.

O may we lay to heart how swift
The years of life do onward glide;
So learn to live that we may see
Thy light at our life's eventide.

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GENERAL NEWS

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Tel Abib's Birth Rate is Up.

TEL Abib.—A marked increase in the birth rate and a parallel decrease in the death rate was recorded in Tel Abib for the year September 1929 according to figures just made public. During that year there were 1,909 births and 623 deaths as compared with 1,740 births and 580 deaths in the preceding year.

Jewish Sportsmen's Heroism.

Berlin.—Four members of the Macabbee Sports Union who participated in the Macabbee Congress at Antwerp, were returning on their motor-cycles from Antwerp, when, between Erfurt and Weimar, in Thuringia, they saw from a bridge over the River Ilme an autobus falling into the river. Fully dressed, the four Jewish sportsmen plunged into the water and saved 36 passengers from the sinking bus, in addition to recovering two dead from the water.

Government Lays Cornerstone

Tel Abib, July 18—In officiating at the laying of the corner-stone for the new two-story post-office that the Palestine government is building in Tel Abib, W. Foster, acting postmaster general of Palestine, recalled the time when Tel Abib, now a city of some 40,000, was so small that its post-office was accommodated in one room. Meyer Dizengoff, mayor of Tel Abib, in his brief address, looked forward to the time when all communication between Tel Abib and abroad will be by air mail. Rabbi Ben Zion Uziel, chief rabbi of Tel Abib, expressed the hope that communications in the future would tell of peace and tranquility among all the inhabitants of the country.

Arab Demands Execution of Urphali

Jerusalem, July 31.—While counsel for Joseph Mizrachi Urphali, the only Jew under the death sentence as a result of last year's riots, is straining every effort to have him pardoned or at the very least to get a commutation of the death penalty, the Arab newspaper, "Jamal Al Arabia," writes that "if the government obdurately executed three unfortunate Arabs justice demands the execution of Urphali, who unfortunately is the only condemned Jewish murderer." The Arab paper, which is the organ of the Moslem Supreme Council, declares that "public opinion is impatiently awaiting the execution to satisfy the rage filling the hearts of the people."

Seek Zionists' Cooperation

Berlin, July 26—The organ of the Central Association of German Citizens of the Jewish Faith and the "Juedische Rundschau," organ of the German Zionists, have thrown their columns open to a discussion as to the possibility of co-operation between the two groups in view of the growing danger of anti-Semitism in Germany. It has been suggested that the Zionists participate in the defensive work of the Central Association just as non-Zionists participate in the work of the Jewish Agency for Palestine. It is pointed out that this is necessary because the fight on anti-Semitism is in the interests of all Jewry.

Jabotinsky Contemplating Suit

Paris, July 30—Vladimir Jabotinsky, leader of the Zionist Revisionists, is consulting lawyers here with a view to a possible suit against Sir John Chancellor, High Commissioner of Palestine, and Lord Passfield, British Colonial Secretary, for injuring his interests in declining to grant him a visa to return to Palestine. The High Commissioner and the Colonial Office have both declined to permit Mr. Jabotinsky to reenter Palestine. In view of his being barred from Palestine, Mr. Jabotinsky to-day resigned as vice-president of the Judea Life Insurance Company.

Let There Be An End To Bloodshed

Jerusalem, Aug. 1st.—Now is the time to toll the bells of peace, writes Mr. Nasser el Taher of Nablus in the Arab Journal "El Salaam." It is the duty of both peoples, the Jews and the Arabs, to meet and settle political and religious questions in accordance with the teachings of Moses and Mohammed. Let there be an end to bloodshed instigated by those who profess to be the people's leaders but who are only seeking their self-interest, he concludes.

Arabs And Jews Make Peace.

JERUSALEM.—A peace pact was signed to the accompaniment of the customary Oriental festivities between the Arabs of the village of Betzfafa and the Jews of Mekor Hayim, a suburb of Jerusalem. The peace agreement followed a statement from the Arabs of Betzfafa, which is not far from Mekor Hayim, to the Palestine government repenting their attack on the Jews of Mekor Hayim during last Summer's disturbances. As a sign of forgiveness the Jews of Mekor Hayim have petitioned the government to quash the legal proceedings against two Arabs from Betzfafa who are charged with attempted murder of Mekor Hayim Jews. Some days ago the courts suspended proceedings in a damage suit of Mekor Hayim Jews against the Arabs of Betzfafa on the plea that the Arabs were prepared to agree to a settlement outside of court.

Opposition to Mufti

Haifa, July 21—A petition being circulated by the opposition to the Grand Mufti, president of the Moslem Supreme Council, demands new elections to the Council, a complete accounting of all monies disbursed and a modification of the present method of electing members to the Council. The petition also criticises the concentrating of the Moslem side of the Wailing Wall case in the hands of the Council. The signatures to the petition include Sheik Hassad Shoukeri, the Grand Mufti's rival; Omar Bittar, head of the Moslem-Christian Union of Jaffa and other leading Moslems.

Einstein on "Interesting" Theory

GENEVA.—Although not saying what it is, Dr. Albert Einstein, world-famous physicist and scientist, who is here to attend the meetings of the League of Nations Committee on Intellectual Co-operation, admitted that he is working on a new theory, one more vast than his Theory of Relativity. Asked about the subject matter of his latest experiments he said it was more interesting than his previous contributions to science but he feels that "maybe people will think I am a fool when they read it." Best known for his work as a scientist, Professor Einstein is giving much time here to the problems of child education. He is of the opinion that the League of Nations can do no greater work than to aid in improving the elementary schools of the world. The other members of the committee here are amazed at Dr. Einstein's frankness and the sincerity with which he approached all problems.

Acquitted Arab's Kin Kiss Jewish Lawyer

JERUSALEM.—The extraordinary court scene of the relatives of an acquitted Arab embracing and kissing a Jewish lawyer whose pleading was largely responsibe for the vindication of the accused Arab was enacted in the Jerusalem district court. The members of the family of Saba Said, a former examining Magistrate and member of the district court, who charged with perjury, embraced and kissed Dr. Mordecai Eliash, Saba Said's Jewish lawyer, when the court found the former magistrate not guilty. Dr.Eliash's defence, which was made before a court consisting of Judges Copeland, Tute and Shehada, contained a strong indictment of Kaki Daoudi, a police officer who was the principal witness against Saba Said. It is expected that the latter will now be reinstated as a magistrate.

Secs Future of Orange Industry Assured

Jerusalem, Aug. 5—The future of the orange-growing industry in Palestine is assured provided it is conducted along modern lines and the growers organize for mutual aid, is the opinion of Colonel Sawyer expressed in a letter to the "Hadar," the journal of the orange-growers. While supporting the plan of Harry Viteles, manager of the Palestine Economic Corporation's co-operative bank, for growers' association along local co-operative lines, Colonel Sawyer doubts whether profits in the future will be equal to those of the present but orange cultivation is more than worthwhile even with a smaller profit, he feels.

$500,000 Export House for Palestine

Jerusalem, Aug. 8 An export house with a capital of $500,000 will be established in Palestine by the noted exporters, Landau Brothers of London and South Africa if Palestine industrialists comply with conditions which would make the proposed export house a profitable undertaking. The proposal was reported during a meeting of industrialists at which M. Sheinkar, described the interest which South African Jews have in products emanating from Palestine. At the same meeting it was resolved to send a message of thanks to Vladimir Jabotinsky, Revisionist leader, who on his recent tour through South Africa, urged the use of Palestine products.

Einstein to Make No More Long Journeys

Berlin, Aug. 5—Professor Albert Einstein, world-famous Jewish physicist, will undertake no more journeys to America or to any other far-away country. This was the statement made here by Mrs. Einstein to Elias M. Grossman, American Jewish artist, who just completed a painting of Prof. Einstein. New York and America in general, said Mrs. Einstein, had so annoyed the Professor by their curiosity and their constant dogging of his footsteps, that he has decided to undertake no more journeys across the seas. Professor Einstein himself is said to have stated that he cannot understand why people should want to travel so much, giving as an example Rabindranath Tagore, the famous Hindu poet who visited Einstein recently and who does much traveling.

Arabs Threaten Direct Action

Jerusalem, July 28—A threat of direct action on the part of the Palestine Arabs to offset "Zionist propaganda in Europe and the enormous dangers to the Arabs of the British policy" is contained in the official report of the Araz delegation to London read yesterday by Auni Bey before the Arab Executive. After calling for establishment of an Arab political bureau in London the report says that the Arabs "recognizing their plight appreciate the enormous dangers because of the continued British policy, but the nation will not continue to face death with locked hands but will use every legal means in its power to defend itself against the danger."

419 Jews Came and 105 Left Palestine

Jerusalem, Aug. 1.—A total of 419 Jews entered and 105 left Palestine during June, according to figures made public to-day. In the same period 113 Christians, including 74 British constables, were admitted and 76 emigrated. Eight Moslems came and 27 left. Thirty immigrants, an unprecedently large number, were refused admission.

MacMahon Letters Not To Be Published

London. There is not sufficient ground for holding that the MacMahon-Russian correspondence either intended to or did in fact pledge the British government to include Palestine in the promises of a projected Arab state made by Sir Henry MacMahon, the House of Commons was informed to-day by Dr. Drummond Shiels, under-secretary for the colonies, in replying to a question from F. S. Cocks, Laborite. The House of Commons will recess to-day without time having been granted for a full Palestine debate. Dr. Shiels said that Sir Henry himself had denied that the inclusion of Palestine in the proposed Arab state was his intention. Dr. Shiels explained, however, that the ambiguous and inconclusive nature of the correspondence might have left the impression that the government had such intentions. Continuing, Dr. Shiels said, that the government, impressed by the feeling of Parliament regarding the correspondence, had re-examined it fully in the light of the history of the period, and the interpretations put upon it and there were still valid reasons, entirely unconnected with the Palestine question, which render it in the highest degree undesirable in public interest to publish the correspondence.

Jews have Historc Right to the Wall

Cairo, 9th August—Strong opposition to the participation of the Egyptians in the Pan-Arabic movement is expressed to-day by the prominent Egyptian author, Hussein Mahmud, in a letter to the Nationalist Egyptian daily Mo'attam. The Egyptians are not Arabs, Hussein Mahmud writes explaining his opposition to the Pan-Arabic Movement. In his letter he further points outs the great suffering of the Jew throughout the centuries in various countries. It is the duty of the Egyptians to help the Jewish people because they are near to us in their language and we are all of one family, Hussein Mahmud adds.

In the dispute of the Wailing Wall, the Egyptians should not have participated, Hussein Mahmud declares, because the Wailing Wall is a remnant of the Ancient Temple of Solomon and David, the Kings of Israel, and therefore belongs to the Jews. The letter was obviously not in accordance with the views of the Mokattam on the subject and apparently they published it only in view of the eminence of the writer.

British Government and Palestine

London—Eleventh-hour efforts are being made, at the request of the British Government, it is believed, to get certain of the more pungent criticisms levelled by the Permanent Mandates Commission of the League of Nations against the British Administration in Palestine eliminated from its Report, before it comes up for consideration by the meeting of the League of Nations Council which opens in Geneva on September 8th. The League is anxious, it is understood, to have as little public discussion on Palestine at the meeting as possible. M. Catastini, the Director of the Mandates Section of the League of Nations, it is learned, has paid a special visit to Helsingfors, the capital of Finland, to consult M. Procope, the Finish Minister of Foreign Affairs, who is the Rapporteur on Mandates to the League of Nations Council, with a view to having the Palestine question settled privately at the League of Nations Council session, with as little public discussion as possible.

GENERAL NEWS

[Special Correspondents]

Tel Aviv's Birth Rate is Up.

Jewish Sportsmen's Heroism

Government Lays Cornerstone

Tel Aviv, July 15. In addition to the laying of the corner stone for the new factory post office near the Palestine government building in Tel Aviv, W. Le-ge, acting postmaster general of Palestine, recalled the days when Tel Aviv, now a city of 40,000 souls, was a small desert town. Meyer Dizengoff, mayor of Tel Aviv, in his brief address looked forward to the time when all communication outside Tel Aviv city would be by air mail. Rabbi Ben Zion Uziel, chief rabbi of Tel Aviv, expressed the hope that communications in the future would tell of peace and prosperity among all the inhabitants of the country.

Arab Demands Execution of Urphali

Jaffa, July 21. While counsel for Joseph Mordecai Urphali, the only Jew under the death sentence as a result of last year's riots, is striving every effort to have the sentence set aside, the very least that can be expected of the death penalty, the Arab newspaper, "Falastin Al Arabia" writes that "if the government refuses to executed three murderous Arabs, it must then not the execution of Urphali, who unfortunately is the only condemned Jewish murderer." The Arab paper, which is the organ of the Moslem Supreme Council, declares that "public opinion supports the demand for the execution of the murderer of Jewry.

Jabotinsky Contemplating Suit

Let There Be An End To Bloodshed

Arabs And Jews Make Peace.

Opposition to Mufti

Einstein on "Interesting" Theory

Arabs Threaten Direct Action

119 Jews Came and 105 Left Palestine

MacMahon Letters Not To Be Published

Acquitted Arab's Kin Kiss Jewish Lawyer

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Einstein to Make No More Long Journeys

Jews have Historic Right to the Wall

British Government and Palestine

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OUR ERES YISRAEL LETTER

[From Our Correspondent]

Jerusalem, 4th August, 1930.

Striking A Bargain

The process of bargaining between the Palestine Government and the Tel-Abib Municipality, a hardy annual that invariably accompanies the drawing up of the latter's budget, has this year ended in the Municipality's favour. After negotiations lasting seven months, the two bodies found themselves at variance over a series of cuts, amounting to £3,000 that the central authorities wished to introduce. The major part of this figure, £2,500, represented the Municipal grant towards the local Hadassah Hospital. Hadassah had asked for and been granted a subsidy of L. P.2,500 by the Tel-Abib Municipality for 1930, toward the maintenance of the hospital, with attached services, conducted by it at a cost of about L P. 24,000 a year. The Government, however, refused to approve more than L. P.1,000 for this purpose in the Municipal budget. In other words, the Tel-Abib population was not permitted to use its own funds for a vital public service, elsewhere provided by the Government itself. Hadassah, seeing itself faced with a deficit of L. P.1,500 on this item, closed down the surgical ward and the surgical dispensary. After ten days of non-admission of new patients, the Government cleared up the "misunderstanding" and Tel-Abib was allowed to spend its own money for its health service. Financially, the attitude of the Administration towards Tel-Abib is one of distinct unfairness. While exercising the closest scrutiny of Tel-Abib's budgetary affairs, it participates itself to those affairs in the most niggardly fashion. The Municipality's budget this year is £95,000, the highest among all Municipal budgets in the country. Yet the grant-in-aid it receives from the Government is the lowest—£6,400. The neighbouring Municipality of Jaffa has a budget of £38,000, to which the Government contributes £8,000. This discrepancy becomes yet more glaring when it is added that the Government grant is exclusive of its appropriation towards the maintenance of the Jaffa hospital and police, the upkeep of both of which services in Tel-Abib is borne exclusively by the Municipality. On the other hand Te-Abib, which constitutes less than 5 per cent. of Palestine's population, pays 16 per cent. of the Works (land-tax) and contributes far more than proportionate amounts to the Customs and other branches of revenue. This, it would appear, is the reason for its penalisation at the hands of the Government in matters budgetary.

Israel's Days of Woes

The cycle of the year has brought around Tisha B'Ab once again, a date that carries with it old griefs and newer. On the ninth of Ab a year ago began the Arab outbreak of violence that led up to the excesses of the "bloody week of August." Thoughts turn back, on this first Yahrzeit of those events, to the heroism that they called forth in the Yishub, and with the heaviness they inspire mingles pride, and above all, confidence. The usual great number of visitors to the wailing Wall, augmented this year to an estimated number of nearly 10,000 were a feature of Tisha B'Ab in Jerusalem. Among them were the Yeshiba students, survivors of the brutal Arab attack on the Slobodka Yeshiba in Hebron last Ab, whose recital of Psalms before the Wall made a deep impression on the assembly. And, as in former years, Jewry's national sorrow was linked up with Jewry's renewed national aspirations; almost every Jew, of every class and every walk of life, wore a National Fund tag to prove it.

A Disability Annulled

The victory of women in the field of law in Palestine that she won earlier in the year after years of persistent legislation, has at last been accorded official recognition in fact as well as in letter. In a rather peculiar Ordinance promulgated last April this permission was accompanied by such restrictions and limitations as to render it practically valueless. The new ordinance at the time, was subjected to wide criticism, and it is gratifying to observe, that these disabilities have been practically removed from the Advocates (Admission of Women) Ordinance enacted in the last number of the Official Gazette. Originally a woman advocate was to be debarred from all Religious and Tribal Courts. There, particularly with regard to the Rabbinical Courts, the services of women advocates would be most needed. This disability has now been annulled as has also that allowing a woman advocate at any time to be disqualified from appearing before the Court by an order of the Chief Justice.

Peace Has Its Charm

Among the Jewish points attacked by Arabs last August was Mkor Hayim, the orthodox Jewish urban quarter on Jewish National Fund land just outside Jerusalem. Its assailants were the Arabs of the neighbouring village of Beit Sefafa, who previously had always lived on unruffled terms with the Jews. Thanks to its sterling defence, Mkor Hayim suffered less than most other quarters that were attacked, though one of its defenders was killed and two of its houses looted and burned. The resumption of relations between Mkor Hayim and Beit Sefafa was slow, but inevitable. The Jews, knowing that the Arabs had been incited and realising that it would not do for them to live in enmity with their closest neighbours, were prepared to revert to their original friendship with Beit Sefafa. The Arabs were of like mind, and, moreover, had had their eyes opened by their own severe losses during the attack, and by the arrest of two of their number later. Consequently, Arabs and Jews once again became cordial towards each other, and two weeks ago their relationship reached its height in the formal conclusion between Mkor Hayim and Beit Sefafa of a "Covenant of Peace." The Arabs regretted the attack on the Jewish quarter made by some of their number, who had been incited, and expressed the wish to remain on terms of peace and friendship with the Jews, "they and their seed after them, for all time." The Jews offered to petition the Attorney-General to release the two Beit-Sefafa villagers who were awaiting trial for participation in the attack on Mkor Hayim. The agreement was signed in a lawyer's office by the mukhtars (headmen) and sheikhs of Beit Sefafa and by the members of the Council of Mkor Hayim on behalf of their respective parties. After the Arab custom, the ceremony was followed by a "fantasiya" at Beit Sefafa, with the Mkor Hayim Jews as the guests of the village. Horse-racing and riding exhibitions were given, and dancing, eating, drinking and general merriment indulged in.

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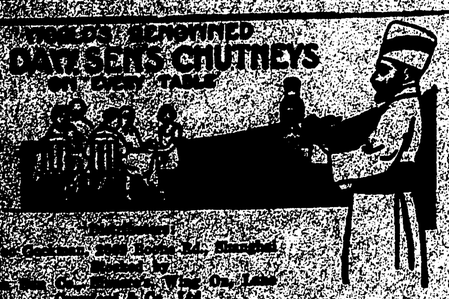
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Empress of Asia	Oct. 12	Oct. 19	Oct. 21	Oct. 22	Nov.
Empress of Canada	Nov. 2	—	Nov. 4	Nov. 5	Nov.
Empress of Russia	Nov. 15	Nov. 18	Nov. 18	Nov. 20	Nov.
Empress of Japan	Nov. 30	—	Dec. 2	Dec. 4	Dec.
Empress of Asia	Dec. 13	Dec. 14	Dec. 16	Dec. 18	Dec.
Empress of Canada	Dec. 28	—	Dec. 30	Jan. 1	Jan.
1931					
Empress of Russia	Jan. 10	Jan. 11	Jan. 13	Jan. 15	Jan.
Empress of Japan	Feb. 1	—	Feb. 3	Feb. 5	Feb.
Empress of Asia	Feb. 22	Mar. 4	Mar. 5	Mar. 6	Mar.
Empress of Canada	Mar. 15	—	Mar. 17	Mar. 19	Mar.
Empress of Russia	Mar. 29	Mar. 29	Mar. 31	Apr. 2	Apr.
Empress of Japan	Apr. 7	—	Apr. 9	Apr. 11	Apr.
Empress of Asia	Apr. 19	Apr. 21	Apr. 23	Apr. 25	May
Empress of Canada	May 5	—	May 7	May 9	May
Empress of Russia	May 18	May 19	May 21	May 23	June
Empress of Japan	June 2	—	June 4	June 6	June
Empress of Asia	June 15	June 16	June 18	June 20	June
Empress of Canada	June 30	—	July 2	July 4	July
Empress of Russia	July 13	July 14	July 16	July 18	July
Empress of Japan	July 28	—	July 30	Aug. 1	Aug.
Empress of Asia	Aug. 10	Aug. 11	Aug. 13	Aug. 15	Aug.
Empress of Canada	Aug. 25	—	Aug. 27	Aug. 29	Sept.
Empress of Russia	Sept. 7	Sept. 8	Sept. 10	Sept. 12	Sept.
Empress of Japan	Sept. 22	—	Sept. 24	Sept. 26	Oct.
Empress of Asia	Oct. 5	Oct. 6	Oct. 8	Oct. 10	Oct.
Empress of Canada	Oct. 20	—	Oct. 22	Oct. 24	Nov.
Empress of Russia	Nov. 2	Nov. 3	Nov. 5	Nov. 7	Nov.
Empress of Japan	Nov. 17	—	Nov. 19	Nov. 21	Nov.
Empress of Asia	Nov. 30	Dec. 1	Dec. 3	Dec. 5	Dec.
Empress of Canada	Dec. 15	—	Dec. 17	Dec. 19	Dec.

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1st November, 1930
10th Heshwan, 5691

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猶太月報社

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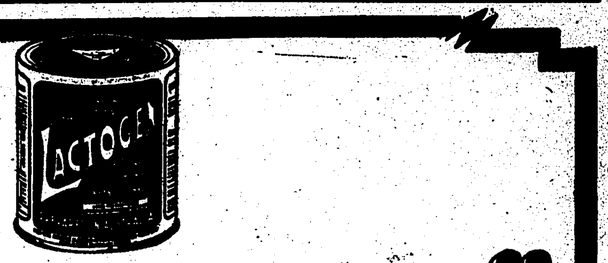


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Official organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China. A Jewish Paper devoted to the interests of Jew and Judaism in the Far East.

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

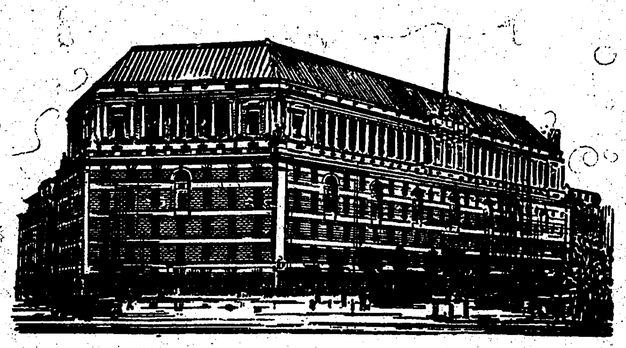


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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

UNIFICATION OF HEBREW SCHOOLS IN CHINA

The subject of Hebrew education in China is a complex one and call for drastic measures to be taken to introduce proper system in the curriculum. The contribution by Rabbi S. S. LEVIN of Harbin, in our last issue, is the first of its kind we have seen mooted and we hope it will receive the attention it deserves from those who are responsible in conducting the Talmud Torah classes in Shanghai. In the past, we have relied too much upon chances; we sent our young ones to non-Jewish schools, the environment of which was a dread to peace, to their upbringing in the Jewish faith. The facility for obtaining Hebrew and secular education in an up-to-date form is now offered by Rabbi LEVIN whose matured contribution we have no hesitation in commending to the attention of the committee of the local school. We hope that the latter will begin to do some constructive work for the future education of the Jewish youth in Shanghai, and realise the great responsibility which they are carrying. A conference should be convened and the plan outlined by Rabbi LEVIN discussed and considered on its merit. There is much in his contribution to give food for thought and his timely intervention should help to solve a "motly" problem for us. We need an up to date system of education, and with sufficient teachers as well. Unfortunately, there is no Endowment Fund available for us; that which we rely upon is hardly sufficient to maintain the status quo. But we must wake up and create one. We have, happily, quite a number of Jewish "ROCKEFELLERS" in our midst to cure our bodily and spiritual ills. Our rising generation is arming (?) with inadequate weapons with which to face the future. It has often said that "A boy is better unborn than untaught." Many will be lost to us for lack of adequate training and it behoves us to tackle with the problem and invite Rabbi LEVIN to come to Shanghai to organize the local field, if necessary. One thing is certain and that is, as Rabbi LEVIN succinctly says, "to institute English as the leading language to take the place of Russian." In Shanghai, of course, no Russian is being taught, but in other centres such as Tientsin, Mukden, and Harbin (2) the Russian language is included in the curriculum of the respective Jewish schools. We welcome Rabbi LEVIN's contribution and our thanks are due to him for trying to destroy the present *status quo*. We need leaders of far-sighted vision; not those who are satisfied in perpetuating the present deadly system which is likely to extinguish the little spark of flame that is left and thus bury Judaism in China. The educational problem is a big one and it should be tackled earnestly and promptly. Let us remember that, "Education is the cheap defence of nations" and ugly second to natives. With it we rise or fall. Paraphrasing the Holy Writ, we would say, "Rise up before the hoary institutions of learning and honour the face of the teacher who tries to save the nation from eclipse."

THE BALFOUR DECLARATION: What It Means To Us

November 2nd this year will not rob Jewry of the celebration of the historic event which occurred thirteen years ago, despite indications to reduce the BALFOUR Declaration into "a scrap of paper." That Pledge expressed sympathy with *Zionist aspirations* and was endorsed by all the civilized nations of the world. What these "aspirations" are dare not be minimized to-day by those who understand the ideology of Zionism. Mr. V. JABOTINSKY in his address at the Fourth Zionist Revisionist World Conference held in Prague in August last, reminded us that the BALFOUR Declaration was issued on the clear understanding that a Jewish State would be founded in Palestine. He quoted the letter from Sir EDWARD GREY to Sir GEORGE BUCHANAN in Petrograd directing him to explore the attitude of the Russian Government to a Zionism that would give to the Jews the internal Government of Palestine as soon as they were strong enough; also the significance of the phrase "*reconstruction of the Jewish National Home*" in the preamble of the Mandate, and last but not least, Lord ROBERT CECIL's famous declaration "Judea for the Jews." These pronouncements of the leading British statesmen at the time when the BALFOUR Pledge was given to the Jewish People, through the English Zionist Federation, are potent arguments against those who seek to vitiate and whittle down the pledge given in order to satisfy the ambition and greed of some self-seeking Arab politicians who wish to grab the rein of government in Palestine and oust Great Britain and the Jewish people from their historic homeland. Happily, the Zionist case is based upon solid foundations, which no one can trample upon with impunity. Our rights, our privileges, and our claims have been recognized by fifty-three nations who had endorsed the BALFOUR Declaration and there can be no surrender on our part to complete the task which lies before us. In spite of the many handicaps and drawbacks to which we were exposed since August last year, we are able to report progress in the upbuilding of our homeland, which is an indication of Israel's strong will and determination to forge ahead his plan of conquest and overcome his adversaries who seek in vain to paralyze and frustrate his efforts. "How grand is victory, but how dear!" is a phrase which we may well exclaim on the eve of the thirteenth anniversary of the BALFOUR Declaration, which opens the way or rather renews the opportunity to reach the summit of the mountain and keep the flag hoisted before the gaze of all observers. Any other nation (save Israel) would have succumbed to the wily intrigues and plots that were planned against us, but the MACCABEAN spirit and zeal still flows in our veins in our struggle to win our place in the sun. The anniversary this month should find us as hopeful as ever, as alert as ever to uphold our flag and exclaim with LONGFELLOW, "Ah, to build, to build! that is the noblest art of all the arts." That is the sort of slogan which should animate us to-day and find an echo in all Jewish hearts assembled to celebrate a great historic event in our modern calendar. No longer must we rely upon our elders to aid us in our great task of upbuilding the old wastes, and our hearts must be stronger than the swords. "All work is sacred," says CARLYLE, "*Melako Melaka*" say our Sages of old. Our work has not ended; it has just begun. We have a great task before us which will require ages to complete. It is because we look upon it as "sacred" that we are filled with unquenchable enthusiasm to maintain it and pass it over to another generation to complete it. We are prepared to do our duty: "duties are ours; events are God's."

THE JEWS, THE QURAN AND MUHAMMAD ALI

In recent years, or to be more exact, in 1917, a translation of the Quran with commentaries was published by Maulana MUHAMMAD ALI, M.A., LL.B., Lahore, India. The translator and the commentator has undoubtedly produced a work of great value, the merit of which can be better appreciated by those who understand Arabic which is placed side by side with the English version. As a translator, Maulana ALI made great efforts to preserve the metre of the original text without doing it violence. But as a commentator? Ah, there's the rub! We are afraid we cannot say that he had avoided the temptation of injecting his own views which the RASUL had never promoted. We would draw the attention of our readers

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

UNIFICATION OF HEBREW SCHOOLS IN CHINA

The subject of Hebrew education in China is a complex one and calls for drastic measures to be taken to introduce proper system in the curriculum. The contribution by Rabbi S. S. LEVIN of Harbin, in our last issue, is the first of its kind we have seen mooted and we hope it will receive the attention it deserves from those who are responsible in conducting the Talmud Torah classes in Shanghai. In the past, we have relied too much upon chances; we sent our young ones to non-Jewish schools, the environment of which was a decided menace to their upbringing in the Jewish faith. The facility for obtaining Hebrew and secular education in an up-to-date form is now offered by Rabbi LEVIN whose masterly contribution we have no hesitation in commending to the attention of the committee of the local school. We hope that the latter will begin to do some constructive work for the future education of the Jewish youths in Shanghai, and realise the great responsibility which they are carrying. A conference should be convened and the plan outlined by Rabbi LEVIN discussed and considered on its merit. There is much in his contribution to give food for thought and his timely intervention should help to solve a knotty problem for us. We need an up-to-date system of education and with it efficient teachers as well. Unfortunately, there is no Endowment Fund available for it; that which we rely upon is hardly sufficient to maintain the *status quo*. But we must wake up and create one. We have, happily, quite a number of Jewish "ROCKFELLERS" in our midst to cure our bodily and spiritual ills. Our rising generation is rising (?) with inadequate weapons with which to face the future. It has been said that "A boy is better unborn than untaught." Many will be lost to us for lack of adequate trainings and it behoves us to tackle with the problem and invite Rabbi LEVIN to come to Shanghai to organize the local field, if necessary. One thing is certain and that is, as Rabbi LEVIN appositely says, "to institute English as the leading language to take the place of Russian." In Shanghai, of course, no Russian is being taught, but in other centres such as Tientsin, Mukden, and Harbin (?) the Russian language is included in the curriculum of the respective Jewish schools. We welcome Rabbi LEVIN'S contribution and our thanks are due to him for trying to disturb the present *status quo*. We need leaders of far-sighted vision; not those who are satisfied in perpetuating the present deadly system which is likely to extinguish the little spark of flame that is left and thus bury Judaism in China. The educational problem is a big one and it should be tackled earnestly and promptly. Let us remember that, "Education is the cheap defence of nations" and only second to nature. With it we rise or fall. Paraphrasing the Holy Writ, we would say, "Rise up before the hoary institutions of learning and honour the face of the teacher who tries to save the nation from eclipse."

THE BALFOUR DECLARATION: What It Means To Us

November 2nd this year will not rob Jewry of the celebration of the historic event which occurred thirteen years ago, despite indications to reduce the BALFOUR Declaration into "a scrap of paper." That Pledge expressed sympathy with *Zionsit aspirations* and was endorsed by all the civilized nations of the world. What these "aspirations" are dare not be minimized to-day by those who understand the ideology of Zionism. Mr. V. JABOTINSKY in his address at the Fourth Zionist Revisionist World Conference held in Prague in August last, reminded us that the BALFOUR Declaration was issued on the clear understanding that a Jewish State would be founded in Palestine. He quoted the letter from Sir EDWARD GREY to Sir GEORGE BUCHANAN in Petrograd directing him to explore the attitude of the Russian Government to a Zionism that would give to the Jews the internal Government of Palestine as soon as they were strong enough; also the significance of the phrase *"reconstruction of the Jewish National Home"* in the preamble of the Mandate, and last but not least, Lord ROBERT CECIL'S famous declaration "Judea for the Jews." These pronouncements of the leading British statesmen at the time when the BALFOUR Pledge was given to the Jewish People, through the English Zionist Federation, are potent arguments against those who seek to vitiate and whittle down the pledge given in order to satisfy the ambition and greed of some self-seeking Arab politicians who wish to grab the rein of government in Palestine and oust Great Britain and the Jewish people from their historic homeland. Happily, the Zionist case is based upon solid foundations which no one can trample upon with impunity. Our rights, our privileges, and our claims have been recognized by fifty-three nations who had endorsed the BALFOUR Declaration and there can be no surrender on our part to complete the task which lies before us. In spite of the many handicaps and drawbacks to which we were exposed since August last year, we are able to report progress in the upbuilding of our homeland, which is an indication of Israel's strong will and determination to forge ahead his plan of conquest and overcome his adversaries who seek in vain to paralyze and frustrate his efforts. "How grand is victory, but how dear!" is a phrase which we may well exclaim on the eve of the thirteenth anniversary of the BALFOUR Declaration, which opens the way or rather renews the opportunity to reach the summit of the mountain and keep the flag hoisted before the gaze of all observers. Any other nation (save Israel) would have succumbed to the wily intrigues and plots that were planned against us, but the MACCABEAN spirit and zeal still flows in our viens in our struggle to win our place in the sun. The anniversary this month should find us as hopeful as ever, as alert as ever to uphold our flag and exclaim with LONGFELLOW, "Ah, to build, to build; that is the noblest art of all the arts." That is the sort of slogan which should animate us to-day and find an echo in all Jewish hearts assembled to celebrate a great historic event in our modern calendar. No longer must we rely upon outsiders to aid us in our great task of upbuilding the old wastes, and our hearts must be stronger than the swords. "All work is sacred," says CARLYLE. *"Melaka Meluka"* say our Sages of old. Our work has not ended: it has just begun. We have a great task before us which will require ages to complete. It is because we look upon it as "sacred" that we are filled with unquenchable enthusiasm to maintain it and pass it over to another generation to complete it. We are prepared to do our duty: "duties are ours; events are God's."

THE JEWS, THE QURAN AND MUHAMMAD ALI

In recent years, or to be more exact, in 1917, a translation of the Quran with commentaries was published by Maulana MUHAMMAD ALI, M.A., LL.B., Lahore, India. The translator and the commentator has undoubtedly produced a work of great value, the merit of which can be better appreciated by those who understand Arabic which is placed side by side with the English version. As a translator, Maulana ALI made great efforts to preserve the metre of the original text without doing it violence. But as a commentator? Ah, there's the rub! We are afraid we cannot say that he had avoided the temptation of injecting his own views which the RASSUL had never in mind. We would draw the attention of our readers

to the treatise in the Quran on "The Prophets," verse 105, which reads: "And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it." This last sentence is taken from the Psalms 37: 29, to which MAULANA ALI gives the following commentary:—

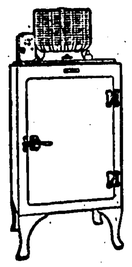
"The Quran had repeatedly warned the unbelievers that Islam would be made triumphant in the land, and the righteous servants who were made to suffer persecution would one day be masters of the land. The words also contain a prophecy of the possession of the Holy Land by the Muslims, which was fulfilled in the Caliphate of 'Umar. Compare Ps. 37: 29".

Students of the Jewish Bible, both Jews and non-Jews, will be at their wit's end to know what sort of connection the Psalmist had in mind with a people who came several centuries after him, so that one could swallow the statement that King DAVID had in view the "Muslims" and not the Jews, his own people, over whom he had ruled and with whom he had lived and died when he said, "The righteous shall inherit the land." Now, let us state the Jewish view of the text. To *inherit* does not imply obtaining possession of the land by the sword, but to survive all the conquerors and receive back by justice. The land referred to is not what is known to-day as Palestine which was ruled by King DAVID. It refers to the spiritual world on which alone the righteous can "*live forever*" as the text says. The reward for righteousness by God is not to be anything worldly which is transitory but rather eternal and everlasting. There are four verses in this Psalm which refer to the *inheritance* of the land. One verse reads, "The *humble* shall inherit the land and enjoy *infinite peace*." The other reads "shall dwell forever on it." Psalm 37th is a sister Psalm of the 73rd. Two larks of the Most High have practically sung the same spiritual song on their respective harps. These are King DAVID and ASAPH. The theme is, "Fret not because of evil doers." "Envy not their power and prosperity." They are bound to be of short duration and end disastrously. To quote the same Psalm again, "Wait thou for the Lord and keep His way and He will exalt thee to inherit the land" Can this refer to Palestine? We trow not. The first Psalm also has the same idea given in a different form. But space will not permit us to go into further details as we would like to. We cannot help saying that Maulana ALI has done a great violence to the text quoted from the Quran, by giving it a colour which is entirely alien to its original spirit and intent. He had embarrassed King DAVID when he sought to disconnect him from his people and dispossess the latter by a stroke of the pen from their spiritual heritage. We would earnestly suggest to him to revise his commentary when he publishes his second edition of his translation of the Quran and not allow a far-fetched commentary to do violence to the text. This is not written in disrespect to the learned Muslim author and leader, but in fairness to truth and justice which cry for redress. "The still small voice is wanted." The Zabur, we need hardly say, is the soul of Judaism which, in its turn, is the soul of Christianity and Islam. Verse 136 of *Al Baqra* defines completely and flawlessly the foundation of these three creeds. Judaism is the priestly department, while Christianity and Islam are the missionary elements of one and the same religion. Israel is indebted to the nations for hospitality while the latter owe the former for all that their *souls* are worth. The homeless here need not be homeless over There!

'RAB SHEMUEL' REVIVES A CONTROVERSY

Dr. SAMUEL SCHULMAN (better known to us as 'Rab Shemuel') of New York, has come out recently from his shell by throwing a tiny bombshell in the Zionist camp, repeating the old *Sheer Hashirim* with a modern *Niggun*. For a little while this protagonist of the withered branch of Judaism in America, has kept silent and said very little about Zionism, which he characterizes "as a spiritual escape impairing the spiritual life and undermining the faith of the Jews," How kind of 'Rab Shemuel' to use his old horoscope again and warn the leaders of Jewry regarding the new menace (sakanah) which he found in Zionism! 'Rab Shemuel' surely speaks with some show of authority, since he has a wonderful grasp of Jewish knowledge and behind him stands *Eddah Kedosha* which refuses to escape the Galuth-life and desires to remain forever dispersed exclaiming, as he assures us, "Hear, O worldscattered Israel! The Lord our God, the Lord is One." Wonderful!! Some stunts are needed to arouse the lethargic spirit of the *pace* WICKHAM STEED, 'twilight Jew,' who tries to hide his Jewishness and 'Rab Shemuel' is a master of all arts. We are bidden to take our cue from him who supports the *Berith Hadasha* and discards the *Torah sh'b'al pay*. He alone has the secret *recipe* as to how to perpetuate his watery Judaism and lead his flock to the land of promise. Wait! Here is something which is stylish and worth pondering upon. 'Rab Shemuel' is a clever *darshan*. He presides over a fat salaried pulpit and knows how to spin theories, harmless theories, which are meaningless to those who understand his newfangled Judaism. Says he, "Israel is a great moral and spiritual international force. Its local patriotisms and nationalisms are of the countries in which Jews, as faithful citizens dwell. Its local patriotisms and nationalisms are of the countries in which Jews, as faithful citizens dwell. Its vision, as God's congregation, is of peace, and a union of human hearts that shall transcend national distinctions." Poor Israel! His very "great moral and spiritual international force" must be of little or no consolation to him! We are reminded of the story of the man who when hungry and forlorn went to seek for suitable sustenance to satisfy his cravings and having accosted the first passer-by in the streets related to him his sufferings. The passerby in question was none other than a priest who began to preach to the hungry man about the splendours of a paradise with its symbolical fruit trees, its shady nooks, of the soul's effulgence and kindred subjects, so much so, that it infuriated the despairing man at his side and made him say words which we would rather forego printing in this column. And so we would advise 'Rab Shemuel' who is *ebed Adonai*, not to go near our oppressed people who are *ebed abadim* to their taskmasters in semi-savage countries. Better preach your fine-spun theories from a distance rather than become the first martyr for the principles of 'Liberal' Judaism. We are further told that we must "reject the nationalist philosophy and as a vision of world civilization we hold that the world needs to-day is not new nations, and more new states, but such a moral and spiritual culture of men that shall enable men of various bloods to live together in harmony and peace within one State." What a vision! Has the school of prophecy once rejected by the Cincinnati Yeshiba been revived? Not very long ago, Rev. ARNOLD FOSTER of Newark, told us that the light of God had descended upon him! And now 'Rab Shemuel' is equally prophesying, although he must forgive us if we label him a *nebey shcker*, because his message is in contradiction to the one foretold by the Prophets of old. Israel is not to simmer in Galuth. Israel's vision of the future is a people not under the political subjection of other nations, but an independent nation enjoying equal rights among the family of nations. Again, why should 'Rab Shemuel' slam the door at the face of those who profess the religion of Islam, because they have established "new nations" and "new states" after the Great War? His hesitation to recognize their new nationalism will be challenged by many who wish to support Arab aspirations for a place in the sun. But 'Rab Shemuel' has an object. He wants to shoot two birds with one stone. To frustrate the ancient hope of Ancient Israel of which he is an implacable foe, he is obliged to call-off Arab nationalism because it is "new" and, at the same time advise Israel to drop his *ancient* nationalism. We are sorry to observe that a *bar Yisrael* is dancing in the enemy's camp

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firing at his own people from a distance. 'Rab Shemuel' has violated the sanctity of the pact which was established in Jewry when the Jewish National Agency was formed in Zurich last year. He has not preserved a friendly neutrality (which every non-Zionist who joined the Agency was supposed to observe) towards the political aspects of Zionism, when he indulges in fanatical onslaughts against the movement. If 'Rab Shemuel' is anxious to revive the *mahaloketh* his challenge will be accepted.

DR. HAIM WEIZMANN'S POLITICAL INEPTITUDE

The New Palestine, official organ of the Zionist Organization of America, in its issue of September 5, publishes an article by Mr. EMANUEL NEUMANN, a member of the Zionist Administration, under the caption, "Whither Bound?" wherein he criticises Dr. HAIM WEIZMANN for urging a "binational state" in New Judea as the solution of the political problem in that country. The move taken to impose this idea is virtually a surrender of the principles of political Zionism and a concession to the Arabs in their demand to oust the Jews from their historic rights to upbuild their country and ultimately create a Commonwealth. Mr. NEUMANN charges the Zionist leader with political ineptitude and infers that if he continues with his present reckless programme he will have to give up the helm of Zionist leadership. Here is a charge which is serious enough not to be ignored. Says Mr. NEUMANN:—

It must be said at this point that for years past there has been growing up among many Zionists a vague but nevertheless deep uneasiness with regard to the political policy of the Executive. A number of incidents of minor and major importance have by their cumulative effect created the impression that somehow there was developing a new Zionism, a *neo-Zionism* whose emerging lineaments, though still hazy and indefinite, were becoming increasingly visible to discerning eyes. Without entering here into a critical consideration of this trend, one may say that the influences which have been shaping it seem to derive not wholly or even chiefly from official Zionist circles in London but from certain other quarters, Zionist as well as non-Zionist. Considered against the background of these tendencies and of the events of the past twelvemonth in particular, Dr. Weizmann's words at Berlin have an ominous ring. They are disturbing not because of what they say but because of what they seem to foreshadow at the present critical juncture of Zionist affairs. Regardless of explanations they must seem to the sensitive Zionist to forbode another step on the road toward the renunciation of Zionist aspirations, another concession to Arab intransigance, a further weakening by our own act of the legal foundations of the Jewish National Home.

ISRAEL'S MESSENGER is sorry to note the serious inroads which the Zionist leader had made in his fruitless endeavour to placate the enemies of Zionism, and the unwarranted concessions which he is offering the latter. Until recently we have strongly supported him and refused to embarrass him in his work for our cause. We felt that as a leader he was to be given a full chance to make good, so that it is disconcerting to find our faith faltering in face of this wholesale violation of the fundamental basis of Zionism. Dr. WEIZMANN cannot continue to play a double game with his followers. We have long been patient and hoped against hope that he will make good and not play into the hands of our would-be friends. "American Zionists," says Mr. NEUMANN, "have for years supported Dr. WEIZMANN'S policies whole-heartedly. We have followed him with an almost childlike acquiescence. The time seems to have come to ask ourselves openly and frankly: 'Where are we bound and whither are we being led?' The moment is approaching when Dr. WEIZMANN will have to choose —if indeed he has not already made his choice." These words are plain enough to indicate the decline of the Zionist leader's estimation in the eyes of his followers. Jewish Nationalists must keep friendship aside and insist that their leader should abdicate and give way to others more competent and more able and willing to stand for our rights and principles. It is impossible to go on with our work of redemption without courting disaster at the hand of one who has become a mere puppet at the biddings of some of his false supporters. It is hard to believe that the good work done in the past by Dr. WEIZMANN is now being jeopardised by his tactless utterances and harmful diplomacy. If he would but recall the lines of BYRON he will realise, ere it is too late:—

A thousand years scarce serve to form a state;
An hour may lay it in the dust."

THAT "PIOUS FRAUD," II.

Fools are stubborn in their way,
As coins are harden'd by th' allay;
And obstinacy's ne'er so stiff
As when'tis in a wrong belief.—BUTLER.

An author once said, "People first abandon reason, and then become obstinate; and the deeper they are in error the more angry they are." The obstinacy of the Pittsburg columnist in resisting the defensive measures assumed by us against his offensiveness is not a wit amazing. Having enjoyed freedom for a number of years in attacking and deriding Jewish Nationalism, without a NEHEMIAH MOSESSOHN (*alaw hashalom*) to restrain him, he finds it hard to bear the load of our criticism without making a brave struggle to silence us and win his weak case. It has been said that "an obstinate man does not hold opinions, but they hold him." In like manner, C. H. J. who drank the virus of hatred for political Zionism from his mother's breast cannot be expected to emancipate himself from the obstinacy with which he is obsessed. If the leopard cannot change its spots, neither can the bear change its paws. And so it is with C. H. J. He represents to-day the last dying gasp of the rapidly dwindling assimilated Jewry in the Republic of the United States, and it is our duty to combat him and expose his hollow pretensions, tear away the veil that hides his real motives and expose him *l'eney Kol Yisrael*. Replying to our first leader on "CHARLES H. JOSEPH:—A Pious Fraud" in our issue of July 4, 1930, the latter comes out with a discharge of firearms against us by reproducing our leader *in toto* in several American weeklies, wherein he contributes his *Random* Thoughts, and adding the following Notes by way of defence:—

Now if that nonsense was written by an unknown scribbler, I wouldn't waste time on it. But it was penned by N. E. B. Ezra, editor of the journal, who is one of the oldest and best known Jewish writers in the Far East. It is extremely unfortunate that the editor of the official organ of the Shanghai Zionist group should be so unbalanced and hysterical in trying to set a critic right. Mr. Ezra means well, I am sure, but it really is too bad that the Zionists have to be held responsible for such utterances from those who speak in the name of the movement. Mr. Ezra "lifted" that statement of mine from a much longer article in which I was urging those members of the Jewish Agency who have publicly claimed that Nationalism is no longer stressed to amend those sections of the Palestine Mandate under which they hold power, so as to make the situation clear, much compromising, too much pussyfooting, too much evasion. And I simply am asking for a clear statement of just what the Jewish Agency stands for. Personally I could never understand how a member of the Jewish Agency could separate himself from the complete Palestinian program. In the meantime I am glad that Mr. Ezra is in China instead of Palestine; there is less danger of another Arab uprising. One can easily imagine such hot-heads, emitting verbal fire crackers starting a dangerous conflagration. And just as a parting goodwill gesture I beg to remind Mr. Ezra that many years ago Random Thoughts by Charles H. Joseph used to appear regularly in China in a journal edited by a gentleman named N. E. B. Ezra.

To characterize our leader as "nonsense" when our critic had appealed "in the name of millions of Jews" to kill political Zionism and crush the hopes of the latter, shows that C. H. J. has no argument with which to defend himself in any way. He does not tell us how he came to hold a mandate from "millions of Jews" and who appointed him "a chief and a judge over us." By all means "ask for a clear statement of just what the Jewish Agency stands for." That is quite reasonable and C. H. J. is fully entitled to receive consideration and attention from Mr. FELIX WARBURG and his co-workers. But when C. H. J. makes an unwarranted appeal to the latter "in the name of

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millions of Jews" to dissociate themselves from Jewish Nationalism, then C. H. J. makes himself a thorough nuisance and deserves to be severely chided for his ungallant attempt to stab his people in the back and trample upon their dearest national aspirations. It has been said that "silence at the proper season is wisdom, and better than any speech." If C. H. J. had obeyed this dictum at a time when silence was necessary on his part, he would not have found himself to-day in bad odour and an object of denunciation, ridicule and contempt. Holding the "liberal" views of certain radical reformed "Rabbis" who are no longer present in the flesh, he should not find it difficult to derive solace and joy from his new theology—*berith hadasha*—provided he leaves his "brethren" alone. C. H. J. must have found himself in a tight corner when he wrote, "I am glad that Mr. EZRA is in China instead of Palestine; there is less danger of another Arab uprising." Here is an insinuation which is wholly unworthy of a 'gallant' critic. It is such silly twaddle by irresponsible scribblers that annoys all the thinking Zionists who should protest against the tendency to blame them for "any Arab uprising" on their part. We have no hesitation in saying that C. H. J. is a *malshin* when he insinuates that plain language regarding the implication of Zionism would create "another Arab uprising." We cannot sufficiently condemn this *rishuth* on the part of C. H. J. and call upon him to tender a public apology to Zionist Jewry for his unfair reflexion upon them. As a matter of fact, the "Arab uprising" is due to the camouflage manner in which the pseudo-Zionists (of the types of C. H. J. LAURIE MAGNUS *et. al*) had painted political Zionism and encouraged the deluded self-seeking Arab politicians to agitate against the BALFOUR Declaration and the Mandate. To accuse us of "emitting verbal fire crackers...." because we plead for political Zionism in the indisputable manner in which it was founded, shows that C. H. J. is filled with hatred for the movement which seeks to destroy the power of the 'Grand Dukes' or as Mr. WICKHAM STEED would have it, the "benighted Jews" (who do not at all understand the Jew's position in the world). Be that as it may, we would draw the attention of our readers to certain declarations made by British political leaders, which go to vindicate our standpoint and vitiate the value of criticism launched by C. H. J. In London, Viscount CECIL, a member of the Cabinet, declared at a great demonstration on December 2nd, 1917: "Our wish is that Arabian countries shall be for the Arabs, Armenia for the Armenians, and Judea for the Jews," and two years later Sir HERBERT SAMUEL likewise, at a public meeting, stated that "the policy propounded before the Peace Conference" was one whereby "with the minimum of delay the country may become self-governing Commonwealth under the auspices of an established Jewish majority." If these utterances are "fire crackers starting a dangerous conflagration," as C. H. J. would have us believe, then we must have misunderstood what the BALFOUR Declaration had meant and what political Zionism stands for. C. H. J. is a coward when he seeks to embarrass us by his rash statement. We are perfctly satisfied that the course pursued by us, whether living in China or New Judea, is an honest one, one which is fully warranted and supported by declarations made by distinguished British statesmen. It has been said that "the wickedness of the few makes the calamity of the many." C. H. J. has done his worst. He will be judged by present and future posterity by his own deeds and wickedness which is a kind of voluntary frenzy and a chosen distraction. We do not envy him. His wickedness may prosper for a while but it is bound to pass away like a torrent. We are sorry for him. We regret that it has fallen to our lot to take-off his mask and rebuke him for his treacheries. But our duty is clear. As an exponent of "Traditional Judaism and Jewish Nationalism" and as an "International Jewish Monthly", we consider it our duty to watch from the tower the citadel of Kol Yisrael and defend it from the attacks, from within and without. We make no apology for devoting so much space and time in wrestling with an opponent for his unwarranted onslaught upon his people and their hopes of the future. We shall continue to raise our voice against anyone who is found guilty of misdemeanour in Israel's camp. If defeat comes to C. H. J. we believe it will be solely due to nothing but education in understanding the real value of National Judaism, nothing but the first step to something better and nobler. It is never too late to make an *amende honorable*. "There is no man so rudely punished as he that is subject to the whip of his own remorse." We are mindful of the reminder that "many years ago Random Thoughts by CHARLES H. JOSEPH used to appear in China in this journal." We hardly think so. We have no recollection of it, anyhow. Assuming that our Pittsburg opponent is correct, we see no reason why we should now overlook his vagaries because once upon a time we accepted his Random Thoughts which may not have contained any explosives as they contain to-day. We hope C. H. J. will yet live to learn of the wrong road by which he is travelling, and that he is doomed to disappointment if he imagines he can throttle the soul of New Judea. There is in the heart of Israel such a deep well of love for Zion that no critic can succeed in freezing it.

Shanghai Race Club

AUTUMN RACE MEETING, 1930

MONDAY NOV. 3RD
TUES. NOV. 4TH
WED. NOV. 5TH

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Tiffin Interval after the 5th Race.
First Bell after Tiffin at 2.15 p.m.

SATURDAY, NOVEMBER 8th; First Bell at 1.15 p.m.

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Secretary, Shanghai Race Club.

18th OCTOBER, 1930.

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A Movement Of Far-Reaching Consequences To World Jewry

The cry to save the Jewish people scattered in remote centres of the world from disintegration and decay is growing apace and assuming the call of a nation-wide campaign to organize a movement to serve in the best interests of the latter. As far back as 1912, the Editor of ISRAEL'S MESSENGER wrote in the American Jewish Press on the subject of "A Mission to Convert Jews to Judaism," in the course of which he said:—



MR. DAVID H. WHITE.

"Men of ripe scholarship and faithful shepherds in Israel are needed to combat the spiritual decay and crass materialism that is facing us in our great dispersion. It would be a red-letter day for Judaism in the East if broad-minded and far-sighted Rabbis, such as Drs. Max Heller, J. L. Magnes, B. Drachman, H. Pereira Mendes, Leonard Levy and others of equal fame, were to enter the field of missionaries on behalf of Judaism, of which they are well-known exponents. It is no longer a question of orthodoxy or reform; it is a question of strengthening Judaism where it is weak and neglected through want of better knowledge of it. Judaism without loyalty to the Torah will soon decay and lose its hold on its followers."

A Dream On The Eve Of Realization

We are pleased to say that an independent tour was begun in November last year, from New York by Mr. DAVID H. WHITE for the purpose of acquainting the Jewish public with conditions of the lesser known communities of the world. The countries to be visited include, Japan, China, Straits Settlements, India, Iraq, New Judea, Egypt, Morrocco, Algiers and a brief survey in the Balkan States. The communities visited so far by Mr. WHITE have shown a marked decay in their Jewish pursuits and clearly indicate that if no organized programme is instituted, for better acquainting the younger generation with Jewish ideals, Judaism will cease to function as a vital part of their lives. The great need is for a marked interest in the Jewish communities by an International Federation which would bring the message of Judaism to the Jews in those widely scattered sections. Everywhere the subtle influences within and without are working, and the religious life borders upon stagnation. That was the message which Mr. WHITE conveyed to us when we first interviewed him about his mission to China. He had given us a fair estimate of the conditions, rather alarming, prevailing in small Jewish communities which are actually bereft of spiritual leaders and any other means of support to rely upon. Consequently they are drifting and shifting from their moorings and growing indifferent to their people and religion and intermarrying as well. What sort of future there will be in store when such Torahless and Sabbathless communities are allowed to grow can be better imagined than described. Mr. WHITE expressed fear that within another decade these small centres of Judaism will be wiped out and lost to the House of Israel forever, Continuing his impressions, Mr. WHITE said:—

Disintegration Setting In

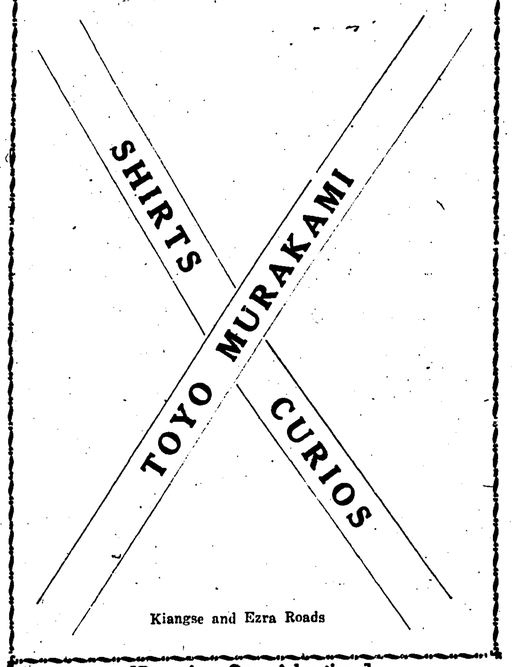
"In Honolulu where more than 500 Jews are residing, they have lost all contact and desire for Judaism, with the exception of a few families who still retain that religious heritage. Japan's few Jews have some form of organization but even they need outside influence and stimulation. Harbin, with the largest Jewish population in the Orient, shows a tendency which is current throughout the world, namely, the retention of the aged to Judaism and the slipping away of the young. Tientsin with 1500 Jews, is probably the most backward in things Jewish, with the agitating Bundists actively cutting into the religious spirit of the young and controlling the future destinies—unless strong orthodox leadership is introduced there. In the smaller communities of Mukden, Chefoo, Dairen, there is a definite need for stimulation through outside sources in order to aid in the retention of Jewishness."

An Enthusiastic Idealist

It is interesting to note that the plan mooted above originated from a desire on the part of a number of leading Jews in America to ascertain the actual conditions prevailing in the outlying Jewish communities. Mr. WHITE had been planning a survey of Jewish conditions, culture and religious development and this arrangement fitted in with the scope of the prepared work. He is a graduate of the University of Denver, and in the Philosophy department of Columbia University. The hope of this mission on his part which is undertaken at his expense, is to find some medium for the retention of Judaism among the younger generation and to universalize the common knowledge of things Jewish among all the communities wherever they may be found. It is the hope that from the investigation of Jewish conditions that a rational system of missionary work will be started which will touch the outlying sections of the world containing small Jewish communities and give them an insight into religious life. Unfortunately, too little is known of the activities, the disintegration and the decay in our Jewish life and we must recognize that in the future the orthodoxy of the past cannot function without modifications based upon the Torah. We must decide in which manner we are to save the remnant to Judaism, and plan a course of action which will universalize the culture and the religious life on a new plane. It is with this in mind that the mission undertaken by Mr. WHITE will attempt to interest the influential body of American Jewry and beyond, to see the need and attempt at an organization which will carry through the reforms necessary.

Mr. and Mrs. WHITE Arrive In Shanghai

Mr. and Mrs. WHITE arrived in Shanghai on the 28th September, after visiting the Jewish communities in Japan, Northern Mamchuria and China, remaining for two weeks to study the conditions in the Jewish community here. They left Shanghai on the 11th ultimo, and will continue their journey and visit Hongkong, Singapore Penang, Aden, Egypt etc. returning to New York during February 1931. They expect to arrive in Jerusalem on the 9th instant, from whence they will visit Iraq and England. The future plan of Mr. WHITE is to place his materials and findings before interested members of American Jewry and attempt an organization to alleviate the spiritual dispondency of the smaller Jewish communities who are cut off from the everyday intercourse and communication with the rest of the world.



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HOPES AND FEARS OF THE JEWISH NATIONAL HOMELAND

ENGLAND ISSUES NEW POLICY.—Dr. Weizmann Tenders Resignation To Lord Passfield.—Says Major Policy Denies The Rights And Sterilizes Jewish Hopes.—World Zionist Organization Cables To Local Zionists Enjoining Discipline During Critical Period.—Must Continue Work Undeterred By Present Situation.—The Need Of Unity In Israel Emphasised.—Local Zionist Meeting To Be Held To-morrow.—Full Cable Reports.

The major policy of Great Britain *vis-a-vis* the Jewish National Homeland has been made and flashed by wire from London by Reuter on the 20th ultimo, and published in all the local dailies and which we reproduce below. The pronouncement is bound to stir the whole of the Jewish world and arouse the deepest emotions everywhere. Whatever view one may take of the new policy of the Mandatory Power, one thing stands clear and that is, as Mr. MICHAEL MARCUS, M.P., stated in the last issue of ISRAEL'S MESSENGER, "Palestine's future will be determined not by the British Government, but by the Jewish people. If we are true to ourselves, (adds the noted Jewish member of the British House of Commons) a Jewish Commonwealth will quickly be established in Palestine. Enlightened world opinion is on our side." Therein we are given the crux of the Jewish struggle for liberty and independence. On the 21st ultimo, we received a cable from the World Zionist Organization, which we summarize thus:—



DR. HAIM WEIZMANN,

who resigned the leadership of the Zionist Movement as a protest against England's new policy vis-a-vis the Jewish National Homeland.

"SIR JOHN SIMPSON'S REPORT AND THE GOVERNMENT'S STATEMENT HAVE BEEN PUBLISHED. THE CONTENTS ESPECIALLY OF THE LATTER ARE UNFAVOURABLE. DR. HAIM WEIZMANN HAS ANNOUNCED HIS RESIGNATION AND INTENDS CONVENING THE ORDINARY ZIONIST CONGRESS IN FEBRUARY NEXT, WHILE THE POLITICAL COMMITTEE WILL HOLD A MEETING ON THE 3rd NOVEMBER IN LONDON. THE EXECUTIVE DEMANDS IN THE PRESENT PRESENT CRITICAL TRANSITION PERIOD DISCIPLINE AND PROOF THAT ZIONISM WILL CONTINUE THE WORK FOR PALESTINE UNDTERRED BY THE PRE'ENT SITUATION. THE FINANCIAL POSITION IN PALESTINE AND LONDON MUST RECEIVE OUR SERIOUS ATTENTION AS WELL AS THAT OF BOTH OF THE YISHUB AND THE ZIONIST ORGANIZATION. WE ARE MAILING FULLER INFORMATION AND APPEAL, EXECUTIVE."

On the 22nd ultimo, the Shanghai morning daily newspapers carried the gist of the foregoing telegram with special comment which was issued from the office of the local Zionist Association. *The North-China Daily News*, the leading British organ in China, devoted a leader under the caption "Palestine's Future" which we reproduce below. The announcement of Dr. WEIZMANN'S resignation was carried by Reuter's as well, which we hope will be accepted and a new Chief will soon be elected. We see no reason to withdraw our own comment on the subject, headed "Dr. HAIM WEIZMANN'S Political Ineptitude" which was written almost a month ago, soon after the last issue of ISRAEL'S MESSENGER had gone off the Press, and duly circularized by us to the leading Zionist Federations and individual Zionists abroad. Much of the blame for the present *impasse* must be laid at the door of Dr. WEIZMANN who yielded more and more to the non-Zionists and permitted his judgment to be coloured by the British Shalom apostacy—for such it is. Zionism has been left in the backward by such a vacillating policy, and the non-Zionist purposes of the *Baale Sedakah*, of the Agency (as one leading Zionist writes us from New York, under date of September 26,) is looming larger and larger in the foreground. We give below the cable despatches from London, referred to above.

Zionist Leader Quits As Protest

LONDON, Oct. 20.—Dr. Ch. Weizmann is resigning from the presidency of the Zionist World Organization and of the Jewish Agency. He will convoke a congress of both bodies. In his resignation to Lord Passfield, the Secretary for the Colonies, Dr. Weizmann expresses his dissatisfaction at the government's new statement of policy which, he says, will effect a profound change, in practice, of the 1923 policy. He adds that it goes a long way towards denying the rights and sterelizing the hopes of the Jews in regard to a national home in Palestine.

Policy Statement Issued

LONDON, Oct. 20.—The British Government has issued a statement of policy on Palestine, in which it makes plain that it intends to continue to administer Palestine in accordance with the terms of the mandate as approved by the Council of the League of Nations. The statement continues: "It is useless for the Jewish leader to press the government to conform their policy as regards, for example, immigrattion and land to the aspirations of the more uncompromising sections of Zionist opinion.

Legislative Council Planned

"It is equally useless for the leaders of the Arab population of Palestine to maintain their demands for a form of constitution which will render it impossible for the British Government to carry out its double undertaking to the Jews in Palestine and to the non-Jewish population." Reaffirming that it will pursue, in general, the policy outlined by Mr. Winston Churchill in the statement he issued in 1922, the British Government states that it now intends to establish a Legislative Council in Palestine on the lines indicated by Mr. Churchill. This Legislative Council will consist of the High Commissioner, 10 official and 12 unofficial members.



MR. RAMSAY MACDONALD,

British Prime Minister whose Government has issued a new policy which aims to reduce the BALFOUR *Declaration to 'a scrap of paper.'*

Cooperation Asked

The statement adds that it is impossible to forecast when the heavy expenditure which is being incurred in Palestine for the maintenance of the forces necessary to maintain security and order can be reduced. In conclusion the British Government appeals for close co-operation from the leaders of the Arab and Jewish communities and appeals to them to modify their views and thus avert the country drifting into a situation which will imperil the interests of both parties.

Principal Points In Statement

London, Oct. 20.

A White Paper, which will be issued for publication to-morrow, contains an important statement of British policy, drafted after careful consideration of the report of Sir John Hope Simpson, the special investigator upon land settlement and immigration and development sent to Palestine by the British Government. Sir John Simpson's report will be issued simultaneously. The Government statement, it is reported, lays emphasis on the fact that no policy, however enlightened or however vigorously prosecuted, can succeed unless supported, not merely by acceptance, but by the willing co-operation of the communities for whose benefit it is designed. The Government make it clear that "they will not be moved by any pressure or threats from the path laid down in their Mandate and from the pursuit of the policy which aims at promoting the interests of the inhabitants of Palestine—both Arabs and Jews—in a manner which shall be consistent with the obligations which the Mandate imposes."

Duty To Maintain Peace

As it is the primary duty of the Administration to maintain peace, the Government statement continues, incitements to disorder or disaffection, in whatever quarter they may originate, will be severely punished and the power of the Administration will be enlarged, so far as may be necessary, to enable it to deal more effectively with any such dangerous and unwarrantable attempts. The Government will retain for the present two battalions of infantry in Palestine and, in addition, two squadrons of aircraft and four sections of armoured cars will be available in Palestine and Trans-Jordania.



THE LATE LORD BALFOUR,

the thirteenth anniversary of whose Declaration to the Jewish Nation will be celebrated to-morrow, notwithstanding the efforts to reduce it to 'a scrap of paper.'

A Legislative Council

The Government declare that the time has arrived for a further step in the direction of granting to the people of Palestine a measure of self-government comparative with the terms of the Mandate. They accordingly intend to set up a Legislative Council, on the lines generally laid down by Mr. Winston Churchill in June, 1922, and trust that on this occasion they will secure the co-operation of all sections of the population. It is added that while the Government would deeply regret an attempt on the part of any section of the population to prevent them from giving effect to their decision, all possible steps will be taken to circumvent such an attempt, if made, since they consider that it is in the interests of the population of the country as a whole that the further step now proposed should no longer be deferred.

Personnel Of Council

The new Legislative Council will consist of the High Commissioner and 22 members, of whom 10 will be official and 12 unofficial. The last named will normally be elected by primary and secondary elections. To avoid a repretition of the deadlock which occurred in 1923 steps will be devised to ensure the appointment of the requisite number of official members to the Council in the event of vacancies occurring through the non-co-operation of any section of the population or any other reason. The High Commissioner will be given the necessary power to ensure that the Mandatory shall be enabled to carry out its obligation, including the passing of any legislation urgently required, as well as the maintenance of order.

The Land Question

Regarding economic and social development, the statement says definitely that, at the present time and with the present method of Arab cultivation, there remains no margin of land available for agricultural settlement for new immigrants with the exception of such undeveloped land as various Jewish agencies hold in reserve. It adds that it is an error to suppose that the Palestine Government possess large areas of vacant land which could be made available for Jewish settlement. The extent of their unoccupied land is negligible. The provision of a margin available for settlement depends upon the progress made in increasing the productivity of land already occupied. It is pointed out that while an area of at least 130 dunams is required to maintain a peasant family in the present standard of living the whole of the cultivable land in the country, excluding the area already in the hands of Jews, would, were it divided among existing Arab cultivators, provide an average holding not more than 90 dunams. Of the 86,890 rural Arab families in villages, 29.4 per cent. are landless. The condition of the Arab fellah leaves much to be desired and a policy of land development is called for if an improvement in his conditions of life is to be effected.

Jewish Colonization

The sole agencies which have pursued a consistent policy of land development have been Jewish colonization organizations, public and private. The Jewish settlers have had every advantage of capital, science and organization. To these and to the energy of the settlers themselves their remarkable progress is due. On the other hand the Arab population, while lacking the advantages enjoyed by the Jewish settlers, have by excess of births over deaths increased with great rapidity while the land available for its maintenance has decreased by about 1,000,000 dunams. This area has passed into Jewish hands.

Some of the attempts which have been made to prove that Zionist colonisation has not had the effect of causing previous tenants of land to join the landless class have, on examination, proved to be unconvicing if not fallacious, and it is recalled that the terms of the Mandate require that in facilitating Jewish immigration and settlement the Administration must ensure that the rights and position of other sections of population are not prejudiced.

Methodical Development

The Government statement considers that to this end more methodical agricultural development is required. If the immigration of Jews results in preventing the Arab population from obtaining work necessary for its maintenance, or if Jewish unemployment unfavouably affects the general labour position, it is clearly the duty of the Mandatory Power, under the Mandate, to reduce or, if necessary, to suspend such immigration until the unemployed portion of the other sections is in a position to obtain work. The Government regard the suspension of immigration under the labour schedule last May as fully justified. The statement adds that a hasty decision in regard to more unrestricted Jewish immigration is to be strongly deprecated, not only from the point of view of the interests of the Palestine population as a whole, but even from the special point of view of the Jewish community. So long as widespread suspicion exists, and it does exist, amongst the Arab population that the economic depression, under which they undoubtedly suffer at present, is largely due to excessive Jewish immigration, and so long as grounds exist upon which this suspicion may be plausibly represented to be well founded, there can be little hope of any improvement in the mutual relations of the two races. But it is upon such improvement that the peace and prosperity of Palestine must largely depend.

It is hoped that a change may be devised in the method of the preparation of the labour schedule, which will tend to promote amicable relations between the Jewish authorities in Palestine and the Immigration Department and facilitate the adoption of an agreed schedule based upon a thorough understanding, on both sides, of the economic needs of the country.—Wireless through Reuter.



LORD MELCHETT,

Chairman of the Administrative Council of the Agency who tendered his resignation as a protest against the new adverse policy of the Labor Government towards the Jewish Palestine.

PALESTINE'S FUTURE

The North-China Daily News of the 22nd ultimo, published the following leading article:—

The British Government have fulfilled the pledge which Mr. Arthur Henderson gave the Council of the League of Nations last month when he announced that, having received Sir John Hope Simpson's expert report on the problem of land settlement and colonization in Palestine, they would shortly issue a full statement regarding their policy in that country. The statement now made indicates praiseworthy intentions on the part of the Government in maintaining the full measure of responsibility under the Mandate. There is no idea of abandoning the charge committed to the British by the Council of the League, but rather a welcome conviction of the necessity for robust acceptance of the fundamental duties of an administration. Lord Passfield's Fabian acerbity has disconcerted the advanced exponents of Zionist opinion if Dr. Weizmann's precipitate resignation is any guide. Yet no little emphasis has been laid on the importance of making unequivocal pronouncements on this delicate racial issue. The Balfour Declaration was criticized by Jews as being too vague in its language. The Shaw Commission which reported on the disturbances last March endorsed that criticism. It is to be hoped that, ultimately a practical appreciation of the value of a clear-cut policy will prevail. Extremism has till now had too free a hand. On the one side there has been the irresponsible fanaticism which so often mars the utterances of the spiritual leaders of Islam; on the other there has been an exuberant exploitation of a privileged position.

The duty before the Mandatory Power is to maintain order with a firm hand and keep rigidly to the determination of securing to the Arabs their legitimate political rights and to the Jews the undisturbed enjoyment of the fruits of their enterprise. The essence

LOCAL ZIONIST ASSOCIATION CABLES TO THE ZIONIST EXECUTIVE IN LONDON

On the 23rd ultimo, that Shanghai Zionist Association despatched the following cablegram to the World Zionist Organization in London:—

"SHANGHAI ZIONISTS ARE STAGGERED AT LABOUR GOVERNMENT'S STATEMENT. HOLDING PROTEST MEETING.

SOPHIA TOEG, *President.*

"N. E. B. EZRA, *Hon. Secretary.*"

of the problem is to be found in an age-old conflict. The Arabs, representing the agricultural class traditionally careless of finance and always exposed to the danger of falling into the hands of the ready creditor, see in the Jew their natural enemy. The Jews well-versed in the husbandry of money rather than of the soil, possessed of peculiar genius for industrial development and for sagacious finance are at once necessary and abhorent to the Arab cultivator. The Arab, his intellectual backwardness crudely but cunningly played upon by his religious leaders, is suspicious and resentful of progress which he feels will give the Jews undue advantages. The Jews on their part have not sufficiently curbed the tactless effervescence of their younger intellectuals, who conscious of the commitments accepted in the Mandate, are inclined to trade upon them, and view Arab annoyance with detached calmness, founded on the comfortable belief that the onus of keeping the peace lies on the shoulders of the British administrators. This psychological problem can be paralleled in many parts of the world where the agriculturist and the financier are racially and religiously apart.

The course of events will surely suggest to the Arabs that the decision to create a Legislative Council should not be rejected as it was by them in 1922. It will give them a recognized medium for asserting their rights and, better still, for developing amicable relations with their Jewish compatriots. The latter, on their side, would do well to remember one or two important facts. Great Britain has loyally persisted in acting up to the pledges given to the Jews in regard to their settlement in Palestine. There is, however, a strong body of opinion which, while ready to acquiesce in the honouring of the pledges, considers that too little account was originally taken of Arab rights in a country which for centuries had been under Moslem rule. There is a danger, which the ardent Zionists appear even yet not to recognize, of outraging Great Britain's long established sympathy with Moslem aspirations The admitted ability of the directors of Zionist propaganda has made impartial observers exceedingly critical of certain Jewish pretensions. Moreover, in view of the strong support given by Great Britain to the Jewish cause, at the risk of antagonizing important interests elsewhere, there is considerable and justifiable resentment at the indecency of some attacks on British policy sedulously pressed on the Mandates Commission by the Zionist organizations. Already in Shanghai signs are forthcoming of more Jewish activity in this respect. It is to be hoped that the wiser minds in the community will realize that the policy now laid down by His Majesty's Government represents an honest and judicial assessment of the problem. Loyal support of it by both parties to the conntroversy is now clearly indicated.

Bitter Resentment

LONDON, Oct. 22.—Bitter resentment is felt by Jews all over the world in consequence of the British Government's statement of policy concerning Palestine. Lord Melchett has resigned his joint chairmanship of the Council of the Jewish Agency and of the Political Committee. He says that the "reckless manner in which the Labour Government has wrecked the loyal support of Jews throughout the Empire and throughout the world appears incredible."—Reuter.

Big Boycott Forecast

PARIS, Oct. 22.—M. Zratpolski, the Vice-President of the French Zionist Committee, interviewed to-day regarding the British Government's statement of policy of Palestine, said that a powerful movement would soon start to boycott the British in Palestine. In this movement, he stated, they would follow the practice of Gandhi's followers. If Palestine were colsed to the Jews, he declared, they would establish their home in Syria under the French flag. The Chief Rabbi of France, a number of Jewish chiefs and others also publish protests, and a series of protest meetings is being organized.—Reuter.

JEWRY AND ERES YISRAEL

Just as in the lands of their dispersion the Jewish people manage to continue their existence not by physical means, but by faith, hope and endurance, so in Eres Yisrael, in the land of their future, they protect the positions which are already in their possession and win continuously new positions not by resorting to physical power and aggression. The Jews wage no war in order to regain their ancestral territory: they have no tanks, no machine guns; no lead and steel and poisonous gases. They do not kill and maim, but their weapons are justice, enlightenment and progress; their bullets are work and perseverance. The beautiful city of Tel-Abib, the flourishing Jewish colonies and villages, the various factories and workshops, the Jewish hospitals and health centres, the Jewish school system, the national library, the university.....all these products of national genius have saved the status of the Jewish *Yishub* in Palestine during the recent, and the preceding, Arab atrocities; and all these settlements and institutions constitute the impregnable fortress which is much stronger to defend the Jewish rights to their National Home than all the declarations, and mandates, and government assurances put together. But for our practical achievements in Eres Yisrael it is easy to surmise what our position would have been to-day in the country!—*The Jewish Echo, Glasgow.*

Jewry Staggered

JERUSALEM, Oct. 22.—Cablcd summaries of the British Government's statement of policy have staggered the Jews in Palestine. A local Jewish daiy describes the new policy as "the greatest deception in Jewish history." The Arabs are also disappointed because the Mandate and the Jewish Declaration remain.—Reuter.

"A Cruel, Unfair Betrayal"

NEW YORK, Oct 22.—Mr. Felix Warburg has resigned the chairmanship of the Administrative Committee of the Jewish Agency on the ground that the British Government's statement of policy concerning Palestine constitutes "a cruel, unfair betrayal." When the news of the British Government's decision was received at the final session of the American Jewish Congress, many of the delegates broke into tears and tore up the speeches they had prepared. The meeting then resolved itself into a meeting of protest. The possibility of a very strong anti-British movement among the Jews of America is envisaged.—Reuter's American Service.



DR. JOHN HAYES HOLMES,

who declared in his recent book, that "It may well be discovered that the English conquest of Palestine and the English Government of Palestine under the Mandate, constitute the greatest tragedy that ever befell the Zionist Movement." That was a year ago. To-day, his words seem prophetic. Alas!

Great Demonstration

NEW YORK, Oct. 22.—Every reference to the British Empire and to the British Labour Government was greed with boos and catcalls at a noisy meeting here to-day to protest against the British Government's new policy in Palestine. The principal speaker was Dr. John Haynes Holmes, Pastor of the Community Church of New York, who is well-known for his anti-British writings and sermons. He is also closely associated with the Indian extremists in the United States. Dr. Holmes aroused enthusiasm among his audience by urging the Arabs in Palestine to follow Gandhi's example and to adopt passive resistance against the British. The New York "Times," whose owner is a pillar of American Jewry, adopts a sympathetic tone towards Britain. It asserts that the claims of British Zionism were always inadmissible and that justice would never tolerate the imposition of a Jewish ascendancy in Palestine by high-pressure methods. The "Herald-Tribune" says that Britain is now reaping the unpleasant harvest of her overgenerous promises during the War.—Reuters American Service.

Appeal To German Zionists

BERLIN, Oct. 22.—The German Zionist Association has issued a strong appeal to its members to continue their work undaunted by the announcement of the new British policy regarding Palestine.—Transocean-Kuo Min.

THROTTLING THE SOUL OF NEW JUDEA—*An Editorial*

The new testament of the British Labour Government in regard to the future of Palestine, which was issued last week and published in part elsewhere in this issue, came as a bolt from the blue sky. It was hardly to be expected that Great Britain which was so solicitous of Jewish welfare, Jewish progress and Jewish national aspirations should almost overnight deprive the latter of their historic rights, trample upon treaty rights and repudiate her own solemn obligations which were solemnly given thirteen years ago. The BALFOUR Declaration is to-day reduced to 'a scrap of paper,' shorn of its strength and significance, the Palestine Mandate is flouted and the world is made to believe that the Labour Government is still adhering to her pact with the Jewish nation and doing everything possible to place Palestine (to quote the exact words of the Mandate) "under such political, administrative and economic conditions as will secure the establishment of the Jewish national home" What a "Home" when a Zionist leader—Mr. V. JABOTINSKY,—is refused permission to re-enter his country! What a "Home" when the Mandate after declaring Hebrew to be one of the three official languages, the telegrams in Hebrew are not accepted even for internal transmission! What a "Home" when after the Mandate recognizing the holy days of the various communities in Palestine as "legal days of rest for the members of such communities" Jewish employees on the railways found it difficult to secure their Sabbath rest without loss of pay! Verily, a batch of further grievances may be cited to prove the insolence of the British Palestine Administration, whose officials have become notorious for their anti-Semitic proclivities and their marked antagonism to the BALFOUR Declaration and the Mandate. It is remarkable that when the late Lord BALFOUR, Mr. LLOYD GEORGE and General SMUTS—the three surviving members of the War Cabinet responsible for the issue of the BALFOUR Pledge—wrote to the London Times in December last, they referred to the limited terms of reference of the SHAW Commission, and suggested that when they had reported they should be supplemented by a searching inquiry into the major questions of policy and administration. "Our pledge is unequivocal," wrote the members of the War Cabinet, "but in order to fulfil it in the letter and the spirit, a considerable readjustment of the administrative machinery is desirable." Instead of adopting this suggestion the Labour Government have preferred to despatch a special commissioner, Sir JOHN HOPE SIMPSON, to Palestine to report on the question of land, immigration and settlement, thus showing that they have been impressed by a section of the Report which they had previously declared should not form part of it. We are placed in a position when we are compelled with great reluctance to criticize the unfair and the unjust attitude of the MACDONALD Government, for unfaithfully interpreting the Mandate and playing with words. We are bound to say that the outcry against the latter will be supported by the whole British nation; who are noted for their sense of fairness and refuse to be a party to unjust legislations which would deprive one from his legitimate rights. We are convinced that the action of the Home Government will not be tolerated by Parliament, and that the day of reckoning will yet come when the whole question will be adjusted in the manner in which the Jewish people will not be robbed and deprived of their historic rights. Jewry everywhere stand aghast at the callous disregard which the Labour Government have shown towards their national aspirations. Mr. FELIX WARBURG who is not a political Zionist, characterizes the action of the latter as "a cruel, unfair betrayal." Lord MELCHETT describes it as "incredible," while he *Doar Hayom*, the Hebrew daily published in Jerusalem pronounced the new policy as "the greatest deception in Jewish history." We find no pleasure in criticizing England. We labour under no rancour or bitterness against the British nation when we resist the new policy of the MACDONALD Government, but feel painful that a quondam friend and ally which has always been in the vanguard of civilization and built her great Empire upon justice and fairpay, should to-day disregard the rights of a small and oppressed nation whose right to exist is practically denied to her. Happil the Eternal People will not succumb to the waves of oppression and persecution, but resist resolutely the attempt to strangle the soul of New Judea and thus wipe our name out from the world's map. The reestablishment of the Jewish Commonwealth in New Judea is a goal which is unavoidable and inescapable. Our appeal to the world is based upon justice and equity. It has been conceded to us. To rob us of it at the eleventh hour is an unpardonable crime. We hope it is not too late to reconsider our claim. A drop of ink may make a million people think. The new *debacle* will not crush Israel's spirit nor daunt his courage. Our work will go on undeterred and undaunted in spite of the present adverse political situation. Our platform of old which was voiced in 1920 by the eminent Zionist leader Justice LOUIS BRANDEIS, "To populate Palestine within a comparatively short period with a preponderating body of manly self-supporting Jews who will develop into a homogeneous people with high Jewish ideals; will develop and apply there the Jewish spiritual and intellectual ideals; and will ultimately become a self-governing Commonwealth" still holds good. Am *Yisrael* will not only live but outlive their detractors and oppressors, and emerge triumphant on the day of judgment for the greater glory of God and the weal of humanity.

Jerusalem Sends Protest

JERUSALEM, Oct. 23.—The Jewish National Council to-day held a meeting lasting eight hours and, it is understood, unanimously decided upon sending a statement to His Majesty's Government declining to participate in the new Legislative Council or to have any share in parliamentary institutions on the ground that they are calculated to arrest the establishment of a Jewish national home in Palestine. Acccording to the local press, all sections of Jewry are adhering to the decision.—Reuter.

JERUSALEM, Oct. 23.—A protest meeting held here to-day under the auspices of the National Jewish Executive Committee passed a resolation denouncing the contemplated changes of Great Britain's Palestine policy as a "flagrant breach of the solemn pledge which Britain gave the Jewish nation in the Balfour declaration." Furthermore, the resolution declares that the Jews will in these circumstances not co-operate in the Legislative Assembly "whose task it will be to paralyze the establishment of a Jewish national home."—Transocean-Kuo Min.

A Jewish Protest

Under the above caption, The North-China Daily News has published the following letter in its issue of 24th ultimo:—

SIR,—Anyone who has not made himself familiar with the progress of the Jewish colonization of Palestine under Great Britain's mandate, must receive quite an erroneous impression from reading your editorial "Palestine's Future" in to-day's issue of the "North-China Daily News." After I had read your leader, there arose before my eyes a moving picture of the simple and poor but honest Arab son of the soil being cunningly relieved of his land, goods and chattels by crowds of skilful Jewish financiers operating in a large or small way of business. I could even see the sign of the three golden balls at every corner of the village street. My sympathy went out to those simple Arabs who must have lost their all due to injudicious speculation in shares placed on the market by the clever Jewish financiers. From your opinion of the situation it would appear that the Jewish settlers and colonists in Palestine are principally engaged in juggling in finance. The facts are, however, that the great majority of Jewish colonists are engaged in the pursuit of agriculture, and are making a very much better job of it than the Arabs who have been scratching the soil in the same "simple" manner for centuries. What exactly do you mean by the "financiers" in Palestine? Do you perhaps mean the men and organizations from whence come the funds necessary to purchase the land (from willing Arab sellers) in order to place on this land the Jewish farmers who by their modern methods and hard work produce so much more from it than was ever produced by the Arabs? What industrial development has been carried out by the Zionists, has practically all been done with the intention of improving the agricultural industry and has been concerned chiefly with irrigation schemes and the establishment of large electric power stations for producing a cheap form of power, etc. You appear to be under the impression that the Jew has not the qualifications necessary to make a good farmer. Given equal opportunity and freedom of action, he is, however, quite capable of developing into a successful agriculturist, and proof of this is evident to-day when the results are seen of the Jewish farming colonies in Palestine and Russia. A solution of the present difficulties in Palestine will no doubt be found and must be based upon co-operation between Arab and Jew. It may be that the British Government are also partly to blame for the present situation. It certainly must be embarrassing for the Home Government to find that one result of the promises made to the Zionists of the World during the stress of the war is now causing so much antagonism from the Arabs in Palestine whose goodwill was perhaps considered unimportant during those years 1914-1918.

V. R.

The Palestine Problem

The North-China Daily News of the 24th ultimo, made the following observations:—

The Jewish community will do themselves no good by abandoning reasoned arguments for empty gestures of protest over the Palestine question. It is perfectly clear that the British Government have endeavoured to come to an honest decision with the due regard to the interests of all parties and to the pledges involved. There is also this important matter to consider: undue exercise by prominent Jewish public men of the influence which they have gained in other spheres to create hostility to the British Government will recoil upon their own heads. There is no need to labour this point. No one should know better than Lord Melchett that, if the resentment of the Jewish community is developed on the lines suggested by some of the cables, Mr. Ramsay MacDonald will be presented at the next elections with a very large number of most valuable votes. As was pointed out in the leading article the day before yesterday, there is a very real danger in making too evident the power of propaganda possessed by the Zionist Organizations and their sympathisers.

French Senator Predicts International Action

PARIS, Oct. 24.—The new British policy regarding Palestine was flayed by the President of the French Palestine Committee, Senator Godart, in an interview with representatives of the Jewish Telegraphic Agency, in which he predicted international action against Great Britain on the ground that she was evading her obligations regarding the League of Nations Mandate. M. Godart alleged that "Great Britain's volte face constitutes her reply to the League of Nations Mandate Commission's criticism of the British administration during last year's bloody riots" and goes on to say that the new conflict is not one between the Jewish nation and Great Britain but between the latter and the League of Nations, or rather the signatories of the San Remo Pact. Great Britain had broken all her pledges and repudiated the Balfour Declaration, which constituted one of the noblest chapters in British history. Finally, M. Godart announces that the issue would be brought before the Hague Court of arbitration.—Transocean-Kuo Min.

Premature Rejoicing

JERUSALEM, Oct. 24.—The local Arab newspaper "Falestin" describes the British Government's statement of policy concerning Palestine as "a great Arab victory." It declares that the Balfour Declaration is dead and that there will be no more immigration and no more land for the Jews. The paper calls upon the Arabs to co-operate (presumably with His Majesty's Government) for the completion of their independence.—Reuter.

"A Breach of National Faith"

LONDON, Oct. 24.—Increasing opposition to the Government's decision regarding Palestine is being manifested at home and abroad. Mr. Stanley Baldwin, Leader of the Conservative Party. Sir Austen Chamberlain and Mr. L. S. Amery yesterday wrote a joint letter to "The Times" expressing their "deep concern" at the Government's action. Mr. Lloyd George, Leader of the Liberal Party, in a speech to-day expressed the opinion that the British Government's decision regarding Palestine was apparently a breach of national faith. He added that the Balfour Declaration was a gesture by the Allies at a critical moment of the Great War to secure Jewish goodwill. Mr. Lloyd George concluded by expressing the hope that the Government would reconsider the matter. —Reuter.

Debt Of Honour

PRETORIA, S.A., Oct. 24.—General the Rt. Hon. Jan C. Smuts, who was a member of the Imperial War Cabinet at the time of the Balfour Declaration, has cabled to the Premier, Mr. Ramsay MacDonald, expressing deep perturbation at the British Government's decision regarding Palestine and declaring that the Balfour Declaration "represents a debt of honour which must be fully discharged at all costs."—Reuter.

The Hague Court and Great Britain

The following letter was published in The Shanghai Sunday Tiems and the North-China Daily News of October 26 and 27 respectively:—

Editor, THE SHANGHAI SUNDAY TIMES.

Sir,—The Transocean wireless from Paris in your yesterday's issue that Senator Godart, President of the French Palestine Committee, will take international action against Great Britain in regard to her new policy against Palestine and bring the issue before the Hague Court of Arbitration, is the only way to my mind, which will rehabiliate the Balfour Declaration and save it from being reduced to a "scrap of paper."

England took a great obligation from the League of Nations to facilitate the building of the Jewish National Home on the clear understanding that "nothing shall be done which may prejudice the civil and religious rights of non-Jewish communities." Although it may be said that the Zionist policy might prejudice the political rights of non-Jews, it would not prejudice their civil rights. What was intended when the Mandate was drawn up was that, as far as the Arabs are concerned, their civil and religious rights—that is to say their rights as citizens and as members of the Moslem religion—were not to be prejudiced, although their political rights, that is, their rights as regards and in relation to the political control of the country, might be. In any case they were certain to be, because Arabs would no longer be subjects of the Turkish Empire. I believe the intention then was that Palestine was to become a Jewish land, and that in any Jewish constitution that might be formulated, care should be had to the safeguarding of the civil and religious rights of all the inhabitants of the country.

The Hague Court of Arbitration will be in a position to judge impartially the Jewish claim to insist upon the Palestine Mandate being upheld and not contravened and violated, which will surely be the case if the new policy of the Labour Government were to be adopted.

If any proof were needed to show that the Balfour Declaration has been scotched, the telegram which you published in your yesterday's issue from Jerusalem quoting the "Falastin" abundantly proves this. The latter publication after expressing jubilation over the "British Government's statement of policy concerning Palestine," said: "The Balfour Declaration is dead. . . . there will be no more immigration and no more land for the Jews." This is exactly what it amounts to after reading the White Paper and no one who is not biased will fail to arrive at the same conclusion.

Senator Godart is justified in saying that "the new conflict is not one between the Jewish nation and Great Britain, but between the latter and the League of Nations, or rather the signatories of the San Remo Pact."

N. E. B. EZRA.

Shanghai, October 26th, 1930.

Local Daily On Palestine

The Shanghai Evening Post and Mercury of the 24th ultimo, has published a contribution from Mr. H. C. W. WOODHEAD, C.B.E., on the new policy of the Labour Government with special reference to Jewish activities and the rights to which they are entitled according to the Mandate. As this article contained some misstatements, a reply was inserted in the *Post and Mercury* of the 28th ultimo, giving the Jewish side of the case by Mr. N. E. B. EZRA. We hope to reprint this letter in our next issue.

Premier Denies Retreat from Balfour Pledge

London, Oct. 25.

Replying to the cable from General Jan C. Smuts, former Premier of the Union of South Africa, expressing deep perturbation at the British Government's decision regarding Palestine and declaring that the Balfour Declaration "represents a debt of honour which must be fully discharged at all costs," the Premier, Mr. Ramsay MacDonald, says that the policy of the British Government in Palestine cannot fairly be described as a retreat from the Balfour Declaration, but that it reaffirms the principle that Jewish immigration should not exceed the economic capacity of Palestine to absorb new entrants. Mr. MacDonald points out that the Balfour Declaration explicity provided that nothing should be done to prejudice the civil and religious rights of the existing non-Jewish communities in Palestine. General Smuts was a member of the Imperial Cabinet at the time of the Balfour Declaration.—Reuter.

British Policy in Palestine

Mr. Lloyd George, speaking at Cowbridge yesterday, associated himselw with the protest signed by Mr. Baldwin, Sir Austen Chamberlain and Mr. Amery against the Government's policy in Palestine.—Wireless through Reuter.

The following letter was published in the North-China Daily News, The Shanghai Times and the China Press of 28 ultimo:—

Sir,—The reply of Mr. Ramsay MacDonald to Gen. Smuts regarding the new policy of the Labour Government against Palestine, as cabled by Reuter and published in your today's issue, hinges on the fact that "it reaffirms the principle that Jewish immigration should not exceed the economic capacity of Palestine to absorb new entrants." This on the face of it is but natural and quite clear. But the Mandate imposes an obligation on the Mandatory Power. Article 2 reads:—

"The Mandatory shall be responsible for placing the country under such political, administrative and economic conditions as will secure the establishment of the Jewish National Home, as laid down in the preamble, and the development of self-governing institutions, and also for safeguarding the civil and religious rights of all the inhabitants of race and religion."

The new policy now advocated by the Labour Government will not contribute towards the attainment of the goal referred to in the first part of the above Article, because it is occupied by laying too much stress on the latter. Great Britain is in Palestine in order to assist the Jewish people to establish their National Home. The Balfour Declaration makes this abundantly clear. It not only expressed the Government's approval of 'the establishment in Palestine of a National Home for the Jewish people, *but promised that the Government would use their best endeavours to facilitate the achievement of this object.* (The italics are mine.) The new policy of the labour Government will not bring this about but drive away the age-long Jewish hope into the dim unknown.

N. E. B. EZRA.

SHANGHAI, 27th October, 1930.

[*Special Despatch to* ISRAEL'S MESSENGER]

THE BRITISH GOVERNMENT AND THE LEAGUE

[Bulletin Issued By The British Palestine Committee.]

LONDON, 16 September, 1930.

By tacit agreement in the Council of the League of Nations the differences between the Permanent Mandates Commission and the British Government over the administration of the Palestine Mandate have been allowed to drop. This is the best termination to the affair for all concerned. No friend of the League of Nations, or of Great Britain, or of the Zionist cause which both are pledged to advance, has anything to gain by fomenting quarrels between Great Britain and the League or any instrument of the League. But it would be the height of misfortune if the British Government were to regard their reply to the Permanent Mandates Commission's report as a complete vindication of their actions in Palestine and to ignore the more ovious essons taught by the disturbances of last year and the events leading up to them. The British Government's reply to the Permanent Mandates Commission falls roughly into three parts. Where the Mandates Commission differ from the Shaw Commission, appointed to inquire into the immediate cause of the disturbances, the British Government take the line that the Permanent Mandates Commission are incompetent to form an independent opinion since they did not study the question on the spot and the Shaw Commission did. Where the Permanent Mandates Commission criticise the composition of the Palestine police force and the gradual reduction of the British personnel the British Government hint that the Permanent Mandates Commission must share any blame since they approved the steps taken. (Incidentally one wonders what the British Government would have said about the competence of the Permanent Mandates Commission to form an independent opinion had the Permanent Mandates Commission disapproved those stops). Lastly, where the Permanent Mandates Commission suggest a more active policy in agricultural and other development the British Government point to their past achievenment and plead lack of funds. Well, it is the duty of the British Government to uphold the prestige of their country in international company, and the reply, couched in vigorous language, served this purpose. But in the seclusion of their private deliberation the Government might recognise that the Shaw Commission's report is not the most judicial document in the archives of the Colonial Office. While maintaining their objections to a police force in Palestine from which the inhabitants of Palestine are excluded—objections which are shared by every Zionist, not one of whom wants the National Home to be established under a guard of British bayonets—the Government might admit that the Palestine Police force with its overwhelming proponderance of Arabs, even in towns like Jerusalem where more than half the population is Jewish, is not best suited to maintain order when racial and religious passions are aroused. The Government might also inquire whether further development work cannot be undertaken within the limited financial resources of the country; if not, whether it is possible at leas to concentrate on such work as will bring the Jews and Arabs into closer co-operation; and to ensure that both Jewish and Arab labour is employed upon it. Finally the Government might study the terms of the Mandate once emore. In their reply to the Permanent Mandates Commission they say:—

"The duty imposed upon the Mandatory Power is not to establish the Jewish National Home in Palestine. This is the duty of the Jews themselves, directed by the Jewish Agency. The Mandatory Power is responsible for placing the country under such political administrative and economic conditions as will secure the establishment of the Jewish National Home....and the development of self-governing institutions, and also for safe-guarding the civil and religious rights of all the inhabitants of Palestine, irrespective of race and religion."

This diction ignores Article 4 of the Mandate which recognises the Jewish Agency as a public body for the purpose, inter-alia, "of advising and co-operating with the Administration of Palestine in such economic, social and other matters as may affect the establishment of the Jewish National Home." Co-operation cannot be carried out by one side and not the other, and the Mandate would not have set the Jewish Agency the task of co-operating with the Administration unless the Administration were also bound to co-operate in the work. The dictum also ignores Article 6 of the Mandate which calls upon the Administration to "facilitate Jewish immigration" and to "encourage, in co-operation with the Jewish Agency, close settlement of Jews upon the land." The Mandate must be read as a whole and on any such reading the duty of the British Government does not stop at merely creating conditions favourable to the establishment of the National Home. They are bound to co-operate in and encourage its establishment.

Future Policy: We suggest these questions for the private consideration of the Government because the fixing of the responsibility for past events is of less importance now than the determination of future policy. The first object of this policy must be to guard against any recurrence of the riots of last year. Police measures may play a part in achieving it, but more effective would be an attitude which will convince the Arabs that they have nothing to gain by outbreaks of violence against the Jews and everything to gain by co-operation with them in the development of the country and the establishment of the National Home. The riots of 1921 and 1929, for both of which the Arabs were responsible, were both followed by concessions to the Arabs and condonation of their offences. This policy, offering the Arabs a constant temptation to appeal to force, is incompatible with the attitude suggested. Equally incompatible would be a policy of aloofness towards the Jewish efforts to establish the National Home, such as is suggested by the Government's interpretation of the Mandate in their reply to the Permanent Mandates Commission: for it would effectively keep the Jews and Arabs apart. The policy which would make this attitude clear is to co-operate with the Jews in work which will advance the establishment of the National Home and at the same time accrue to the benefit of the Arab population —in other words, to implement the whole Mandate and not merely one Article of it. And since the Jewish National Home cannot be established as long as Jewish immigration into Palestine is suspended, the Government should release the 2,350 labour certificates issued last May May and then withdraw. This would admittedly be a bold step, for the ecoonomic position in Palestine is not as good now as it was when the High Commissioner approved the issue. The Jews are inclined to attribute this to the suspension which checked enterprise by creating a labour shortage. The Government, on the other hand, regard it as a consequence of the world depression. The probability is that both factors have contributed to the result. It must be remembered, however, that the chief impetus to development in Palestine is given by the Jews in response to the promise of a National Home. Suspension of immigration, checking, as it does, the establishment of the National Home, weakens this impetus and reduces the resources of the country to combat the world depression. The unrest and disquiet betrayed at the recent meeting of the Zionist Administration Committee in Berlin showed clearly the weakening of the impetus, as the resolution calling upon the Executive to demand the revocation of the suspension gave the cause. The certificates were only issued for the half-year and the Government have repeatedly stated that their suspension is only temporary, until Sir John Hope Simpson has reported. His report is now in the Governments hand, and if the certificates are not issued soon the temporary suspension will be converted into complete cancellation.

OUR TREE FUND

Amount acknowledged in our issue of September last	$252.50
D. R.	30.00
Mrs. E. S. LEVY	3.60
	$286.10

A draft for £17|- has been forwarded to the Jewish Colonial Trust, London, with a request to credit he account of the Jewish National Fund. The response made this year is by no means disappointing: it is the poor rate of exchange that made the equivalent in Sterling rather low.

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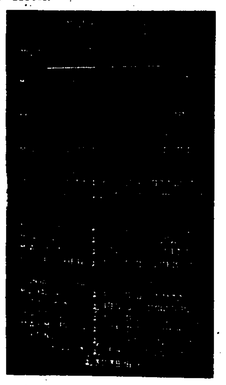
MISS MINA MRANTZ

Well-known amateur dramatic actress who has announced her engagement to Mr. Joseph Haim.

General MAURICE A. COHEN sailed for Europe via America last month on some important Chinese Government affairs, and will return to Shanghai in the early part of next year.

The hon. treasurer of the Hebrew Relief society wishes to acknowledge with thanks the receipt of $30.00 from Mrs. DEBORAH LANDAU through Mrs. Rabbi ASHKENAZI towards the funds of the Shelter House.

Mr. and Mrs. MAURICE SIMMONS, Miss DAISY SIMMONS, Miss EMILY SIMMONS and Master LESLIE SIMMONS arrived from San Francisco last month and are staying at the Cathay Hotel.



The above picture shows the names in Hebrew and English of the local donors in a tablet which is placed in the vestibule of the hospital in Emek, of which we gave a description in our issue of September 5.

Mr. D. E. SASSOON has returned to Shanghai from his holiday which was spent in London and is a guest at the Cathay Hotel.

Mrs. HENRY MASON and her son arrived here from Jerusalem on the 3rd ultimo. Mr. MASON made a special trip to Hongkong in order to meet his wife with whom he had journeyed to Shanghai. Mr. MASON is establishing himself in business here under his own name as an import and export merchant. Mr. and Mrs. MASON are staying at No. 31 Wongkashaw Gardens.



MR. JOSEPH HAIM

Whose engagement to Miss Mina Mrantz has been announced.



Dr. F. Reiss recently returned from the International Conference of Doctors held in Copenhagen.



Dr. O. FISCHER who recently returned from a tour of Europe, having visited all the principal cities.



MR. AARON FEIN

For the valuable services rendered to the Shanghai Municipal Police resulting in the arrest conviction and execution of the Chinese responsible for the murder of the late Mr. CHARLES SAMUEL GODDARD, the Commissioner of Police on the 22nd ultimo, presented valuable silver shield to Mr. AARON FEIN. The shield is handsomely mounted and bears the inscription: "Presented to AARON FEIN Esq. in appreciation of the valuable assistance rendered by him to the Shanghai Municipal Police on July 19, 1930.

The hon. Treasurer of the local Jewish Communal Association acknowledges with thanks the following donations in memory of the late Mr. SIMON EZRA LEVY:—Mr. and Mrs. ELLIS JOSEPH $10.00, Mr. and Mrs. J. KOPELMAN, $10.00 Mr. and Mrs. EDWARD NISSIM $10.00, and anonymous $6.00.

Mrs. S. S. LEVY and Miss MOZELLE LEVY have moved to Denis Apartment.

Dr. I. ROSENZVEIG, M.D., has removed to No. 788 Bubbling Well Road, flat 71, Denis Apartmment.

Mr. LAWRENCE KADOORIE and Mr. HORACE KADOORIE left London on the 15th ultimo via Siberia, and are expected here this week.

Mr. J. S. ISAACS has severed his connection with Messrs. ARNHOLD and Co. Ltd., and established himself as a real estate broker with offices at No. 12 The Bund.

Mr. R. E. ELIAS who had a motor car accident and was consequently confined in the Country hospital has recovered and is now able to attend to his office work.

Mr. N. FRED NISSIM has been unanimously elected Hon. Secretary of the Beth Aharon Synagogue.

Mr. and Mrs. R. E. TOEG have returned to Shanghai from Tsigntao where they spent a brief vacation.

The engagement of Mr. N. S. ISAACS, son of the late Mr. SALEH N. ISAACS and Mrs. S. H. ISAACS to Miss LOUISA ISAACS, daughter of Mr. JOSEPH J. ISAACS has been announced. The wedding will take place in January next.

Mr. CHARLES S. GUBBAY and Mrs. D. M. Nissim have returned to Shanghai from Hongkong.

The hon. treasurer of the Hebrew Relief and Jewish Women Benevolent Societies wishes to acknowledge with many thanks the receipt from Mr. Zelikovsky of $10.00 in memory of his father, the late A. B. Zelikovsky, towards the funds of the Shelter House.

[*Continued on page 17*]

THE HORRORS OF LONELINESS

By Bro. JULIUS J. PRICE, Ph. D.

[Rabbi of Sinai Congregation of the Bronx, N. Y. City.]

In extreme age, when the last friend has gone, and the last hope of earth ceased to charm, the old man, deserted and doleful, stands on the dull plain strown with the wrecks of youth, like a despairing mourner in a graveyard, where the moonshine lies on the motionless scene, and excited fancy turns every tombstone into a ghost and takes every shadow for an omen. And he looks around in vain for a hand to clasp, or a heart to quicken his by its responsive beatings: This loneliness is so sharp and profound because of the contrast between the memory of the past and the consciousness of the present. What *was* stands in sunlight there, what *is* rests in the shadow here; and the opposition of the pictures makes the lonesome soul doubly lonesome. It is thus with the ruins of Palestine; these are so intensely solitary from the contrast which haunts the imagination of the pilgrim, between the former show of processions, chants, church banners, hymns, the sacred spots which the Bible mentions, and the present scene of silence and decay, roofless walls, ivy-grown arches, rooks, great trees growing in the aisles, foxes burrowing in the refeltory and claws perched on mouldy brackets:



REV. DR. J. J. PRICE

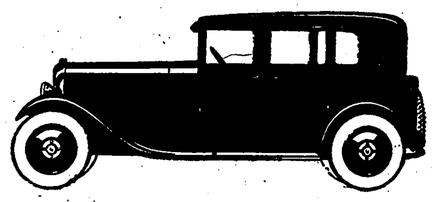
WE NEED SOCIETY

Our esteemed contributor, Rabbi Dr. JULIUS J. PRICE *takes for his theme this month the horrors of loneliness in old age, the solitude of madness when friends fly from before the afflicted one, so much so, that death appears 'unspeakably sweet and welcome when it comes at last to one, weary of the hubbub and sick of the insufficiency of earth' There is an age-old saying that 'Woe unto him that is alone!' This has often been said, but the studious recluse may well answer in return: "Woe unto him that is never alone and cannot bear to be alone!" We need society, and we need solitude also, just as in the same way as we need summer and winter, day and night, exercise and rest. One may well thank Heaven for a thousand pleasant and profitable conversations with acquaintances and friends. One may, on the other hand, also thank Heaven, and not less gratefully, for thousands of sweet hours that have passed in solitary thought or labour under the silence of the stars. Society brings with it abundance of ideas. Solitude, on the other hand, brings sincerity and peace, and the better understanding of thoughts that are truly ours. He who has lived for some great space of existence apart from the tumult of the world, discovers the vanity of the things for which he has no natural aptitude; in other words their relative vanity.* MONTAIGNE *tells us that at one time he bought books from ostentation, but that afterwards he bought only such books as he wanted for his private reading. In the first of these conditions of mind we may observe the influence of society, whilst in the second, the effect of solitude. A Sage once said, "In the world a man lives in his own age; in solitude in all the ages." Not in vain hath man lived alone with Nature, not in vain hath he watched in solemn twilights and witessed many a dawn. For we are told there is a strength which comes to us in solitude from that shadowy, awful Presence that frivolus cowards repel.*

More appalling, however, to the spectator than this solitude of bereft in age, or any experience of physical dissolution, is the solitude of madness sometimes exhibited, a death-like existence, the virtual destruction of the mind, the temporary suppression of the soul. There are patients in asylums of the insane, who are shut up in one mood, as possessed by one thought, that nothing else can reach them. The convulsion of some tremendous moment has petrified the before flexible mechanism of the brain so as to allow the forces of consciousness to operate only in the one way and to one result. They turn their faces to the wall, taking no interest in anything more, never looking up, never speaking again. In a dumb, impassive, fearful dreariness they abide till death, the great deliverer comes. Then at length they go forth like all the rest of us, each one, alone to encounter the dark secret which both repels and invites, and is at once unavoidable, insoluble anad eternal:

What other solitariness is conceivably so unrelieved as that of the unhappy lunatic who was convinced that he should never die, but as a punishment of his demerit should be kept forever alone in the world when all other men were dead? Ah! lonely and dread as death appears to many, it is unspeakably sweet and welcome when it comes at last to one, weary of the hub-bub and sick of the insufficiency of earth. It is easy for such as ours to sympathize with what the dying Howard said when seized by an infectious fever at Kherson in the midst of his philanthropic labors, far from home and friends, "Lay me quietly in the earth, place a sun dial over my grave and let me be forgotten," Such was the trustful resignation of the mind, such the complete weariness of the flesh, that he shrank from the effort of the thought of same.

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MR. VLADIMIR JABOTINSKY.—AN APPRECIATION ON THE OCCASION OF HIS FIFTIETH ANNIVERSARY.

By A. ABRAHAMS, London

Vladimir Jabotinsky was born in Odessa on the 18th October, 1880. After attending College there, he left his native land at the early age of 17 for Rome, where he acted as Special Correspondent for the Odessa daily, "The Odessa News." At Rome he also studied law at the University in that city until 1901, when he returned to Odessa to take up a position on the editorial staff of the newspaper for which he had hitherto acted as correspondent. It was in 1903 that he came to the fore in Jewish activities. In that year he organised the Jewish self-defence in Odessa, an action of particular significance in view of the Kishinev pogrom that had occurred at the same time. Official Zionist work at length claimed him in 1903, as a delegate to the 6th Zionist Congress, to which he was elected for the first time. It is interesting to bring to mind that he was as yet only 23, and the Congress rule that does not allow of the election of delegates below 24 years of age, was conveniently overlooked in his case. The year 1904 found him in Petrograd. He had left Odessa to take up a position on the very important journal "Jewish Life," then under Idelson. In 1906, Jabotinsky took a leading part in the very important Conference of Russian Zionists at Helsingfors. This was the gathering at which was adopted the now famous "Helsingfors Programme," that defined for the first time the rights claimed for Jewish minorities in all countries; it is known that Jabotinsky took a prominent part in the framig of this document. This was followed in 1907 by his being put forward as a candidate to the Russian Duma.



MR. V. JABOTINSKY

Founder and President of the Yovld Union Zionist Revisionists, who celebrated his fiftieth birthday last month. He has a great future before him and is destined to play a great role in modern Jewish history.

EXPONENT OF HEBREW

In 1910, he left Constantinople and returned once more to his native Russia. This was for him a period concentrated of great literary and political activity—to this period belongs his brilliant translation of the works of the great Hebrew poet Bialik into Russian. But he was never a man to satisfy himself merely with the slow tiresome effects of literary endeavour. So that we find him also at the same time agitating throughout Russia for the adoption of the Hebrew language as the medium for teaching in the schools. The fruits of this indefatigable labour are to be seen in the acceptance of his programme of Hebraisation at the Conference of Russian Zionists in 1913. It is characteristic of the man that he appears to find no difficulty in passing from the peaceful sedentary labours of literature to the stormy convulsive atmosphere of political, and even military life. Thus the outbreak of the Great War seems to have knit together in him all his abilities and powers. This gigantic holocaust of peoples seems to have come upon him like the weirdly curling clouds of an ancient secrificial fire in which the priests of old read the future. It may now be said without exaggeration that Jabotinsky read the omens aright! The war years effected in Jabotinsky a synthesis that nothing else might have done. On the outbreak he was appointed War Correspondent to the "Russkie Vedeomsti" of Moscow, and his work occasioned his travelling between England, France and Egypt. It was in Egypt that he met Joseph Trumpeldor, a meeting that was to be fraught with significance for the future of Jewish Nationalism. The upshot was the formation early in 1915, of the Zion Mule Corps which did yeoman service in Gallipoli in the epic attempt on the Dardenelles, and paved the way for greater things.

SALVATION OF JEWRY

All his surprising variety of abilities and talents seemed to have become fused by the war into a single activity, heightened and concentrated for the one object—the salvation of Jewry. The solider, the writer and orator were now, like the individual strips fopicture in a cinematorgraphic film, that chase each other at such a speed that each loses itself in its successor only to find itself again as a single picture, fused by the miracle of motion. So that hardly have we grown accustomed to Jabotinsky in Gallipoli, when we stumble across him in London endeavouring to secure the transferrence of the Zion Mule Corps to the Palestine front. At the same time he is to be met with editing newspapers, addressing meetings, broadcasting articles, and generally preparing the public and the official mind for the eventual formation of the Jewish battalions. In 1917 Jabotinsky succeeded. The Jewish battalion was formed, and he himself who had previously enrolled in the British Army as a private, now passed into the Jewish battalion as a sergeant, and was later promoted lieutenant. He proceeded to Palestine with his battalion. He spent 2½ years in Palestine taking part in the campaign. As the Officer in Command of a platoon, he was in charge of the detachment which captured the Unn Shert fort over the Jordan, during the advance of September 1918. This is recorded in Allenby's despatches as a Jewish achievement.

ORGANIZE SELF-DEFENCE

At the conclusion of hostilities, Jabotinsky now an Hon. Lieutenant and an M. B. E. (Military Rank)) remained in Palestine, and in 1920 during the disturbances his presence there was a very fortunate thing for the Jews. At the very commencement of the troubles he organised the Jewish self-defence—an action that led to his arrest, and imprisonment. He was tried and sentenced to 15 years penal servitude. Together with nineteen comrades, he spent 3 months in the fortress of Acco, until amnestied by Sir Herbert Samuel. The sentence was eventually quashed by the Army Council in London. Towards the end of 1920, Jabotinsky whose clear-sightedness, energy, and unequivocal view of Jewish nationalism had gained universal recognition, was appointed a member of the Zionist Executive, and one of the directors of the Keren Hayesod, the fund that was planned to be the financial instrument, of Jewish rehabilitation in Palestine. Nevertheless, Vladimir Jabotinsky's vision and directness made impossible any lasting association with those who were then leading Zionist policy. Again and again, we find him like a veritable physician probing the Zionist body politic, diagnosing and prescribing. But to no purpose. The inevitable came in 1922 when Jabotinsky left the Zionist Executive.

BIRTH OF THE REVISIONIST PARTY

The next two years were for Vladimir Jabotinsky years of apparent peace, a period of literary creation. It would seem that his dynamic mind was gathering itself for a new leap, replenishing itself for yet greater activity. All his labour in this interval, it is now apperent, was work of conscious deliberate preparation. He founded the "Rassviet," which was to be the voice of his ideas; he gathered together a circle of friends—men of varying abilities, but each possessing and eager to contribute something to the redemption of Israel. It was not till 1925, quietly and unpretentiously, that he together with his friend Meer Grossman, founded the Revisionist Party. From the commencement, the Revisionist Party distinguished itself as something new in Jewish life. To some it appeared almost alien. Nevertheless, its insistence on realities, its determination to dissociate state-building from philanthropy, its incessant struggle against the insidious fractionalism in which Zionism had become involved, nevertheless soon made their effect.



MR. MEER GROSSMAN,

an active Zionist Revisionist leader, and a valiant exponent of Jewish Nationalism.

A REAL FORCE IN ZIONISM

Now, in less than five years, Revisionism numbers its adherents by the thousand; it is liberally represented at the Zionist Congress; it has its own newspapers and committees in countries as far apart as Montevideo and Harbin. It has become a real force in Zionism, and those who had at its inception looked askance of it, now welcome it as a power that is infusing new enthusiasm into the Jewish youth, and preparing for a great progressive move towards the culmination of Jewish hopes.

J. BRIGHTEL,

Hebrew Teacher is open to give private lessons at home. Please address enquiries to No. 39 Range Road, Shanghai.

PARLIAMENTARY REGIME FOR ERES YISRAEL?

Jerusalem, October 9.—A sensation was created here by the statement of the Parliamentary Under-Secretary to the London Colonial Office, Mr. Drummond Shiels, to the effect that he is at present studying the Palestine constitution with a view of establishing a parliamentary régime, the details of which are to be discussed with Arab and Zionist leaders in London.—Transocean-Kuo Min.

The foregoing move on the part of the Colonial Office is intended to appease Arab intransigeance, and is a violation of the terms of the BALFOUR Declaration and the Mandate. Opposition to it was manifested at the sessions of the Administrative Committee of the Jewish National Agency in Berlin in August last. The resolution in regard to a parliament declared that the situation in Eres Yisrael is too critical at this time to discuss any kind of representative assembly. It is, however, not yet known what sort of constitution will be created, how far it will preserve inviolate the Jewish rights to increase their manpower in their homeland and the right to purchase land. It is to be hoped that the proposed scheme will be seriously studied by the World Zionist Organization and the Zionist Executive in Eres Yisrael. The latter would do well to take active part in future in the whole affair concerning the upbuilding of our homeland and not rely upon Great Russell Street which is showing a tendency to retreat. Jewry everywhere must be aroused and insist upon the preservation of their rights. The Jerusalem correspondent of the London *Jewish Chronicle* writing in its issue of September 12, makes known in advance the attitude of Eres Yisrael Jewry which is uncompromising. Says he:—"It is most likely that the Jewish population will decline to participate in the Legislative Council even if the Zionist Executive should agree to the proposal. This would inevitably result in a boycott of the elections by the Jews," We sincerely hope that Eres Yisrael Jewry will stand firm for their rights and refuse to budge an inch from their priniciples. The time has passed when further vacillating attitude would be tolerated.

Future events will be watched with interest and anxiety on our part, and we hope to see a strong bond of union presented by world Jewry in the matter. Meanwhile, the illegal ban on Jewish repatriation to their homeland is still in force and there is no sign yet of its being lifted, although we were repeatedly told that it would not remain in force for long. Once more we would urge upon world Jewry to show a united front and display great statesmanship in standing steadfastly for our rights and privileges.

[*Continued from page 14*]

A very pretty wedding was solemnized on the 16th ultimo, Miss Nucia Talan becoming the bride of Mr. Alexander J. Rodkin at the Beth Aharon Synagogue. Rabbi Ashkinaze officiated. Miss Talan is the daughter of Mr. and Mrs. W. E. Talan of Shanghai, and Mr. Rodkin is the son of the late Mr. and Mrs. Z. Rodkin, and is the Manager of the Polish-Chinese Trading Company. The maid of honour was the bride's sister, Miss Shelley Talan, and the bridesmaids were: Misses Ada Robzoosky, and Mimi Nydens. Train-bearers were: Masters Vova and Shura Nydens. The best man was Mr. S. Zakheim. The ushers were: Mr. James Mariepolsky, Mr. Moses Dietrich, Mr. A. Nztimovitch and Mr. Boris Witte. A reception was held at the Beth Aharon Synagogue for friends following the ceremony.

Mr. S. Y. Jacobi left Melbourne on the 19th September for Johannesburg on an important mission for the Ort.

The Jewish Forum (New York) of October contains an interesting and highly instructive contribution on "Rashi," the famous commentator of the Bible and Talmud, from the vigorous and erudite pen of Mrs. FLORA SASSOON, of London. *The Jewish Forum* in introducing her to its readers, says, "FLORA SASSOON, a modern instance of the classic Jewish woman, loyal to the Torah in the high places of the word, learned, wise and kind. Students enjoy her address at the London Yeshibah, royalty welcomes her at Buckingham Palace, and every cause that makes for the promotion of genuine Judaism is dear to her heart. We commend her very interesting and informative article on 'Rashi' to our readers."

The hon, treasurer of Shanghai Hebrew Relief and Jewish Women Benevolent Societies wishes to acknowledge with many thanks the receipt of $10.00 from Mrs. Abdirkin through Mrs. G. Korff, towards the funds of the Shelter House.

Among the passengers who disembarked in Shanghai last month from the Dollar liner *President Grant*, was Captain ROBERT DOLLAR, the founder of the Dollar Steamship Co. and Mrs. DOLLAR. They left Shanghai on the 15th ultimo for Manila and Singapore. Captain DOLLAR has not come for a holiday, although his 86 years would seem in indicate that his working days should be finished. He has come on business and his object is to promote foreign trade and encourage business between the Orient and the State.

Almost on the eve of his planned departure for Europe for the purpose of seeing his aged parents. Dr. ALEX RENNER, local practitioner, received word of the death of his mother, Mrs. M. RENNER. She died in Budapest, Hungary, after a lingering illness, according to the information received by Dr. RENNER. The latter had planned to leave here within a few days and was completing arrangements for his departure at the time the news reached him. He visited his mother three years ago, at which time she was enjoying good health. At the time of her death she was 68 years old and had been married 48 years. Dr. RENNER, is leaving for Europe on the 15th instant.

Mr. J. L. FRIEND who has been away to Manila for the High Festivals returned to Shanghai on board the *Empress of Asia* on on the 17th ultimo. We understand that while in Manila he occupied the pulpit of the Temple Emil Congregation and delivered two sermons.

We regret to anounce the death of SARAH wife of Mr. A. M. PEISAHOFF, (one Veinerman) which occurred on the eve of Rosh Hashanah last (22nd. September 1930) at Tsingtao, at the age of 32 years. The late Mrs. PEISAHOFF, who was a native of Siberia, arrived in Shanghai some two years ago with her husband and made a host of friends and admirers by her exceptionally fine character and sweet disposition. Although her death was not unexpected, for she suffered from tuberculosis for some years, her demise came as a terrible shock to her relatives and friends, especially in view of the fact that the mother and sister of the deceased have joined the choir invisible within the past year. The late Mrs. PEISAHOFF is survived by her husband and daughter, brother and sister to whom we extend our deepest sympathy in their great loss.

Mr. M. SOLOVEICHIK, a brother of Mrs. ASHKINAZI, has arrived here from Harbin and is staying with Rabbi and Mrs. ASHKINAZI.

ERES YISRAEL JEWRY WERE REASSURED By DR. SHIELS

(Transocean-Kuo Min)

JERUSALEM, Oct. 15.—Addressing a big Jewish meeting, British Under-Secretary for the Colonies Mr. Drummond-Shields declared that the Jews of Palestine could rest assured that Great Britain would discharge all obligations under the mandatory rule and would especially assist materially in establishing a national Jewish home in Palestine.

The foregoing announcement flashed by wire and published in the local dailies on the 16th ultimo, has undoubtedly created a feeling of optimism in local Jewish circles, where the movement of Great Britain is being watched with great interest and even anxiety. England's Under-Secretary for the Colonies could not have chosen a better place and a better opportunity to renew his country's pledge to the Jewish people, and we hail his pronouncement as an indication on the part of the Mandatory Power to honour her pledge and adhere to the promise solemnly given to support the Jewish national aspirations and help New Judea to win her place in God's sun. We hope to see some substantial evidence on the part of Great Britain to remove forthwith the embargo on immigration, and thus begin a new era for the Jewish people in their struggle to win their independance on the eve of the thirteenth anniversary of the BALFOUR Declaration.

Where Moses Viewed Promised Land

Jerusalem, Sept. 29.—The press reports that an Arab sheik has offered the Abbot of the Order of St. Francis to sell him the place from which Moses is said to have first viewed the Promised Land. The purchase price is understood to be only £1,500 sterling.—Transocean-Kuo Min.



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EDITORIAL NOTES & COMMENTS

Notable Inscription In The Balfour Memorial Volume.

We have pleasure in announcing that Mr. ISAAC MANASSEH MEYER has inscribed in the Balfour Memorial Volume, the name of his late distinguished father Sir MANASSEH MEYER of Singapore. The inscription reads:—"Sir MANASSEH MEYER inscribed by his son Mr. ISAAC MANASSEH MEYER in everlasting memory of his Piety, Charity and Love of Zion."

The Return Of The Exiles To Their Homeland

One thing is certain, and that is, the Jewish repatriation to their homeland will not be suspended for long. The Palestine Mandates Commission calls upon the Mandatory Power to "develop the country's capacity to absorb Jewish immigrants." England's co-operation in the near future is a foregone conclusion. It cannot be delayed any longer. There is room in New Judea for several thousand Jewish families to live without dispossessing a single Arab. The country's capacity must be developed to absorb the exiles returning to their 'native land.'

The Jewish National Fund Does More Than Justice

The Jewish National Fund is happy to announce that the Arab squatters have, after protracted negotiations, left the Wady Hawarith Land, and Jewish settlers are already at work. It will be recalled that the National Fund after paying a fair price for the land and giving compensation to the squatters, was prevented from taking possession, in spite of the fact that our right to the land was repeatedly upheld in the Courts. As a further act of grace the J. N. F. has given the squatters 7,000 dunams of land on which to settle as tenants. A project to settle a thousand Jewish families on the coastal plain, probably the Wady Hawarith Area, was outlined at the meeting of the Administrative Council of the Jewish National Agency, held recently at Berlin.

Wake Up Goldstein, Pool, Drob, Drachman, Kaplan, Etc.

What is wrong with the Orthodox Rabbinate in America? Verily, a sort of *tardema* seems to have fallen upon one and all. Their disintegration could not be better exemplified than their silence to the violent and virulent attack on Zionism by Dr. SAMUEL SCHULMAN, the spokesman of 'liberal' Judaism in New York. Not one of the spiritual or lay leaders of orthodoxy deemed it fit to cross swords with the latter and challenge his misstatements and libelous charges, especially when he had the temerity to blazon his sword and make certain specific accusations. Again we ask what is wrong with the Orthodox Rabbinate? Have they abdicated their right to defend the trust which they are expected to guard for us? There is no virtue in silence always. "It is better to break off a thousand friendships," says SAADI, "than to endure the sight of a single enemy." And there is no little enemy within our gates!

"Tali Bajana" Was Not Tolerated At The 'Tent Of Rachel."

The 'Tent of Rachel' on Simhath Torah Day was the scene of a little 'skirmish' which we hope will not end in schism. The stage was set by a few ex-inhabitants of the northern district who now own the 'west' to show how they can practice *tali bajana* during *hakafoth*, and thus create a lively *tamaska* in honour of the "Torah." Happily, they were not allowed to go any further before the restraining hands of the members of the Committee stepping forward to suppress the *nach wala lok* in their inelegant demonstration! We commend the committee of management for their good turn. For once we are able to support them for standing for a clean and neat and decent behaviour and decorum in *Sha'ar Hashamayim!* More power to their elbow!

"England Is Safe, If True Within Itself."

The BALFOUR Declaration which was issued on November 2nd, 1917, was addressed to the Jewish nation through the Zionist channel, thus demonstrating unmistakably its political value to world Jewry. It can never be reduced to 'a scrap of paper,' notwithstanding the frantic efforts of the foes of Zionist Jewry to persuade England to dishonour her pledge and dissolve her partnership with the Jewish people. England has built her Empire upon justice and fairplay and her statesmen will not permit her to trample upon the sanctity of treaties and conquer anyone through unrighteousness. As SHAKESPEARE said, "England is safe, if true within itelf." Her alliance with Jewry is not of recent date, and can never be sundered easily, because it is based upon an unshakable foundation and mutual trust of long standing.



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The Balfour Pledge And The Pseudo Zionists

The pseudo Zionists have often been worried regarding the political significance that was attached to the BALFOUR Declaration. They have resorted to several subtle manouverings in order to give it a new meaning and interpretation. The art of pilpul became helpful to them. However, one difficulty they had in their way which they could not easily overcome. Had the Declaration been addressed to the defunct league of British Jews, or the Alliance Israelite Universelle, the document in question would have been shorn of any political significance to the Jewish world. Here the opponents of Jewish Nationalism tumble down like a pack of cards with no leg to stand upon. No wonder they use crutches in their feeble attempt to walk straight! As DISRAELI remarked, "The self-educated are marked by stubborn peculiarities."

A Remarkable Confession

Falastin of Jaffa in its issue of September 13, makes a noteworthy confession which is a sign of the times. In a leader reviewing its work during the first year of its entry into the field of journalism, it says, *inter alia*:—"It has been said by everyone, whatever his opinion on other matters, that Palestine can not progress if the Arabs and Jews do not co-operate." This is a welcome pronouncement which must help to bring about a better understanding in future. Our readers will note that in our issue of September 5, we made a similar statement when we commented on the message sent us by Mr F. D. ZAU. *Falastin* will find a liberal response to its appeal for co-operation, and let us hope that a new era in the relation between Jews and Arabs may be opened in the upbuilding of the Jewish National Home and on the basis of the BALFOUR Declaration and the Mandate.

Mistake To Use The Word "Immigration."

In an address delivered recently by Prof. S. BRODETSKY, a member of the Zionist Executive, he made a statement of great importance which should not be allowed to pass unnoticed. Dr. BROTEDSKY said "It was a great mistake ever to have used the word "immigration" in relation to Jews and Palestine. We are not alien immigrants. We are returning to our National Home, exiles returning to their 'native land.' We demand a free Jewish immigration in accordance with the absorptive capacity of the country as developed through our enterprise, and a free corporate Jewish life in our National Home." We hope that the statement that it is a mistake to use the word "immigration" in relation to Jews returning to their Homeland will be dropped in future and the word "repatriation" will be used instead. Jews are returning to their 'native land' and it is a mistake to class them as 'aliens.' It is their privilege to go there and build the country. It behoves us to do away with misleading term, and thereby silence the critics who are ever on the alert to correct us and dislodge us from our inalienable birthright.

Mr. H. A. Goodman Inaugurates Jewish Centre In London

We have been invited by Mr. H. A. GOODMAN, the man who puzzles us for his opposition to political Zionism, to attend the opening ceremony of the London Jewish Centre on September 7, 1930. An array of speakers, all Rabbanim, (*ben porath Yosef*) are given on the card, which we are requested to bring with us for presentation at the door. We are grateful for the invitation so thoughtfully sent us, and regret our inability to accept it and be present to hear the brilliant speakers whose work for Traditional Judaism deserves commendation from Kol Yisrael. Mr. GOODMAN who presided on the occasion is an ardent Agudist, and has our best wishes in inaugurating a Centre to fight causes which are a menace to Judaism and the young ones, who need to be lifted and shown the right way to travel in life.

What We May Learn From China

It is reliably stated, according to the latest census, that China has a population of 500 million, and approximately ten million abroad under the fostering care of foreign laws and institutions. The Ministry of Industry, Commerce and Labour has quite recently conducted a survey of their political, social and economical condition, from which we glean the very interesting information that these expatriates under foreign flags transmitted to China in the year 1929 a sum not less than 400 million dollars Mex. These figures are supplied by the statistical department of the Legislative Yuan and may be accepted as accurate. What we Jews may learn from China should help us to realise our own responsibility in the upbuilding of our national homeland and render the maximum service to it. We number 17 million and should be able to emulate the example set by Chinese abroad and transmit a creditable sum every year with which to create solid investments. The two institutions which deserve our supports are the Keren Hayesod and the Keren Kayemeth. Away with delay. "Now" is the watchword of the wise.

Dr. Louis I. Newman Assumes Charge Of Rodeph Shalom

We are indebted to the Board of Trustees of Congregation of Rodeph Shalom, New York, (we like to hear of a place of worship so named) for an invitation to attend the formal induction of their new spiritual leader, Rabbi LOUIS I. NEWMAN on September 19, 1930. We regret it is not feasible for us to accept such a cordial invitation on the occasion of the induction of a talented young Minister whose good work on behalf of Jewry is not unknown to us. Dr. NEWMAN was, until recently occupying the pulpit of Temple Emanuel in San Francisco. He is widely known for his prolific contributions to the Press and his able championship of the Zionist Movement. Therein lies, to our mind, the true significance of his ministry which is crying loud for able pilots to lead the flock into the path less dangerous to them, one which would be free from the menace of assimilation and other pitfalls. We are sure Dr. NEWMAN will win fresh laurels in his new field where he has a wider scope for his talents to make himself heard and listened to by his followers. He belongs not to his Congregation Redeph Shalom alone, but to Rodeph Ahar Geulath Am Israel Congregation as well. Congratulations, Dr. NEWMAN!

The Practice Of Benevolence

The Talmud asks, "Who is always practising benevolence? He who has taken into his own house an orphan and trains and maintains it." From time immemorial, this duty was a cardinal principle in Judaism. It is seldom neglected by those who understand the woes of the parentless children and the utility of bringing them up as honourable members of society. To feed and clothe the orphan and train him and maintain him is a virtue, the significance of which cannot be exaggerated. The practice of this beneficence must be a privilege to every Israelite. Not long ago, Shanghai was visited by a delegate from the Israel's Orphan Home in Jerusalem and pleaded for financial support for the latter which is rendering effective and useful service to Jewry. In our issue of September last, we published a moving appeal from the leaders of the Orphan Home in Jerusalem, which must have stirred the hearts of all our readers. Those who are blessed with worldly treasures should not fail in their duty to seek the welfare of the orphans and bestow upon them their beneficence. It is a Talmudic injunction duly supported by the Bible. Our greatest pleasure must be to do a good action by stealth, and to have it found by accident. Our ancient Sages laid great stress upon the practice of benevolence. They looked upon it as though a man is continually practicing it, if he but supports an orphan and the institution which promotes his wellbeing. Let us all strive to practice this *sedaka* to those who are bereft of parents and homeless and shelterless in life. He is truly great who hath a great and charitable heart.



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V. Jabotinsky's Fiftieth Birthday

We publish elsewhere in this issue a brief sketch of the career of a noted Zionist leader, Mr. V. JABOTINSKY, whose fiftieth anniversary was celebrated with great *eclat* by his admirers and followers last month. Mr. JABOTINSKY has rendered yeoman service to his people and country and done much to create a genuine interest and enthusiasm for Eres Yisrael among the people whose claim to it had been conceded and whose right to up build it stands unchallenged. To live half a century in the service of a nation, standing in the forefront of the battle, ready to face the adversary and repel his onslaught, is by no means an achievement that is less calculated to earn fame and immortality in the pages of history. We owe much to the young Zionist leader for his brave struggle to win liberty and freedom for his people. His heroic deeds on the battlefields when Great Britain under Gen. ALLENBY was battling to conquer the Land of Israel from the Turks, will not be forgotten, although there is a tendency on the part of the Colonial Office to belittle him and refuse him the visa to re-enter his homeland. We feel that a great injujstice has been done to Mr. JABOTINSKY in the matter, one to whom England must be indebted for organizing the Jewish Battalion and offering his services on the Palestine front during the Great War. But this is not the occasion to dwell upon the unpleasant development in the situation, *vis-a-vis* the Jewish indisputable rights to enter their country. Mr. JABOTINSKY to-day leads an unpopular movement. We know he is attacked from many centres for resisting the pseudo Zionists and pseudo Zionism which is being fostered in certain quarters. We hold no brief for the young Zionist leader, for we are not a member of his organization, but merely sympathisers eager to see his good work successfully accomplished and helpful to the Zionist movement. We feel that we cannot and must not withhold our sympathy from him in his great struggle to save the purity of the Zionist ideal from defilement, and on that ground alone he is entitled to receive our encouragement and commendation. A thinker once said, "He is a happy man that hath a true friend at his need, but he is more truly happy that hath no need of his friend." We offer Mr. JABOTINSKY our hearty congratulations upon reaching his fiftieth milestone. We know he is in the service—"service is alone noble"—of his nation and that he will win more laurels for himself and his people in the years to come. "He whom God steers sails safely."

"Vacation" Activities Of Dr. Stephen Wise Lauded

JOSEPH SALMARK writing in *The Sentinel* of Chicago, gives us a bird's eye view of the valiant activities of Dr. STEPHEN S. WISE, in the welfare of his people which must be interesting to our readers. Says he:—

It is sometimes difficult to realize that Stephen S. Wise is only one man. In a recent week the leader of the Free Synagogue monopolized the front pages of the American press with his activities. It was his appeal to the Governor of New York that brought about a state investigation of the judicial appointments of New York City. The next day he addressed a Sacco-Vanzetti memorial meeting at Boston. A few days prior he had joined Cardinal Hayes in a campaign to clean up the American stage. In between he led a Jewish delegation to the Roumanian envoy to protest against the anti-Semitic activities of the Iron Guard in Roumania. On top of that, he is acting as one of the judges in the American Exercise Society's sermon contest and is carrying on his usual activities as head of the Free Synagogue, the Jewish Institute of Religion, and of the Political Committee of the Zionist Organization of America. The strangest part of all this is that Dr. Stephen S. Wise is supposed to be enjoying a well-earned vacation on the cool shores of Lake Placid just now. What does Rabbi Wise do when he is not "resting"?

Having revealed to us the work of a prominent leader of "Liberal" Judaism in the United States, may we hope that SALMARK will now tell us what some of the leaders of Orthodox Judaism such as Drs. HERBERT GOLDSTEIN, D. DRACHMAN, DAVID DE SOLA POOL, LEO JUNG, MORDECAI M. KAPLAN *et al*, are doing for their people in these stirring days which try our souls? Perhaps SALMARK will oblige or he may seek refuge in silence, or he may not like to divulge something of which he may not be complimented. We fancy hearing him paraphrasing the words of Dean FARRAR, saying. "What eloquence in my silence! May I not find in my very reticence a wisdom and instruction more profound than if I were to write another paragraph in *The Sentinel*?"

Eres Yisrael *IS* Being Built!

The Jewish National Fund Commission for England in a Bulletin issued on September 5, makes an interesting announcement in regard to land purchases effected this year in New Judea. "It must have been a sheer delight to our many friends," says the Bulletin, "to have learnt from Mr. M. USSISHKIN'S statements at the meetings of the General Zionist Council and the Jewish National Agency held at Berlin, that the National Fund had increased its world receipts by 25 per cent. and that we had acquired a further 80,000 dunams of land. This is Jewry's answer to the unprovoked attack made on the Yishub and also eloquent testimony to the leadership of the Jewish National Fund during very trying times." We readily endorse Mr. USSISHKIN'S remark, that while the increase of receipts is a source of satisfaction, the urgent need of large sums of money for Land Redemption must make us feel that we have not nearly done enough. The new great "Settlement Project" will shock those who think our national movement is at a standstill, or who desist from supporting till "conditions improve." The need of the National Fund for huge reserves of land is emphasized by this project to settle a thousand Jewish families on small holdings in the plantation belt or coastal plain, probably on the Wadi Hawareth possession of the Fund. We truly believe that the improved outlook in regard to things in New Judea will stimulate greatly our workers and lead to a record breaking year of work all over the world. Jewry in China! Wake up. To build a homeland is the noblest art of all the arts in life. Let us enrol ourselves in this great and inspiring project until our opponents will see no further hope of maintaining their artificial enthusiasm to build or rather ruin our country in their own way.

The Mandate And The Jewish Question

The above is the title of a well written brochure by Mr. H. SCHWARTZBERGER, of 157, Green Lanes, N. 16, London, which is in the shape of an Open Letter to the nations of the earth. Therein the author pours forth his soul anent the great injustice that has been done to Jewry in New Judea, and the way the BALFOUR Declaration and the Mandate had been parodied in order to listen to the vociferous demands of the Arab chieftains. Mr. SCHWARTZBERGER in his pamphlet uses logic and develops his theme quite capably in order to win over his readers. For instance, the author does not understand why on earth the Jews must be held wholly responsible to the Arabs after the latter had sold the land held by them to the former at their fancy prices. Mr. SCHWARTZBERGER argues thus:—

"Our position in Great Britain gives us the right to buy from any farmer his land without careful investigations to see whether he buys with the money he gets from us jewels for his wife, or whether he is going to lose it in a game of cards. It is different in Palestine. There, we are made responsible if the Arab is unable to become wealthy out of the proceeds of the sale of his land."

The absurdity of the foregoing must be patent to all when they read that the SHAW 'Whitewashing' Commission had fully supported the Arabs' grievances on that score, and actually defended the wild agitation of the latter to suspend the sales of land to the Jews! Mr. SCHWARTZBERGER has written a clean and straightforward essay to the nations of the world, and his brochure deserves to be widely circulated and placed in every

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library of note in the world. It is high time for the Jews to make their voices heard and not let a few self seeking Arab politicians to bully them and drown their just and historic rights, conceded them by the League of Nations, to upbuild their ancient country and develop it for generations yet unborn. Mr. SCHWARTZBERGER makes a stirring appeal to the Muslim world to look around and see for themselves what beneficial effects Zionism had been to the Arab population in the Holy Land. His appeal deserves to be reproduced here briefly. Says he:—

"Look around now! What has happened during the last few years! Everywhere hospitals, everywhere schools, everywhere shines welfare work, the consequences of freedom become conspicuous. Can you deny it? Surely you can't say that this is a fairy tale. You may see it with your own eyes. Not even the effendis are able to deny it. They feel that the time has come when they must be shy and artful in order to find another way by which you may be led back to darkness and slavery. Thus they are preaching false religious fanaticism. If you would only make a sincere attempt to judge without prejudice, you would immediately trace falsehood and insincerity in their action. .....I know that my words will not reach you, because the effendis have long ago carefully watched that you should not be able to communicate with the civilized world. You only know what they want you to know, but I hope that it will not be long before the new schools will produce a more learned generation of Arab youth. Then you will be puzzled to find out that not the inciting effendis were your friends, but the Jews slaughtered by your people were your good-hearted comrades. Then we shall be able to live with you in brotherly peace."

The League Of Nations And The Jews

According to a Reuter's cable from Geneva on September 26, the Sixth Committee of the Assembly of the League of Nations passed a resolution expressing appreciation of the work of the Mandatory Powers; renewing the expression of the League's confidence in them; expressing gratification at the restoration of peace and order in Palestine; hoping that the measures taken will prevent a recurrence of the riots (sic) which occurred last year; and, in conclusion, hoping that the mandate system will continue to ensure the realization of the ideals of civilization. We hope that our expectations in relation to the confidence pinned in Great Britain by the League will be fully realised. There is no gainsaying that the former has awakened to see the futility of lending its ear to the noisy elements among the Arabs who stand nothing to lose by their vociferous demands to rule the country and oust the Mandatory Power altogether and the Jewish People from their legitimate rights which have been conceded by the civilized Powers. Great Britain will now have to revise her policy in her future administration in Palestine and take strong measures to suppress lawlessness and disorder in the Holy Land. It is to be hoped that the illegal ban placed on Jewish labour immigration by the Colonial Office will now be lifted; it has done a great deal of harm to England's prestige all over the world, which will take some time before it can be wiped out. We are pleased to observe that the League took a determined stand against the SHAW "Whitewashing" Commission and vindicated the Jewish standpoint is the case. The League has given much comfort to the weak and oppressed nations whose rights to exist side by side with the strong nations will no longer be disputed and jeopardised in future. The League has gained immense moral power in the estimation of the whole world as a just and equitable tribunal to arbitrate among the nations. We congratulate the League and hope it will continue to uphold Right against Might and stand resolutely for the rule of right, because "Right is right, since God is God."

How False Sentiments Are Fostered By Pseudo-Zionists

The American Hebrew seldom fails to dance in Zionist circles. It purports to be an Agency-Zionist eager to promote the upbuilding of Palestine, minus Jewish Nationalism. We have no quarrel with our contemporary if it does its share without meddling in Zionist politics. From the very outset we felt that this division of opinion should be respected by each other and each should go on in his own way. Occasionally we find that the Agency-Zionist is somewhat eager to overstep his boundary and give the "daylight Jew" *pace* WICKHAM STEED—the nationalist, the Zionist, who sees the Jewish people and their obstacles in a clear light, a little "kick" in order to annoy him. Recently Judge JULIAN MACK delivered an address on the Zionist outlook, dwelling on British and Jewish responsibilities in New Judea. The eminent Judge pleaded for peace between the Jews and Arabs in the Land of Israel. *The American Hebrew* in quoting extracts from the address in question in its editorial page, omitted to cite the plea to maintain the creed of political Zionism intact. The Zionist leader was outspoken in his defense of Jewish Nationalism. Says he.—

The Arabs are a people with whom we can—with whom we must—with whom we will live together. Socially, intellectually, economically the bonds between the two peoples must be rejoined. Means and methods must be found for this; but not the means and methods of private individuals—READY TO COMPROMISE, READY TO YIELD—WHO NEVER HAVE CARED AND WHO DO NOT NOW CARE FOR THE NATIONALISTIC IDEALS OF THE ZIONIST MOVEMENT. Wiser councils will take the leadership. We Jews ourselves will create peace with the decent elements of the Arab people. It will not be a duty imposed upon us by Great Britain. It will be the free will offering of friendship by the friendly of another and a kindred people.

The emphasised words are ours. *The American Hebrew* has a naive way of propagating the "truth" but it pays sometimes to expose its hollow pretensions and curb its misplaced zeal and enthusiasm. How came it that we are surrounded with pseudo-Zionists who are actually eager to speak in the name of political Zionism passeth our understanding. It is not a happy symptom when the "mixed multitudes" are busy in adulterating the purity of the Zionist ideal and misrepresenting it in the eyes of the world. The Zionist press must be busy nowadays to purify the camp from the impurity which is spreading in our midst. "Cleanse the fountain if you would purify the streams." That is the duty incumbent upon us all and let us go ahead with it since it is the demand of the hour.

Jewish Nationalism Unconquerable

The Jewish Echo of Glasgow is a valiant champion and pleader of Jewish Nationalism. Its editorial pages on the present deadlock in the Palestine front are refreshing to a great extent. In its issue of September 26, it says:—

The injustice which the present government has administered to the Jewish people as a people exceeds all the injustices of the Krushevans, the Petliuras, the Hitlerists, the Cuzas, the Klu Klux Klan, and other outspoken antisemites taken together. For economic oppression, hatred, numerus clausus, political restrictions, social ostracism, and even physical assault are a mere nothing in comparison with the tendency to deprive the Jews of their last ray of hope of one day regaining their historical country and rebuilding there their legally secured and publicly recognised National Home. For twenty centuries in succession the Jews have suffered all sorts of persecution and oppression, surviving only thanks to this hope of theirs for their National Home, and now an attempt is being made to destroy their hope for ever!

Is it? Who really can "destroy" this hope which has been sanctified by the blood of Jewish heroes and martyrs? Surely, even England will not attempt to "destroy" it and even if she does, the invincible spirit of New Judea will conquer in the end. There is one danger which we must guard against, and that is, the tendency on the part of Dr. HAIM WEIZMANN to surrender the basis of politics! Zionism in the hope of being able to get this or that! After making his sensational speech in Berlin, he told us that "They (the Actions Committee) had submitted their programme to the British Government, and were pressing their demands." We may take it that this "programme" is a plea for a 'binational state' and if England decides in its favour it is because our own leader had willed it on behalf of his people! No, England wil not "destroy" the Jewish hope. It is the foe within who will delay the attainment of our goal. The ease with which Dr. WEIZMANN surrenders this or that principle is astonishing. Little does he reflect that the surrender of one principle begets another, until

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there will be nothing left to surrender! Dr. WEIZMANN must not sacrifice the substance for the shadow. Be that as it may, Jewish Nationalism can never be destroyed by any human power. Its success may be delayed but its ultimate triumph is sure and certain.

Mr. Felix Warburg And Dr. Haim Weizmann

MR. FELIX WARBURG, Chairman of the Administrative Committee of the Jewish National Agency, on his return to New York from Berlin in September last, has issued the following statement:—

"When we left for Berlin, we did so with many worries. We return encouraged by certain reassuring factors. Among these is the courageous statement of Dr. Weizmann that we are not concerned with political aims that could create any fear among the Arabs. His clear expression that the problem of Palestine is common to both Jews and Arabs should make a road for the Mandatory Government to initiate and carry through a programme of development and peaceful co-operation in Palestine."

Jewish Nationalists must see in the forcgoing a plot to reduce Zionism into a philanthropic institution and deprive it of its political aims. Of course, MR. WARBURG is not and never was a political Zionist; it is Dr. WEIZMANN whom we must censure for yielding to the importunities of the latter and creating thereby chaos and confusion in the Zionist rank. Jewish Nationalists must be stirred to action and should make it clear that they would not recognize any treaty signed with the Mandatory Power which is not in consonance with the legitimate aims of the Jewish national aspirations. MR. WARBURG lauds Dr. WEIZMANN for "his courageous statement that we are not concerned with political aims," and right here we must tell the Zionist leader that he is in the wrong movement, for the simple reason that Zionism IS concerned with "political aims." Jewish Nationalists must wake up to resist the new inroads of their leader and appoint a new Chief who would be willing to lead their movement in harmony with the principles which were laid down by our immortal HERZL.

That "Shanghai Jewish Paper."

"Newsman" writing in the *Jewish Guardian* of September 26, says:—

Mahatama Ghandi, whose ideas are explained in the splendid volume by C. F. Andrews, has written to a Shanghai Jewish paper repudiating the report that he had written to the Viceroy of India offering to mobilize 20,000 Hindus in order to proceed to Jerusalem to protect the sacred shrines of the Arabs against the alleged Jewish aggression. With a view to events in India he declares, 'my faith in non-violence is unshaken.'

Our readers will recall that this disclaimer of GANDHI was published in the April issue of ISRAEL'S MESSENGER, and had attracted much attention abroad. At the time we asked the *Falastin*, an Arab weekly paper published in Jaffa, to publish this denial in its columns, but our request was totally ignored. *The Guardian is certainly* a shade better than our Muslim contemporary by giving publicity to it in its columns, although Mr. NEWSMAN knows well, or ought to know that the "Shanghai Jewish paper" referred to by him is none other than ISRAEL'S MESSENGER. But apparently it is the policy of the 'liberal' Editor of the *Guardian* (perhaps he is under some oath) not to mention the name of this journal in his columns, lest (we may be wrong in our presumptoin) some kind of advertisement would be given us and some readers would be led to become subscribers to ISRAEL'S MESSENGER—a 'heretic' publication in the eyes of the 'liberal' Yekoodim in Fleet Street! In a way we consider this as an indirect compliment. There is a Proverb which says, "People throw stones only at trees which have fruit on them." And ISRAEL'S MESSENGER can, therefore, well afford to overlook the petty rebuff of Mr. NEWSMAN of the *Guardian*, a so-called 'liberal' journal fostering the principles of 'Liberal' Judaism and catering to the 'liberals' who swear allegiance to 'Liberal' Judaism!

A Nation In Sorrow And Mourning

The sad oss of R—101, the British air-craft which took place last month with a heavy toll of precious lives, has stirred the whole world and linked humanity into one homogenous whole in deploring the accident which took place. It is said that "One touch of nature makes the whole world kin." This has been again truly exemplified by the unfortunate mishap to the ship which made the whole world feel how close it could become when a disaster overwhelms us and finds us impotent and helpless to render any succour to the victims. The mourning was not confined to Great Britain; it was international, and Shanghai, too, paid her tribute to the men who made gallant sacrifices on the altar of science. The tribute paid to the dead pioneers by Mr. RAMSAY MACDONALD, the British Prime Minister voices the soul of the nation. His words will be echoed far and wide. "At last we are in the air," says the British statesman, "We shall conquer the air as we conquered the desert and the seas." That is the answer of a brave and courageous nation to the grim tragedy of R—101, and humanity will be spurred to take further actions in winning the science of air-craft notwithstanding the perils through which it has to pass. Great Britain is assured of the world's sympathy in her sorrow at the tragic occurrence of last month. In the midst of sorrow we may yet learn to sing a new melody in life. As CARLYLE said, "Sorrow has not been given us for sorrow's sake, but always as a lesson from which we are to learn somewhat, which once learned, it ceases to be sorrow."

Daniel Guggenheim's Wealth

A New York cable published in the local press on the 30th September, announces the death of Mr. DANIEL GUGGENHEIM, the well-known American capitalist from heart failure. The deceased was best known as the donor of the G$2,500,000 DANIEL GUGGENHEIM Fund for promotion of aviation, of which his son HARRY F. GUGGENHEIM, U. S. Ambassador to Cuba is president. We are further told that DANIEL GUGGEMHEIM left a fortune of G$500,000,000, which is a staggering sum, although there are several non-Jews in America who are reputedly more wealthy than the GUGGENHEIM'S. "We all covet wealth but not its perils." We must confess sadly that in our present-day colossal efforts to upbuild our national homeland, we did not yet strike the fancy of a *Guggenheim* who could help his own people to rise from the "slough of despond." There are some, or rather many who possess immense wealth, but do not enjoy it. They are slaves to it, or rather watchmen who do their duty from sundawn to sundown and leave it and go with an empty hand. Happily, there are those who enjoy it and impart it to those who are less happy in life. Such names as Baron EDUARD ROTHSCHILD, NATHAN STRAUS, the late Mr. JACOB SCHIFF, *et al.* loom large before our gaze and who had visions with which to support and uplift their own downtrodden nation. Their benefactions will not be obliterated by the tooth of time, but live to add happiness and comfort to the cheerless in life. DANIEL GUGGENHEIM was not blessed with a vision of a ROTHSCHILD or a NATHAN STRAUS to come to the succour of his own oppressed people and to render some *effective and lasting* service to them. A GUGGENHEIM may yet dawn on the Jewish horizon to play his role in our history. God helps those who help themselves. "Duties are ours; events are God's." However, this much is certain, and that is, we must think less of men and more of God. The liberation of our enslaved nation from Egypt was not achieved by wealth but by *Eshak Elohim*. And God said, "Let there be light, and there was light." *Baruch sh'amar w'haya ha olam!* The new light to which we look forward will equally dawn upon us from that Great Source. It will come to us in our present struggle to restore our *Bayith Shelishi*, no less than it was when we were hoping to restore the *Bayith Sheni*. When God wills it, it will be so and no human power will be able to thwart His plan.

Jabotinsky Versus Weizmann

Much attention has been drawn to the Fourth Annual Conference of the Zionist Revisioists in Prague in August last, at which Mr. V. JABOTINSKY its founder and leader presided. Although five years old,



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the Revisionists have attracted world attention to their programme to uphold political Zionism and suppress the false and malicious propaganda conducted by the pseudo Zionists. It is not necessary to see eye to eye with the Revisionists in their uphill task in order to give them our meed of tribute and admiration in trying to save the movement from being diluted and adulterated. Jewish Nationalists are beginning to realise and realise sadly that Dr. WEIZMANN is not able to lead the movement in consonance with the principles for which it was founded. The flexibility shown by him is hurting the cause and creating confusion in the camp. The time has come when ways and means must be found to rescue the movement from falling and rehabilitating it on its original sound basis. JABOTINSKY is making Herculean efforts to save political Zionism from further stagnation and he has a great future before him. "England is less to be blamed for its present policy than the official Zionist Executive," he declared, "because the Zionist executive always claimed that all was well and never demanded enough protection from the British government. It did not protest against the Palestine government's anti-Jewish policy, being always too busy spreading optimistic propaganda and delivering long speeches in the United States to the effect that the Jewish political situation in Palestine was better than ever. It converted Zionism into a money-collecting movement. This policy of the Zionist Executive must now be declared bankrupt and largely responsible for the many recent events." The recent sensational speech delivered by Dr. WEIZMANN in Berlin in which he stated that "The Jewish State is a phantom" has done much to shake our confidence in him, notwithstanding his subsequent withdrawal of the statement giving it a new version and interpretation. We are sorry to note this pusillanimity on his part which will secure for him no votes and no followers in the next Zionist Congress. The earlier Dr. WEIZMANN sees the futility of flirting with the Agency-Zionists, the better will he succeed in restoring confidence in him, otherwise the cry of, " Dr. WEIZMANN must go" will become universal and no one will be able to hush it any longer. "Walk not with the world where it is walking wrong" is a good counsel which we hope the Zionist leader will bear in mind and remember that Kol Yisrael are watching him and expect him to do his duty!

Van-Rees On The Arabs' Claim to Palestine: A Fine Address

A very remarkable address was delivered by Mr. M. VAN REES (Holland) Vice Chairman of the Palestine Mandates Commission at the last session of the Commission in Geneva, wherein he reviewed the report of the SHAW Commission and subjected it to pungent criticism. The address in question is too lengthy to be reproduced *in toto* in ISRAEL'S MESSENGER, but we hope to give some extracts therefrom from time to time in this column. At the same time we trust that the Jewish National Agency for Eres Yisrael will see fit to publish the address in a pamphlet form for wide circulation so that the truth which lies at the back of the Jewish National Movement may not remain hidden for long, but spread out into every nook and corner of the world. We are partciularly pleased to observe that M. VAN REES is so well posted regarding the whole situation that he was able to dispose of the claim of the Arabs that they have a right to own Palestine as their own country. "It would be enough to point out" says M. VAN REES, "that Palestibe had belonged before the war to the Ottoman Empire. The country had been conquered, not by Arab of Palestine, but by the Allies, and had finally been ceded to the Allies and not to the Arabs. Since 1517, Palestine had been under the rule of the Turks. There could be no reference, therefore, to an Arab nation in Palestine, nor could it be claimed that the territory formed part of the patrimony of the nation." When such exalted views are held by an eminent leader of the League Council, the Jewish people need not despair of their legitimate rights to claim to upbuild their ancient country and establish there their third Commonwealth, in the face of Arabs' agitation to own the country which does not belong to them. *The Palestine Weekly*, Jerusalem, has rendered a great service by publishing the address of M. VAN REES *in toto* in its edition of September 12, and we hope to refer to it again in our later issues.

The Optimism Of Rev. A. P. Bender—A Fine Message

We are indebted to Rev. A. P. BENDER for sending us a note of appreciation and encouragement from far-off Capetown, in recognition of our humble efforts to idealize the real and realize the ideals of Zionism. It has been said that we are very much what others think of us. Rev. BENDER has seen fit to paint ISRAEL'S MESSENGER in a colour all his own, for which we are truly grateful. A journal which stands for principles must not suppress the views of those who seek to find points of agreements with it and encourage the pilot to forge ahead. We are heartened by the latest message from our spiritual Chief in far-off Capetown, and share his optimism regarding the realization of our time-hallowed ideals for which United Israel is striving to-day. We welcome his voice and see in it a keen reflection of all that is best and noblest in Jewish history and tradition, to acclaim that which we have lost through disunion and disobedience twenty centuries ago. We always extend a welcome to the work of an orthodox Rabbi in the Zionist movement, since it helps to silence the critics that Zionism is a "sort of spiritual escape for man." Rev. BENDER and other luminaries in the Rabbinate give the lie to such a vicious and malicious propaganda which had been preached from a pulpit recently with impunity by a 'Rabbi' in Israel! We welcome all the more the message from Capetown's spiritual leader at a time when American orthodoxy is lying low and prostrate and surrendering to the voice of criticism in the 'liberal' wing. Rev. BENDER is a staunch Zionist leader who has consecrated his Ministry in fostering the sacred cause in South Africa, where the seeds of Jewish Nationalism are firmly planted and yielding rich harvest every year. His message which we publish below is a clarion call to the House of Israel to rise up and build the old wastes:—

"Once in the year, East and West, however far geographically apart, may meet spiritually, at least, in reciprocal greetings and good wishes. And I, as Minister of the oldest Jewish Community in South Africa, am privileged to convey to you the most cordial expression of our whole-hearted kinship with you in your eloquent support of the highest interests of Israel and of Zion. We all earnestly trust that you, together with ourselves, may be granted the exceeding joy of witnessing the gradual upbuilding on sure and lasting foundations of Eres Yisrael, the historic Homeland of our ancient race, and its largest possible development in every phase and sphere of its many-sided corporate life. We pray, likewise, that you and all those associated with you, may be spared to promote the fullest realization of our time-hallowed ideals, when our feet shall be firmly planted preted by the appeal to all that is divine in human nature, shall preted by the appea to all that is divine in human nature, shall go forth from Jerusalem directed to bring about the happy consummation depictured by the great Hebrew Prophet of old, when nation shall not lift up sword against nation, neither shall they learn war any more.

"A. P. BENDER.

"CAPE TOWN, 27th August, 1930. Synagogue House."

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DR. GIBBONS PRAISES JEWISH ACHIEVEMENTS IN NEW JUDEA.

The visit of Dr. HERBERT ADAMS GIBBONS to Eres Yisrael in July last, was in every respect a delightful one and has left an indelible impression upon the mind of the distinguished visitor. He had much to praise for the work done by the Keren Hayesod, the main financial instrument of the Jewish National Agency, which is responsible for the upbuilding of the Jewish National Homeland. Mr. Z. SCHWARI of the Keren Hayesod practically accompanied him all the time on his various trips. Upon arrival in Europe, Dr. GIBBONS wrote a warm letter of thanks to the letter, in the course of which he said:—

> After leaving you I spent the night, as planned in Beirut and then visited Emir Saud in Damascus. He used to own some of the land on which some of the colonies we saw were founded. He saw me in the train at Rayak. I had spent two days in Damascus. The French Delegate gave a dinner for me. On the homeward journey I stopped at Angora, Stamboul, Bucharest (where I saw the new King), and Salzburg, for a day at my favourite kaisersee. My family is at our summer home in Pornic, and I expect to get down there shortly. I have written most of the letters thanking people. None is more needed than this one to you, for from none did I have more kindness shown me than by you. And I may add that your company for those days was a real pleasure. I enjoyed every minute of the visit to the colonies and the motoring through Palestine with you. I hope to have a chance to return your hospitality some day.



The above picture shows Dr. GIBBONS in Hedera, guest of Mr. BOTKOVSKY, one of the oldest colonists in New Judea, a member of the Jewish National Council. (Waad Leummi.)

NEW YORK ZIONISTS TAKE ACTION

Fund Started to Protect Rights in Palestine

New York, Oct. 26.

Two hundred and fifty of the wealthiest Jews in the city met to-day and formed a Zionist Emergency Fund to protect Jewish rights under the British Mandate in Palestine. This action is considered as virtually removing the political activity of the Zionist Organization from London to New York.—Reuter.

Different Viewpoints

N.C.D.N. SPECIAL SERVICE

New York, Oct. 26.

The American Zionist Organization has published a declaration stating that the telegram addressed by Mr. Ramsay Macdonald to General Smuts expressed views totally different to those which he had made public at the time when he assumed power.—A.R.I.P.

THE BALFOUR GOLDEN BOOK

The above is the method whereby Israel's Memorial to the deceased statesman the late Lord Balfour will be achieved in the near future. We are pleased to say that Mr. S. M. Joseph has contributed £20/- towards the Fund and hope that our readers will make it a duty to respond to this appeal and thus demonstrate their unshaken confidence in the future efforts of world Jewry to upbuild our National Homeland. Shanghai's contribution towards the Fund now stand at £60/- Who will be next?

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GENERAL NEWS

[Special Service by the Jewish Telegraphic Agency]

Democracy and Peace Through Science,

Berlin. The world owes democracy to the scientists, said Prof. Albert Einstein at the seventh German Radio Exhibition here, where he delivered the opening speech. It was the scientists who lightened our daily tasks, the great physicist said, and made the finest works of art and thought available for all. Prof. Einstein also declared that world peace will be furthered by radio broadcasting, as "it can be used for strengthening that feeling of mutual friendship which so easily turns into mistrust and ennuity.

New Arab Party Planned

Jerusalem.—A new political party to oppose that of the Grand Mufti is being planned here by Aouni Bey Abdul Hadi, former legal adviser to the Moslem Supreme Council and the Arab Executive. Aouni resigned from his posts when the Moslemi organizations refused to pay him the fees he demanded.

Says B'rith Shalom Misleads Einstein

Jerusalem.—(J. T. A.)—An open letter to Albert Einstein, complaining that the noted scientist has permitted himself to be misled by the antinationalistic activities of the Brith Shalom organization, was released to the press here by Mordecai Ben Ami, noted octogenarian writer. He urges Einstein to refrain from interfering in the political activities of the Jews because up to now his statements have only encouraged the enemies of Jewish aspirations.

Arab-Jewish Peace

Jerusalem.—At a meeting of thirty Arab sheikhs and other notables at Nazareth, which two Jewish leaders also attended, a memorandum was drawn up asking the Palestine administration to use its influence in the interests of Arab-Jewish peace and to put a stop to the anti-Jewish agitation of the Arab executive and Moslem Supreme Council.

Jews of Argentina Planning Yeshibah

Buenos Aires, Aug. 22 (JTA)—If the plans of an organization committee of rabbis and orthodox Jews are successfully carried out the Jewish community of the Argentine will soon have its own yeshibah (rabbis' training school). The yeshibah has been tentatively named Tifereth Isaac. For a number of the months the committee has been carrying on a campaign throughout the country urging the establishment of the yeshibah. The committee members have spoken in all the synagogues of Buenos Aires and the neighboring towns. In view of the large number of orthodox Jews in the Argentine it is believed that the yeshibah can be self-supporting.

The 200,000 Jews of the Argentine, most of whom are of East European origin, are now dependent for their rabbis upon Europe and the United States. These rabbis who come from Eastern Europe and America are not familiar with the needs of the Argentine Jews and require some time to familiarize themselves with the country. Consequently it is believed a yeshibah in the Argentine will be able to train Argentine rabbis who will have little or no difficulty in obtaining congregations among the various Jewish communities.

Britain Charges Against Grand Mufti

London, Aug. 26 (JTA)—Under the heading "Grand Mufti Accused of Favouritism to Relatives and Misuse of Funds" the Jerusalem correspondent for the London Daily Herald states that serious accusations of corrupt practices have been made against the Mufti. The paper also states that the breach between the Moslem Supreme Council and the Arab Executive which became apparent when Auni Abdul Hadi, secretary of the Executive, was discharged, is widening perceptibly. A member of the Arab Executive stated: "The Mufti comes to us as a beggar. Now he comes to give us orders." The charge of favoritism and nepotism is made against the Mufti who is also charged with appropriation of funds of the Arab Executive and the Moslem Supreme Council. It is alleged that the Mufti bought land from his own relatives at fabolous prices and registered it in his own name. He would then, it is stated, lease the same land to his relatives at ridiculously low rentals. Several Arab papers carry leading articles opposing the Mufti, who is accused of riddling the Executive and the Supreme Council of a member whom he disliked.

Protocols Appear in Jugo-Slavia

Belgrade, Aug. 20—"Bloody Plans or the Protocols of the Elders of Zion," is the name under which the oft exploded Protocols of the Elders of Zion are appearing in the Croatian language being published by the Catholic religious and scientific periodical "Nova Revija." The Protocols are being distributed at an Episcopal congress being held in Zagreb.

Mandates Report "Sweeping Vindication"

"The report of the Permanent Mandates Commission of the League of Nations on the Palestine situation is a sweeping vindication of the Jewish position with regard to the disturbances in Palestine in August 1930," declared Robert Szold, Chairman of the Administration of the Zionist Organization of America, in commenting on the report that was issued Monday at Geneva. Declaring that the Mandates Commission has laid it down as a definite policy that the Palestine Mandate carries with it positive obligations for the establishment of the Jewish National Home, Mr. Szold, speaking on behalf of the Zionist Organization of America, finds it "regrettable that the British government should take offense at the frank and courageous statement of the Mandates Commission." Reviewing the maladministration of Great Britain in Palestine during the past year, the Zionist statement asserts, however, "We have not lost faith in the British people." Mr. Szold, on behalf of the Z. O. A., also sent a cable to Sir Eric Drumond, secretary general of the League of Nations, in which the Mandates Commission's report is termed "a great state paper" which constitutes a message of hope and encouragement to the Jews of America. The cablegram expresses satisfaction with the contents of the report and gives praise to the League for a reassertion of its authority over the administration of mandated territories. Declaring that the action of the Mandates Commission in dealing with the conduct of Great Britain in Palestine will "hearten all the smaller peoples whose rights depend upon the enforcement of a reign of law and justice," the cablegram expresses the belief that the report will "simplify the Palestine problem."

Arab Paper Run On Loss

The English edition of the Arab periodical "Felestin" published in Jaffa shows a deficit for this year amounting to £200. The "Felestin," in reporting this, complains of the most discouraging results which have been secured in this campaign for the renewal of subscriptions to the paper for the coming year.

Jews Buy More Land in Palestine

Jerusalem—The Palestine Jewish Colonisation Association (Pica) has acquired an area of 4500 dunams of land in the village of Baraka, in the Jaffa district, from a well-known Arab merchant who was heavily in debt, and was therefore compelled to sell his land, complains a correspondent writing in the Arab organ, "El Hayat." The Jews, he relates, are planning to purchase in addition an area of about 35,000 dunams of land in the Southern District of Palestine.

Arab Leader Exiled to Safed

Jerusalem—Subhi Khadra, one of the Palestine Arab leaders, who was described by Sir Boyd Merriman before the Shaw Enquiry Commission as one of the most sinister figures in regard to the Palestine outbreak, has been found to be a suspected person within the meaning of the Prevention of Crimes Ordinance. Major Keith-Roach, the District Governor of Jerusalem, ordered him to deposit a sum of £400 as security for one year and to reside for the same period in Safed, where he has his home and to report there regularly to the police station. Subhi Khadra was charged with the authorship of the Palestine Arab Executive's proclamation calling for a strike on 23rd August, and also with the authorship of an inflammatory article in "El Jamea el Arabia," both of which were confiscated by the government. In giving final judgment, Mr. Keith-Roach said that the soothing phrases appearing in the article, like love and peace, respect for order, and controlling feelings, deceived nobody, but the text as a whole is such as must excite the feelings of the readers. In Safed Subhi Khadra will not be allowed to go outside his home after sunset or before sunrise.

Arab Leaders Quarrelling

Jerusalem.—Omar Saleh, one of the three Secretaries of the Palestine Arab Executive and founder of the Independent Party, which aims at the abolition of the Palestine Mandate and the organisation of a so-called Defence Force to promote the economic and political boycott of the Jews, is undergoing a severe examinations at the hands of a disciplinary tribunal specially set up by the Palestine Arab Executive, says the Arab paper "El Hayat," on a charge of having given up to the police copies of the Palestine Arab Executive's proclamation drawn up by Subhi Khadra, who has on account of it been exiled for a year to Safed, where he is not to be allowed to leave his home after sunset.

Opposed To Intermarriage

San Francisco, Sept. 19 (JTA).—Unequivocal opposition to mixed marriages between Jew and Gentile where there is no declaration of willingness on the part of the non-Jew to embrace the Jewish faith is expressed in a resolution which has just been adopted by the Board of Rabbis of Northern California, of which Rabbi Elliot W. Burstein of this city is the president. Such marriages should not be solemnized by rabbis, declares the resolution, since this tends to "sanction the disintegration of the Jewish people, to threaten the integrity of the Jewish home and to secularize the rabbinical calling by converting it into a civil magistracy." With regard to non-Jews who are willing to accept the Jewish faith, the resolution states: "The members of the board reiterates the age-old welcome that since the days of Ruth, Israel has extended to those who accept Israel's truth upon entering the marriage bond with Israel's children. Where the non-Jewish party to the marriage signifies a willingness to enter into kinship with the Jewish people and allegiance to the Jewish faith and gives evidence of acquiring the knowledge and discipline that will make this desire meaningful—such a marriage is an intermarriage and fully in accord with the highest precepts of Israel's teachings."

Charge League's Secretariat Pro-Arab

Geneva, Sept. 26 The Mandates section of the secretariat of the League of Nations was openly accused of having become pro-Arab by William Martin, political editor of the influential Journal d'Geneve. Analysing the Balfour Declaration, M. Martin says all the political advantages it wanted through the declaration, it began to assume a pro Arab attitude.

Son Of Herzl Commits Suicide

Bordeaux, France, Sept. 19 (JTA).—Hans Herzl, 40, son of Theodor Herzl, the founder of political Zionism, is dead here from self-inflicted wounds shortly after he had attended the funeral of his sister, Paulina, who died in Bordeaux last week. Returning to his hotel after the funeral he shot himself. He left a letter saying that he desires provisionally to be buried only in Bordeaux but that his corpse should later be transferred, together with his sister's body to Vienna, where his father is buried.

Arab to U. S. Made Financil Failure

Jerusalem, Sept. 26—Issa Bendak, editor of the Christian Arab paper Sout Aschaab published in Bethlehem, and one of the Arab delegation to the United States with Emir Ardel Arslan, officially reported to-day that the delegation's mission had been a financial failure. Emir Arslan, the chairman of the delegation, is now in Germany. The delegation came to the United States last Spring on behalf of the Grand Mufti's party to raise funds and propagandize the Arab cause.

Passfield Declines to Send New Year's Message to Jews

London, Sept. 24—Asked by the Jewish Telegraphic Agency for a New Year's message on the Palestine situation, Lord Passfield, British Colonial secretary, replied "in view of the fact that a statement as to the policy in Palestine is at present under consideration I regret that I cannot comply with your request."

IN MEMORIAM

MOOSA: In loving memory of my dear mother, FLORA MOOSA who died on Nov. 11th, 1929.

You are not forgotton, dear mother
Nor ever shall you be
As long as life and memory last,
I will remember thee.
No one knows the silent heartaches,
Only those who have lost can tell
Of the grief that's borne in silence
For the one I loved so well

Inserted by her sorrowing daughter ANNIE.

WHERE IS ISAAC STIBBLE?

Can anyone give information regarding the whereabouts of a Jew named Isaac Stibble. He is English born of Dutch parents and according to the statement of his father, Moses Stibble, in London, he came to Shanghai many years ago and obtained employment as a pianoforte tuner. The father has not heard of him for some 12 years. Any information given at this office will be appreciated.

OUR ERES YISRAEL LETTER

[FROM OUR CORRESPONDENT]
JERUSALEM, September, 1930.

"Clemency" For Urfali

The one death sentence passed upon a Jew—Joseph Mizrahi Urfali of Jaffa—in connection with the riots of August 1929 was commuted early in August 1929 by the Palestine Government to ten years' imprisonment. Urfali, a simple, middle-aged Oriental Jew, was charged with having shot two Arabs dead from the balcony of his house during an attempted attack by an Arab mob upon the Manshieh quarter on August 25, 1929, while a police detachment under a British officer was firing upon it. The act of clemency followed hard upon the refusal of the Privy Council in London to grant special leave to Urfali's counsel to bring the case before it for review as a last resource, the sentence of the Jaffa Court of Trial having first been referred back for reconsideration and then confirmed by the Palestinian Court of Appeal. Significantly, the application was made by Sir Frank Boyd Merriman and Viscount Erleigh, the Jewish Counsel before the Shaw Enquiry Commission, with the aid of Sir Herbert Samuel, while it was opposed by Mr. A. Preedy, Government counsel at its hearings. Though the announcement that the death sentence would not be carried out was doubly welcome in the face of the widespread belief in Urfali's innocence (which is stated to be shared by high officials of the Palestine Government and prominent Arabs), it was received by the Yishub with much puzzlement: Either the accused was guilty and should pay the penalty of the law, or he was innocent and should not be doomed to a decade in prison. So reasoned both the man in the street and the man higher up, unable tt see in the prison term anything but a sop to extremist Arab An interesting by-product of the strike was the confiscation of the August 22 issue of "Ul James," the organ of the Arab Executive, for publishing the inflammatory text of the strike-call against police orders. This was followed by its suspension for an indefinite period on the charge of having recently published violent articles against the British Government.

The Yahrzeit Of The Riot Victims

Ab 17, the death anniversary of the victims of last year's riots, fell on August 11. About a week or so earlier the representative Jewish bodies were informed by the authorites that they would permit no outdoor meetings, processions, or demonstrations of any kind on that date. Memorial services might be conducted within the synagogues, but it would be forbidden to post notice of these services in the public thoroughfares. Visits might be paid to the graves of the martyrs, but only by relatives and friends in small numbers. Despite these limitations, the observance of the anniversary was most solemn and poignant, national and personal grief being one. The great Hurvah synagogue in Jerusalem was alight with memorial candles as on Yom Kippur. In Tel Abib, masses streamed to the Chief Synagogue at six in the afternoon, when all commercial activities were halted by order of the Municipality. For several days in succession, mourners went to visit their dead and to hold memorial services on the Mount of Olives in Jerusalem. From Tel-Abib a pilgrimage went out to visit Ephraim Cizik's grave at Huldah, whose friends and comrades re-dedicated themselves to the cause for which he had fallen. From Jerusalem, a hundred or more Hebron refugees went out in cars under police escort to hold memorial service for their 166 martyrs at the Hebron cemetery. And so throughout the country, wherever Jews had fallen.

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CORRESPONDENCE

GREETINGS FROM MR. A. J. FREIMAN

Editor, ISRAEL'S MESSENGER

DEAR SIR,—I have your ISRAEL'S MESSENGER of August 1st, and want you to accept my warmest thanks both for your felicitations on my attaining my fiftieth birthday, and for your kindly references to Mrs. FREIMAN and myself. Believe me, they are greatly appreciated. . . . With renewed thanks and kindest regards, Yours very truly,

A. J. FREIMAN.

OTTAWA, August 27th, 1930.

FROM DR. JAMES WOO

Editor, ISRAEL'S MESSENGER,

DEAR SIR,—I wish to thank you for your esteemed journal which I receive regularly every month and which I find very interesting. With my best wishes, Yours sincerely,

JAMES WOO.

GENEVA, 1st September, 1930. *Permanent Office of the Chinese Delegation to the League of Nations.*

FROM FAR-OFF MANCHESTER

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I would deem it an esteemed favor if you would please consider the contents of this letter. Firstly, I wish to offer you, as the able and conscientious Editor of such a valuable journal as ISRAEL'S MESSENGER, the sincere congratulations to which you are entitled (1) for the high standard of religious knowledge which your journal maintains, (2) as your journal has proved itself the foremost, if not the only, firm defender which Orthodox Judaism possesses. I have only had the very good fortune of reading the last three issues of your very excellent journal, but have been so impressed; that I have decided to write to you. . . . . I am confident that you will give your earnest consideration to my plea, which is the plea of a staunch orthodox Jew. In conclusion, let me wish you a *kethiba wa kathima toba* in the coming New Year and great success to your excellent journal. *Hazak, hzak w'tob lak.* Thanking you in anticipation for an early reply, Respectfully yours,

I. E. KING.

MANCHESTER, August 27, 41, *Hewitt St.*

A LOCAL OUTRAGE By JEWISH BOYS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Although I have always been averse to airing my views by means of correspondence columns, the article in your last issue, headed "A Local Outrage by Jewish Boys," compels me to make this endeavour to correct and rebut your most unjustifiable attack on the Ashkenazi community and in particular, their learned Rabbi. (1).

Admitting that a few Jewish boys indulged in a friendly game of tennis on Tisha B'Ab, and without making the pertinent query as to how many Sephardi Jews knew that that day was Tisha B'Ab and how many of those who knew, observed it religiously and meticulously, I have to enquire whether the learned editor has ever heard of the weekly desecrations of the Sabbath by almost all his Sephardi brethren, and of their ducal trefa repasts and banquets in local restaurants and hotels, (fully reported in the local press), to mention only two flagrant examples of their "orthodoxy." And does the editor consider that these "outrages" (to use your own misnomer) are less to be condemned by reason that every Christian and gentile knows that they are inexcusable breaches of Jewish religious observance, whereas not one gentile in Shanghai, I am prepared to state, knew of the incidence of Tisha B'Ab or even that there is such an humiliation day in the Jewish calendar. (2).

However, my purpose is not to draw comparisons between the orthodoxy of the Ashkenazi and Sephardi communitees, but to reply to your smug and most unjustifiable attack and condemnation of the Ashkenazi community.

Your entire article, besides being nothing but a most unfair discrimination between the two communities—to the wholesale detriment of the Ashkenazim—contains a most insolent censure of their learned Rabbi. (3) It is not my intention, neither have I the authority, to speak on his behalf, but as one of those associated with the "Local Outrage," it behooves me to do all I can to rectify this deplorable injustice you have done both him and the entire Ashkenazi community. It is abundantly clear that any criticism or censure you considered necessary, should have been directed at the Jewish Recreation Club or the players who partook in the game, and this insignificant incident should not have been made the opportunity to voice your condemnation of Ashkenazi Jews. (4).

Firstly, by what unknown power did you divine that these Jewish boys, or even their parents, were members of *his* community or came under *his* sphere of influence. Isn't it possible that there are Jews—and I include Sephardim—who, whilst observing the Jewish faith, are unable or not disposed to observe every minor national day (5) Secondly, perchance these "boys" were not boys, but men, with wives and families, who are no longer dependent on others for their religious teeching. Thirdly, why "Rabbi Ashkenazi's ministrations must be a failure" because of an innocent and friendly game of tennis on Tisha B'Ab by three or four Ashkenazi Jews. (6) When Rabbi Hirsch was the spiritual leader of your flock, did unorthodoxy amongst the Sephardim decrease? The record of the Sephardi community during the period of his ministrations is not such a happy one that you can unqualifiedly condemn another Rabbi because of an incident of which he had not even the remotest knowledge.

Your final sentence prompts me to enquire what have local Sephardim done to encourage or control sport amongst Jewish youth in Shanghai, outside of owning or ridjng ponies—yes, even on public courses on Sabbaths and holy days? . . . (7).

M. N. R.

SHANGHAI, 19th September, 1930.

OUR REPLY

1.—"M.N.R." who is a leading figure in local sporting circles is undoubtedly a champion who *leads* his flock, although he no longer resides in Leeds, the country of his birth. He tells us "he is averse to airing his views." Why? Are not the Jewish boys of Shanghai entitled to sharpen their intellects and "air their views" unsparingly? Resting all along without mental exercise is not a healthy sign and is bound to make one rust, (If I rest I rust, is a well-known motto of all thinking men) and no wonder we have quite a number of young enthusiasts who are not displaying healthy symptoms for the weal and progress of our community. Wake up "M.N.R." and revise your mental outlook!

2.—"Admitting that a few Jewish boys indulged....." What an admission! And yet without a pang of regret or remorse! These "few Jewish boys" whom the ex-resident of Leeds leads in Shanghai, should have been drafted by him for Jewish national service on the black day in Israel's calendar and made to visit the Jewish homes with a blue box in their hands, to collect dollars and cents for the repatriation of our people and the redemption of our ancient soil, thus turning the black day into one of cheer, hope and duty. Why should the "few Jewish boys of Shanghai" be an exception to overseas Jewish communities who are making great sacrifices for our national movement and helping our people to regain that which they have lost several centuries ago? And yet the "few Jewish boys" could not think of any other duty on the day set aside as Israel's national day of humiliation than to indulge in sports and "friendly games." Our future must be dark if we were to rely upon such "boys" to take the leadership of our community in years to come! "M.N.R." is an enthusiast. He is a good Yehoodi ready to defend the faith that is in him. He finds nothing objectionable if "a few young Jewish boys" could indulge in sports on the day to which exception has been taken. The "Sabbath desecration and eating of trefa repasts in local hotels," to which he refers, however deplorable they may be, cannot be compared to outrages committed flagrantly —*b'far-hesia*—under the *flag of a Jewish institution* which is seeking recognition from the kahal, and yet whose sentiments were ruthlessly outraged by publicly desecrating the reverence of a day which is sanctified by the blood of Jewish heroes and martyrs. We are safe in saying that not a few were annoyed and disgusted at the callous disregard shown by a Jewish institution to Jewish feelings when they read a report of the sports in *The China Press*. Under the circumstances, we had no other alternative but to lodge a protest and criticize those who were guilty of misconduct and rude beahaviour. Whether our non-Jewish friends were aware or not of the day being Tisha b'Ab is outside the mark. We Jews must have enough self-respect—"self-respect the cornerstone of all virtue" to uphold our religious tenets regardless of *Ma Yomru Hagoyim*. "A man who is not ashamed of himself," says WEBSTER, "need not be ashamed of his early condition," and this useful saying applies with equal force to the plea of our correspondent.

3.—We disclaim the right of "M.N.R." to lecture to us on this matter. No one deplores more than ourselves the tendency to divide our community into two groups. We are against it although we are helpless to stem the tide. Our respect and admiration for the Rabbi in our midst will not be permitted to be challenged by "M.N.R." for the ex-resident of Leeds cannot lead in this respect. His sphere of activities should debar him from indulging in this kind of sport.

4.—Whatever we have said regarding the worthy Rabbi was said in order to wake up the dormant feeling that is taking hold of us. One who assumes the leadership of a congregation is not a private individual; his ministrations are subject to praise or criticism. If we find certain flaws that are budding it is our duty to raise the danger signal. The going astray of the youths in any community is as much to be attributed to the debit of the whole community as to the spiritual leader who presides over it. The raising of the danger signal should be of service and not mistaken for any "injustice" done to anyone. "M.N.R." is simply straining at a gnat when he comes out as a vigorous champion of the spiritual leader in our community. His misplaced zeal requires to be curbed and this we hope to do by replying to his next insinuation which is not free from the tenor of his communication to us.

5.—The fact that there is only one Ashkenazi Synagogue in Shanghai impels us

to assume that every Ashkenazi is a seatholder thereof. If he is not, then it must be either because he is a man of inadequate means or indifferent to his sense of duty. We were right then in saying that "those who run away from the terrors and horrors of pogroms should not easily throw off under a sunny sky their religion and national days of observance." Moreover, there is only one Rabbi in Shanghai whose religious sway every Jewish resident here acknowledges. True, there are "Jews whilst observing the Jewish faith, are unable or not disposed to observe every minor national day," but the moment they rush to violate the observance of the latter under the *wing of a Jewish institution* it becomes our duty to protest against it and criticize those who are wounding the susceptibilities of the whole community.

6.—Under whatever guise the law is violated, whether as "boys" or as "men" they are not absolved from criticism. One may be impelled to violate the *dinim* and yet left to his own discretion in the matter. But no one has a right to transgress the laws under the wing of a Jewish institution with impunity. The J. R. C. is not a private body but an institution which is always seeking for Jewish support and recognition and as such it is expected to venerate the scruples of the Jewish faith and national festivals.

7.—Our correspondent is on the wrong track. He ought to know that we are not sitting in judgment upon anyone. The disregard of Jewish laws on "Sabbaths and Holy Days" is indulged in by men in their private walks of life, although deplorable, cannot be placed side by side with a public Jewish institution like the J. R. C. When "M. N. R." begins to understand this difference he will cease his fulminations against us and realise his duty in the premises. We have seen fit to delete the last pargraph from his letter because we cannot allow personal animus to be injected into this controversy. We always welcome and invite fair and healthy criticism, and our correspondent is expected to observe this rule. In our endeavour to criticize anyone, our sole object is to rectify the wrong that is being done and vindicate the truth. Healthy criticism should not be resented by anyone. Our young men who are the future mainstay of our community should begin to realise this and wake up from their indifference to the need of our community and national problems. Criticism of any kind should be welcomed and not taken as a sign of attack upon anyone. "Criticism is a disinterested endeavour," says MATTHEW ARNOLD, "to learn and propagate the best that is known and thought in the world." Without healthy criticism the community is bound to grow frigid and unconscious of its weakness. It is to be hoped that the J. R. C. will be more wide-awake in future and realise that it incurs a great responsibility when it assumes the burden of carrying the Jewish traditions behind its flag. The Jewish flag must be ever kept clean and unsullied and treason against it must be considered "among the most damning sins."

A PRACTICAL SUGGESTION

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—May I ask you to communicate to your readers the following proposal. I hope that it will contribute to clarify the present situation, which by its ambiguity in many sense, may involve danger. My proposal reads in short as follows:

Henceforth the Zionist offices be no longer domiciliated at the same place as that of the Jewish Agency and the Keren Hayessod. They should be transferred from London to the Hague.—The intention of this proposal is a.o. to emancipate Zionism from the influence of the Keren Hayessod. Since about ten years the Zionist Organisation has enjoyed the direct and indirect support of the latter institution. This may have had certain advantages but the main Idea, once the greatest motivepower in the Zionist Movement, has been relegated to the background. More independence for the Zionist Organisation from the Keren Hayessod would be of much help to create clearer conditions. As to the policy of the Mandate, which has been the subject of much controversey these last few months, it stands to reason that its ultimate aim must be a Jewish Palestine, a country towards which the Jewish Nation is moving. There will live in that country Arabs, for whom equally as for the Jews who live there, Palestine will be their Fatherland. If the stipulations of the Mandate will be loyally executed, the Jews wil attain the majority in the long run. This needs not be of any disadvantage for the Arabs, whose National stronghold lies elsewhere, but not in Palestine. The feeling of the greater part of the Jewish People is still indifferent if not opposed to the Zionist Ideal. Therefore the Zionist Organisation must as in former years, develop a more intensive propaganda, in order to try to ameliorate this state of affairs. It should contribute in clarifying the political insight of the Jews all the world over. Enlisting Jewry and the general public opinion for the Zionist Cause is already a task of far reaching importance. Neither in regard to the Jewish Agency is it desirable to have too close relations. The Zionist Organisation is sufficiently represented on the Board of this body so as to have the necessary contact.. The daily activities of the Zionist Organiation however, are of a quite different nature than those of the Jewish Agency. Further it seems that some distance from London also would be useful. Hence my proposal to transfer the Zionist offices to the Hague, an international centre of first importance, which also would be perfectly suitable as centre of such Zionist work, which has to be done outside Palestine. I beg to quote that it is not my intention to have myself put in personal relation with the Zionist offices.. Apart from other considerations, my strength would no longer be sufficient to this end. It seems not superfluous remembering that David Wolffsohn's Jahrzeit will be on the 21th Ellul. May the Zionists in the different countries inspire themselves in this hour with Wolffsohn's life and work. They will perhaps be inclined to consider the above-mentioned proposal in his spirit. Thanking you in advance for your courtesy, I am, Sir, Yours faithfully,

J. H. KANN,
late member of the Zionist Executive.
THE HAGUE, September 8, 1930.

INTERMARRIAGES IN SHANGHAI

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I hope you will kindly allow me space in your esteemed columns to refer to some of the grave problems besetting us in Shanghai. I would particularly draw the attention of intermarriages and their evil consequences to our community. This month witnessed the "nuptials" of two girls belonging to some well-known members of our community with non-Jews. In some cases, I am told the parents do not even raise an alarm, although in another case it is just the reverse. On the other hand, the union is by no means a "catch." No one knows where these "outsiders" come from, who their parents are, what sort of standing they hold and yet perhaps this is the "secret" of the marriage, otherwise the Jewish girls would have selected Jewish boys as their life partners. And yet there is another side to the problem. Our young men are also drifting aimlessly in life. They seldom think of taking Jewish girls as their "partners;" they have no idea what happiness there is in a home with a Jewish wife and a bunch of kiddies. The tendency to 'live' with non-Jewish girls until life's joy fades away altogether, is growing in our midst. The case of a well-to-do young Jewish boy taking for himself a Gentile girl (of an inelegant type) is too well-known to need any comment. The majority of our young men have good positions; they can well afford a real married life without looking elsewhere for it. Had there been a Jewish Club catering to the needs of Jewish boys and girls and sponsored by the elders of our community, there would have been no alarming cases of intermarriages in Shanghai. I sadly fear that the root of the evil lies with those who lead our community, but yet have no vision to do some constructive work for the rising generation. They are satisfied with the present state of affairs: they are happy over the praises and compliments (as ADMIRER pointed out in his latter in your September issue) which they receive from their officials,' who, if they were to be removed to-day none would be the worse for it. What is needed (as you have all along pointed out) is an ordained Rabbi, a university graduate, who would be able to mould our young generation in Jewish life, train our young ones in Jewish idealism and preach and teach those who need his help in this modern critical age. I ask in all fairness what kind of service our present so-called spiritual leaders are rendering? If I am not mistaken they hardly know of the existence of any problem in our community: they hardly come in contact with our young Jewish boys and girls, and even if they casually do, they are unable to impart any knowledge, or sustain them in life or mould them in any way. A great saving could be made if these useles 'officials' were removed, and instead a bright live wire Jewish leader from a Rabbinical College could be secured for our community to lift the latter up. I do not mean to say that he will be able to perform miracles for us, but I do say that he will be able to a certain extent, to tackle with our problems and arrest the alarming desertions which are taking place. This is not the work for the laity to do; but of Rabbis who have special trainings and qualifications to rear generations of Jewish Jews. I sadly fear that the evils from which we are suffering are just in their infancy: we are bound to see further serious 'scandals' developing if we take no step to re-organize our present methods and secure the right sort of leaders to preside over our moral, material and spiritual needs. May I hope, Mr. Editor, that you will support me in my crusade to awake the leaders of our community from their slumber? Thanking you for giving space to this letter. I remain, Yours sincerely,

ISRAELITE.

SHANGHAI, 22nd October, 1930.

[We publish the above letter and invite our readers to discuss the problem adumbrated therein. We sympathise with our correspondent in his desire to remedy a state of affairs which is just growing and developing in our midst. If our own humble help and support can be of any use in the matter, we have no hesitation in volunteering our services. We are afraid that our problems are too difficult to solve. There are many factors which militate against their success. We have no desire to enumerate them, as this would require more time and space for it. ISRAELITE has touched the fringe of the evil from which we are now suffering; in course

[*Continued on page 29.*]

[*Written for* ISRAEL'S MESSENGER]

ADON OLAM

By N. S. BURSTEIN, Cardiff.

"....And withal, what is it
Heart and touge can do?
What is this my strength, and what is even
This, my spirit in me, too?
But, indeed, man's singing
May seem good to Thee;
So I praise Thee, singing, while there dwelleth
Yet the breath of God in me."
(Solomon ibn Gabirol.)

For centuries past and throughout all the vicissitudes of the Jews' precarious life, the watchword of the true Jew has always been: "Serve the Lord in gladness; some into His presence with joyous song." And therefore the exquisitely beautiful hymn, *Adon Olam,* is always on his lips. Rosh Hashana, Yom Kippur, all the Festivals, every Sabbath and day by day, the whole year round, the good Jew sings or recites *Adon Olam.* One is curious to know who was the creator of this hymn of Israel's heart. It has been attributed to Judah ben Aaron, a Greek Jew of the fourteenth century. Some scholars have variously attributed it to Solomon ibn Gabirol, Sherirah Gaon and even to older authorities. As a matter of fact, however, the date and the name of the author are unknown. But the effort to give the hymn unusual antiquity is quite superfluous. It is the intrinsic value of *Adon Olam,* as one of the most familiar and soul-stirring hymns in the whole range of the Hebrew liturgy, that should concern us most. *Adon Olam* is not a dogmatic hymn, as some scholars (including Israel Abrahams) would have it. It is divinely inspired and it expresses our heritage. It only gives expression to Israel's pure and unadulterated God-idea and to his unchangeable, inborn and inbred philosiphy of life. It expresees the very soul of the Jewish people. No wonder, then, that the true Jew sings it with the fervour of his whole heart, joyously regardless of the so-called modern higher criticism. Fully convinced of the omnipotence and the omniscience of the Creator of all things, Israel sings joyfully, ADON OLAM:

The Lord of all, Who reigned supreme
Ere first Creation's form was framed;
When all was finished by His will
His name Almighty was proclaimed.
When this our world shall be no more,
In majesty He still shall reign,
Who was, who is, who will for aye
In endless glory still remain.
Alone is He, beyond compare.
Without division or ally,
Without initial date or end.
Omnipotent He reigns on high.*

After this solemn affirmation of the glory and the eternal existence of the living God, Israel, with child-like confidence, goes on singing:

He is my God and Saviour too,
To whom I turn in sorrow's hour—
My banner proud, my refuge sure—
Who hears and answers with His power.

Israel's unfailing confidence in God has often bewildered and dumbfounded his enemies, who lack insight into the deeper realms of the Jewish soul. Faith and trust in God—these have always been the language of the Jewish soul and have sustained and ennobled the life of the whole House of Israel throughout the ages. There is an aim and purpose in Israel's life—and to make clear to the Gentile world what these are at the present juncture, we may well quote the words of Mordecai in *Daniel Deronda:*

"There is store of wisdom among us to found a new Jewish polity, grand, simple, just like the old—a republic where there is equality of protection, an equality which shone like a star on the forehead of our ancient community and gave it more than the brightness of Western freedom amid the despotism of the East. Then our race shall have an organic centre, a heart and brain to watch and guide and execute; the outraged Jew shall have a defence in court nations, as the outraged Englishman or American. And the world will gain as Israel gains. For there will be a community in the van of the East which carries the culture and sympathies of every great nation in its bosom; there will be a land set for a halting-place of enmities, a neutral ground for the East as Belgium is for the West."

Such are the aim and purpose for which the Jews of the world are striving and which they mean to achieve. The vision is there. The back of the Jew is no more bent. His ago-long timidity is dying fast and faster. *Autres temps, autres moeurs.* The *comedy of vows* enacted by some English statesmen, does not amuse Jewry any more. They will insist on their rights, as other nations do. The Jewish national spirit is quite safe. It will reach the goal, *trotz alicm Pech,* as the German plays. And in such a spirit does Israel finish singing the sublime hymn, *Adon Olam:*

Then in His hand myself I lay,
And trusting sleep; and wake with cheer;
My soul and body are His care;
The Lord doth guard, I have no fear.

Therefore, Fear not, Israel! But be bold, be bold! Thy Adon Olam is not in thunder, nor is He in the great tempest. But thy Adon Olam is in the still, small voice. God is with us and our Redeemer liveth!

*Translated from the Hebrew by Dr. Frederick de Sola Mandes.

AN UGLY INCIDENT IN TEL-ABIB

JERUSALEM, Oct. 10.—The reception of the British Parliamentary Under-Secretary for the Colonies, Mr. Drummond Shiels, by the Municiplity of Tel-Abib was unfortunately marred by a violent outburst on the part of the revisionist Zionists, a large crowd demonstrating before the Municipal Hall with cries of derision. Several were arrested while the Under-Secretary returned to his hotel under police escort.—Transocean Kuo Min.

We deplore the foregoing ugly and foolish demonstration. We Jews should remember well that our sacred cause depends wholly upon an appeal to reason and not violence. We must not imitate the bad actions of our neighbours, nor envy them in their temporary success in their appeal to force. Our watchword must ever be, "Not by might, nor by strength but by the spirit of God." Such being the case we must remain steadfast in our desire to achieve our victory with the arms of light and the weapons of righteousnes. Meanwhile, we must express our regret in the unenviable position into which Dr. SHIELS was placed by certain misguided folks, whose behaviour merits censure and condemnation.

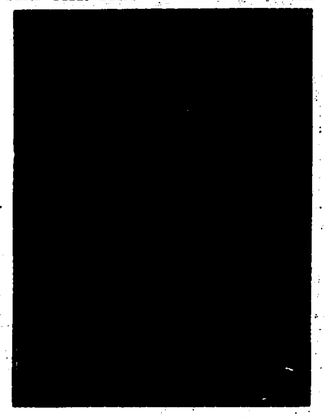
[*Continued from page 28.*]

of time it will grow into alarming proportions, and engulf our whole *kahal* when it will be too late to do anything. ISRAELITE's danger singal will sedom create to-day a ripple; his cry will remain a cry in the wilderness. Well may be say with the poet:—

"But what am I?
An infant crying in the night—
An infant crying for the light—
And with no language but a cry".

Editor, ISRAEL'S MESSENGER.

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RE LUNA DAVID

Deceased

NOTICE IS HEREBY GIVEN that Creditors and others having claims against the above deceased, late of No. 103 Nanking Road, Shanghai, who died on the 21st day of July, 1930, should give notice in writing of such claims to the undersigned AARON EZRA MOSES of No. 23 Peking Road, Shanghai, Sole Executor of her Will which was proved by him in H.B.M. Supreme Court for China at Shanghai on the 29th day of September, 1930, within two months from date hereof after which time the Executor intends to distribute the estate of the deceased among the parties entitled thereto having regard only to the claims of which notice has been received as aforesaid.

Dated: the 22nd Day of October, 1930.

A. E. MOSES

Executor

No. 23, Peking Road.

"THE FEAST OF INGATHERING"—"INGATHERING of EXILES."

Sermon Delivered on the First Day of Succoth, 7th October, 1930

By Rabbi J. SHACHTER, Belfast

Each of the three Pilgrim Festivals signifies a particular object. Each commemorates a certain anniversary, recalling to memory great events. To each of these events Tradition attaches many significances and all of them have their lesson which we are expected to engrave on our minds. Who can afford to belittle the importance of the great anniversary of freedom commemorated by our first Pilgrim Festival, 'Pesah'? Who will venture to lessen the distinguished place that the second Pilgrim Festival 'Shavuoth," occupies in the annals of our history, as the commemoration of the giving of the giving of the Law? In accordance with the assumption of our Traditional Interpreters, these two Festivals, 'Pesah' and 'Shabuoth' are really one. Both of them are set up for the memorisation of freedom The one bodily the other spiritual. 'Shabouth' has thus completed that which 'Pesah' lacked.....

Israel's Soul and Soil

However great the feast of freedom is for Israel, however eternally important the second feast was and will be to us as the anniversary of our spiritualisation with the eternal laws, they could not be designed as feasts of joy because people, when even freed from bondage and equipped with a great culture, would not enjoy these events without a home, without a land where they should have all the potentialities of enjoying their freedom, all the possibilities of making the teachings of their culture real facts in life. However unlimited the power of a soul should be, if it is without corporality it is not of efficiency. It is abstract and of no concrete form. "A soul not residing in the bodily frame," the philosopher says, "is inconceivable." Israel with his great spirit, enriched with such a vital culture, needed a soil under his feet. It is the land which focuses and concentrates a people. It is the land that clothes its spirit with a concrete appearance and gives it a solid standing. The national territory supplies firm ground for the development of the manifold applications of the nation's particular system of life, and facilitates the adaption of such principles which constitute the people's specific theory of life. When Israel therefore found himself already established on his soil, when he had gathered in the produce of his own soil—the result of his own labour—he then designated this feast as a celebration of joy as a "Zeman Simhatenu', being fully conscious of the incontrovertible fact that it is under such normal conditions only that national consciousness could be achieved and maintained. His Torah could become a Torah of life and for life only on his own territory, in the striking utterance of the great lover of Zion, Jehuda Halevi. "No such Torah as the Torah of Eres Yisrael no such wisdom as the wisdom of 'Eres Yisrael'. Dispossessed of our own soil for the last two thousand years, deprived of national independence and of nearly all advantages worldly and political, what feeling could dominate us now when this feast of joy whilst we have not as yet finished the wandering stations in the wilderness of the diaspora? Could we manifest the joy of the ingathering when, as a nation, we are wasting day in and day out our spiritual and material wealth scattering it before all winds instead of accumulating it in our own national treasure?

Israel's Homelessness

True we have preserved our Torah whilst going from "Nation to nation and from one Kingdom to another people," We have also, perhaps, got rid of the chains of religious oppression of the middle ages. The equality of the Jew with even their fellow citizens has been recognised—at least in principle by those countries well reputed for their cruel treatment of the Jew. But millions of our brethren are still subject to all the tyranny and whims of mediaeval prejudices. Bigotry and hostile feelings still fetter the efforts of our co-religionists. In fact, even in the western countries where equality has already become a tradition in their constitutions, we still remain the alien element. We are merely tolerated but not welcomed. It is this Festival of Ingathering that brings home to our minds the fact that we are suffering from a malady to which we have not as yet found a cure. That malady is called "Homelessness." It is the root of all our troubles, hardships and vicissitudes and all peoples except we are immune from it. We will not enjoy fully the advantages offered to us by the modern political civilisation so long as we are deprived of our own national territory. And it is the feast of Ingathering which should be an incentive to its celebrants they should gather all their forces for the attainment of that great goal, "the ingathering of the exiles" into the land which has received from the nations of the world the status of a "Jewish National Home."

Israel's Achievements

Within the brief span of thirteen years since this status was proclaimed by the Providence of God through its messengers, we have brought about a transformation in the conditions of 'Eres Yisrael' We have created sixty agricultural settlements and established a net-work of schools and hospitals. We have, in a word, raised the social, economic and cultural level of the country. We have done all this despite the comparatively moderate resources at our disposal and despite the so many obstructions laid on our way by the Arabs who were obviously not hindered by the Palestine Administration from doing so. We have proved the groundlessness of the accusation that we can no longer live a natural life on the soil. We have, without the assistance of Governments,—nay, with obstacles on our way, converted barren land into gardens. This work of resuscitation did not remain local. It had its great influence upon the whole body of Jewry. It has also led to the accomplishment of a nation's great aim—the bringing together of the scattered sections of the people to participate in the holy task of rebuilding "the peopleless land for the landless people."

Israel's Foes

It was only natural that these great successes should be unpardoned by our sworn enemies. They were bitterly disappointed in their judgment of the Jewish character. The Jewish advancement made so rapidly removes the ground from under their feet for furthering the vicious campaign of malice against an innocent people which is mercilessly wronged at their hands. They are, of course, conspiring to undermine the movement for our national revival by instigating behind the scenes to strife amongst the two races. They use the columns of their Press for spreading out malicious rumours that with the presence of the Jew in Palestine injustice will be done to its Arab population. They have thus made the fanatic elements uprise and shed the blood of 130 innocent people in a manner that has stirred humanity. But the culminating point has been reached when we have been made to face an attitude of the Mandatory Power which cannot be explained otherwise than unfavourable instead it should help and encourage Jewish settlement on which understanding it holds the Mandate, it ignores the principal fact embodied in its preamble that we are going to 'Eres Yisrael' by right.

Modern Diplomacy

At this critical stage when our future is at stake, we must face the plot of modern diplomacy bravely and heroically. We have to make the Mandatory Power realise that it is not handling a passing political item, an expedient, a temporary measure, but that it is dealing with things eternal with values which will survive in spite of the greatest difficulties. It is the burning desire of a people to live which no force will extinguish—a desire which we have carried with us throughout the whole world, throughout a career of so many vicissitudes. For this we must arouse all our forces and thus we will save our cause. The Festival of Ingathering should be a forcible reminder to us that neither by the accommulation of more wealth and not by the ascent on the highest rung on the ladder of society, socially or even intellectually will we solve Israel's problem in the Galuth. Every additional acre of land, every house, every garden, every fresh pioneer contributes towards the ultimate victory of Israel in 'Eres Yisrael! Our title-deed of the land is indisputable. Our aspirations are of the noblest character. We are striving to restore ourselves in the land in which we first created our culture. We shall continue our work steadfastly and surmount every obstacle on our way until we reach the shores of the land in which Hag Haasif will be celebrated as *Zeman Simhathainu!*



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Sermon Delivered on the First Day of Succoth, 7th October, 1930

By Rabbi J. SHACHTER, Belfast

Each of the three Pilgrim Festivals stresses a national event. Each commemorates a certain anniversary. Coupled to memory of great events in the past are the duties of the present. Tradition attaches many observances and also gives to each festival a special name which we are expected to emphasise on our part. What is the significance of the great anniversary of freedom commemorated by our Pesah Festival, People will naturally endeavour to secure the distinguished place that the commemoration of the giving of the Law occupies in the annals of our history. In accordance with the above principle we find that the Festival of Shabuoth is known as the anniversary of the giving of the Law? In accordance with the above principle we find that the Festival of Shabuoth is known as the anniversary of the giving of the Law? In accordance with the above principle we find that the Festival of Succ



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1930

Steamers	Shanghai Leave	Nagasaki Leave	Kobe Leave	Yokohama Leave	Vancouver Arrive
Empress of Japan	Oct. 5	—	Oct. 7	Oct. 9	Oct.
Empress of Asia	Oct. 18	Oct. 19	Oct. 21	Oct. 23	Nov.
Empress of Canada	Nov. 2	—	Nov. 4	Nov. 6	Nov.
Empress of Russia	Nov. 15	Nov. 16	Nov. 18	Nov. 20	Nov.
Empress of Japan	Nov. 30	—	Dec. 2	Dec. 4	Dec.
Empress of Asia	Dec. 13	Dec. 14	Dec. 16	Dec. 18	Dec.
Empress of Canada	Dec. 28	—	Dec. 30	Jan. 1	Jan.
1931					
Empress of Russia	Jan. 10	Jan. 11	Jan. 13	Jan. 15	Jan.
Empress of Japan	Feb. 1	—	Feb. 3	Feb. 5	Feb.
Empress of Asia	Feb. 28	Mar. 1	Mar. 3	Mar. 5	Mar.
Empress of Canada	Mar. 15	—	Mar. 17	Mar. 19	Mar.
Empress of Russia	Mar. 28	Mar. 29	Mar. 31	Apr. 2	Apr.
Empress of Japan	Apr. 7	—	Apr. 9	Apr. 11	Apr.
Empress of Asia	Apr. 20	Apr. 21	Apr. 23	Apr. 25	May
Empress of Canada	May 5	—	May 7	May 9	May
Empress of Russia	May 18	May 19	May 21	May 23	June
Empress of Japan	June 2	—	June 4	June 6	June
Empress of Asia	June 15	June 16	June 18	June 20	June
Empress of Canada	June 30	—	July 2	July 4	July
Empress of Russia	July 13	July 14	July 16	July 18	July
Empress of Japan	July 28	—	July 30	Aug. 1	Aug.
Empress of Asia	Aug. 10	Aug. 11	Aug. 13	Aug. 15	Aug.
Empress of Canada	Aug. 25	—	Aug. 27	Aug. 29	Sept.
Empress of Russia	Sept. 7	Sept. 8	Sept. 10	Sept. 12	Sept.
Empress of Japan	Sept. 22	—	Sept. 24	Sept. 26	Oct.
Empress of Asia	Oct. 5	Oct. 6	Oct. 8	Oct. 10	Oct.
Empress of Canada	Oct. 20	—	Oct. 22	Oct. 24	Nov.
Empress of Russia	Nov. 2	Nov. 3	Nov. 5	Nov. 7	Nov.
Empress of Japan	Nov. 17	—	Nov. 19	Nov. 21	Nov.
Empress of Asia	Nov. 30	Dec. 1	Dec. 3	Dec. 5	Dec.
Empress of Canada	Dec. 15	—	Dec. 17	Dec. 19	Dec.

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

OUR DUTIES TO FAR-FLUNG JEWISH COMMUNITIES

Missionary zeal among our people has long been neglected. Signs are not wanting that a revival may be expected in the not distant future. In our last issue, we published an interview with a leading Orthodoxist, Mr. DAVID H. WHITE, of New York, who visited Shanghai and chatted with us on conditions prevailing in such countries as Honolulu, Japan, Tientsin, Mukden, etc., and referred to the specific influences within and without, which are working to bring about spiritual unrest and stagnation. Mr. WHITE is firmly of the opinion that it is our duty to link the chain that binds us to far-flung Jewish communities which are divorced from the stream of Jewish life. This is a consummation devoutly to be wished and we cannot sufficiently stress the value of such a mission, which, if undertaken in the right spirit will save the communities in the East from decay and extinction. The fate of the Kaifengfu Jews will be recalled in this instance. It is believed that the latter would never have succumbed had they been in close communications with their overseas co-religionists. We concede that this is the only isolated case in Jewish history where assimilation had conquered a once upon a time virile Jewish colony. Thanks to the enthusiastic efforts of Mr. WHITE, there is a possibility in the near future to organize a world-wide movement to fortify the ranks of Judaism amongst her votaries and strengthen its hold in the weak communities which have no spiritual leaders nor adequate institutions to rear the rising generation in the tenets of the Jewish faith. Seldom has the saying "Charity begins at home" been more appropriate than in this case, where owing to our great dispersion it is imperative that we come closer together and realise our brotherhood in reality. Here there is something for our *asherim* to do. Well-to-do, way out here, must be trained to look upon their wealth as a trust with which to perform useful work for their people, country and religion. Too long has been the tendency to sacrifice the spirit for the flesh with the result that we are witnessing a harmful disintegration, the tide of which we must stem at all costs. The plan of Mr. WHITE will go a long way to remedy the state of affairs complained of, and we hope it will be given a fair trial. We have not the task to American Jewry alone, however ready and willing the latter may be to shoulder the great burden. Surely, in every community there are men and women who are blessed with visions sufficient to believe that in Eastern countries our people are in need of but a few far-sighted individuals who could peep into the future and prescribe the right remedy for the ills from which we are suffering. The *laissez faire* policy must be broken in every Kehillah and new blood introduced to assume the leadership of the latter. The rapids on which we are being piloted to-day is sure to engulf us into a vortex of death. Not a few are able to foresee the doom into which we are being led, and it is time to raise the alarm and cause a spiritual earthquake to upset the present *status quo*. A dictator is needed to bring order out of chaos; the task ahead of us is of too great a magnitude to be handled by a handful of men, however zealous they may be. Let us not with the reactionary forces and destroy their power. Duty, like charity, must begin at home. We await the final plan of Mr. WHITE with interest, and hope he will succeed in his mission to stir the Jewish world in the present spiritual unrest and bring about a renaissance in the House of Israel.

"LIBERAL" JUDAISM FORESTALLS ORTHODOXY!

Australian Jewry is agog over the advent of "Rabbi" JEROME MARK to propagate 'Liberal' Judaism among those "who are not receiving the spiritual satisfaction from their religious worship." *The Australian Jewish Herald*, of Melbourne, publishes an interview with the apostle of newfangled Judaism, who reached Melbourne just in time to start a Rosh Hashana service. "Rabbi" MARK was given a public reception by those who were responsible for inviting him to the Antipodes at which no speeches were delivered. The orthodox Rabbinate had declined to attend the function on the ground that they are not open to encourage schism in Jewry. In an interview with the above-named contemporary, "Rabbi" MARK insisted that he had come "to build and not destroy." What a builder! He who is himself a drifter from Judaism with a license from his *Alma Mater* to trample upon every vestige of Jewishness has the temerity to pose first as a 'Rabbi' and then to speak in the name of Judaism! The manner in which the latter denounced the Mosaic dietary laws in the interview referred to above, shows that 'Liberal' Judaism had shot its *Mark*. "Rabbi" MARK was too outspoken in this instance. Listen to his twaddle:—

Questioned by our special representative, Rabbi Mark said that the Liberal Synagogue did not observe any of the dietary laws. "In these days of supervision and hygiene," he said, "we do not consider these things of any importance. Rather do they tend to overshadow the great ideals of Judaism and force them into the back ground. Also they form a barrier between Jews and non-Jews that very often deny Jews the opportunity of partaking to the full of the life of the people amongst whom they live. I can enjoy my plate of oysters," he told our special representative, "as well as you enjoy your 'cookies.' I don't eat them, not because of any objections I have to it. I merely don't like it. Childhood prejudices, I suppose. My father was of orthodox belief."

Not long ago, the High Priest of 'Liberal' Judaism in London assured his followers that he would not hesitate to eat trefa food, for instance, such as Brer Rabbit's ears, or tortoise's tail, or John Froggy's feet, but that out of respect to his late revered mother he would rather not indulge too openly in non-kasher dishes! "Rabbi" MARK goes a step further. He does not revere his parents' orthodoxy, since he "enjoys," as he says, his "plate of oysters" although he does not eat "ham because he *does* not like it!" Here we have a code of do-as-you-please, Sir! This is called 'Liberal' Judaism! To propagate this religion of convenience "Rabbi" MARK was deputed to Australia to trap the unway and grant him a *semikha* to transgress Jewish laws, customs and ordinances. It is conceded that where Jewish sentiments have been destroyed and faded from life, the newfangled Judaism of Cincinnati brand, steps in to strike the last nail in the coffin. 'Rabbi' MARK is a product of a College which preaches sedition towards *Toreth Moshe* and every year it sends out about half a dozen 'Rebels' with a diploma in hand authorising them to oppose Torah-true Judaism and perpetuate schism in Israel's rank. The movement has gone far enough to be checked and as long as there are ignoramuses (it is here where "Liberal" Judaism flourishes) the new cult will go on drifting from the real Jewish moorings until it dies a natural death. Its extinction will not come as a result of newspaper attacks and pulpit criticisms, but as a "reward" for bartering the soul of Judaism and compromising with Jewish ideals. "Rabbi" MARK in his interview referred to above, resented the idea of his not being designated 'Rabbi'. Just why he should cling to the title when he denounces Rabbinical Judaism and holds Rabbinic laws with contempt, passeth our understanding. In recent years, the title 'Rabbi' has become discredited for the simple reason that it is hard to distinguish between a real Rabbi

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

OUR DUTIES TO FAR-FLUNG JEWISH COMMUNITIES

Missionary zeal among our people has long been neglected. Signs are not wanting that a revival may be expected in the not distant future. In our last issue, we published an interview with a leading co-religionist, Mr. DAVID H. WHITE, of New York, who visited Shanghai and chatted with us on conditions prevailing in such countries as Honolulu, Japan, Tientsin, Mukden, etc., and referred to the subtle influences within and without, which are working to bring about spiritual unrest and stagnation. Mr. WHITE is firmly of the opinion that it is our duty to link the chain that binds us to far-flung Jewish communities which are divorced from the stream of Jewish life. This is a consummation devoutly to be wished and we cannot sufficiently stress the value of such a mission, which, if undertaken in the right spirit will save the communities in the East from decay and extinction. The fate of the Kaifengfu Jews will be recalled in this instance. It is believed that the latter would never have succumbed had they been in close communications with their overseas co-religionists. We concede that this is the only isolated case in Jewish history where assimilation had conquered a once upon a time virile Jewish colony. Thanks to the enthusiastic efforts of Mr. WHITE, there is a possibility in the near future to organize a world-wide movement to implant the seeds of Judaism amongst her votaries and strengthen its hold upon the weak communities which have no spiritual leaders nor adequate organizations to rear the rising generation in the tenets of the Jewish faith. Seldom has the saying "Charity begins at home" been more appropriate than in this case, where owing to our great dispersion it is imperative that we come closer together and realise our brotherhood in reality. Here there is something for our *asheerim* to do. Our well-to-do, way out here, must be trained to look upon their treasures as a trust with which to perform useful work for their people, country and religion. Too long has been the tendency to sacrifice the spirit for the flesh with the result that we are witnessing alarming disintegration, the tide of which we must stem at all costs. The plan outlined by Mr. WHITE will go a long way to remedy the state of affairs complained of, and we hope it will be given a fair trial. We must not leave the task to American Jewry alone, however ready and responsive the latter may be to shoulder the great burden. Surely, in every kahal there are men and women who are blessed with visions, and it is difficult to believe that in Eastern countries our people are unable to furnish a few far-sighted individuals who could peep into the future and prescribe the right remedy for the ills from which we are suffering. The *laissez faire* policy must be broken in every Kehillah and new blood introduced to assume the leadership of the latter. The rate at which we are being piloted to-day is sure to engulf us into a speedy silent death. Not a few are able to foresee the doom into which we are being led, and it is time to raise the alarm and cause a spiritual quake to upset the present *status quo*. A dictator is needed to restore order out of chaos; the task ahead of us is of too great a magnitude to be handled by a handful of men, however zealous they may be to cope with the reactionary forces and destroy their power. Duty, like charity, must begin at home. We await the final plan of Mr. WHITE with interest, and hope he will succeed in his mission to stir the Jewish world in the present spiritual unrest and bring about a thorough renaissance in the House of Israel..

"LIBERAL" JUDAISM FORESTALLS ORTHODOXY!

Australian Jewry is agog over the advent of "Rabbi" JEROME MARK to propagate 'Liberal' Judaism among those "who are not receiving the spiritual satisfaction from their religious worship." *The Australian Jewish Herald*, of Melbourne, publishes an interview with the apostle of newfangled Judaism, who reached Melbourne just in time to start a Rosh Hashana service. "Rabbi" MARK was given a public reception by those who were responsible for inviting him to the Antipodes at which no speeches were delivered. The orthodox Rabbinate had declined to attend the function on the ground that they are not open to encourage schism in Jewry. In an interview with the above-named contemporary, "Rabbi" MARK insisted that he had come "to build and not destroy." What a builder! He who is himself a drifter from Judaism with a license from his *Alma Mater* to trample upon every vestige of Jewishness has the temerity to pose first as a 'Rabbi' and then to speak in the name of Judaism! The manner in which the latter denounced the Mosaic dietary laws in the interview referred to above, shows that 'Liberal' Judaism had shot its *Mark*. "Rabbi" MARK was too outspoken in this instance. Listen to his twaddle:—

Questioned by our special representative, Rabbi Mark said that the Liberal Synagogue did not observe any of the dietary laws. "In these days of supervision and hygiene," he said, "we do not consider these things of any importance. Rather do they tend to overshadow the great ideals of Judaism and force them into the back ground. Also they form a barrier between Jews and non-Jews that very often deny Jews the opportunity of partaking to the full of the life of the people amongst whom they live. I can enjoy my plate of oysters," he told our special representative, "as well as you enjoy your 'cookies.' I don't eat ham, not because of any objections I have to it. I merely don't like it. Childhood prejudices, I suppose. My father was of orthodox belief."

Not long ago, the High Priest of 'Liberal' Judaism in London assured his followers that he would not hesitate to eat trefa food, for instance, such as Brer Rabbit's ears, or tortoise's tail, or John Froggy's feet, but that out of respect to his late revered mother he would rather not indulge too openly in non-kasher dishes! "Rabbi" MARK goes a step further. He does not revere his parents' orthodoxy, since he "enjoys," as he says, his "plate of oysters" although he does not eat "ham because he does not like it!" Here we have a code of do-as-you-please, Sir! This is called 'Liberal' Judaism! To propagate this religion of convenience "Rabbi" MARK was deputed to Australia to trap the unway and grant him a *semika* to transgress Jewish laws, customs and ordinances.. It is conceded that where Jewish sentiments have been destroyed and faded from life, the newfangled Judaism of Cincinnati brand, steps in to strike the last nail in the coffin. 'Rabbi' MARK is a product of a College which preaches sedition towards *Torath Moshe* and every year it sends out about half a dozen 'Rebels' with a diploma in hand authorising them to oppose Torah-true Judaism and perpetuate schism in Israel's rank. The movement has gone far enough to be checked and as long as there are ignoramuses (it is here where "Liberal" Judaism flourishes) the new cult will go on drifting from the real Jewish moorings until it dies a natural death. Its extinction will not come as a result of newspaper attacks and pulpit criticisms, but as a "reward" for bartering the soul of Judaism and compromising with Jewish ideals. "Rabbi" MARK in his interview referred to above, resented the idea of his not being designated 'Rabbi'. Just why he should cling to the title when he denounces Rabbinical Judaism and holds Rabbinic laws with contempt, passeth our understanding. In recent years, the title 'Rabbi' has become discredited for the simple reason that it is hard to distinguish between a real Rabbi

and a disloyal Rabbi. "I am a Rabbi," says "Rabbi" MARK, "with full appreciation of the duties and responsibilities of that calling." This reminds us of ISAIAH'S denunciation, (chapter 5: 21) "Woe unto them that are wise in their own eyes, and prudent in their own sight." To transgress the laws of *d'Oraytha* and *d'Rabanan*, to scoff at the teachings of our Sages, to de-nationalise Judaism, to promote assimilation and destroy the holiness of *Torath Moshe* is certainly not to be expected from one who aspires to the role of a Rabbi in Israel! His very deeds and actions give the lie to the title which was conferred upon him by his *Alma Mater!* After all is said and done "Rabbi" MARK may be right. We call his attention to RESH LAKISH'S answer to his brother-in-law, Rabbi YOHANAN. *Hatham kori li Rabbi, Hacho kori li Rabbi* "There (when I was a robber) they used to call me Rabbi (teacher) and here (in the course of learning) they call me Rabbi." (Baba Metzia 84a.) "Rabbi" MARK will no doubt play his role in the Antipodes and send an encouraging report to High Priest CLAUDE in London, to help him to console himself that his movement is flourishing and bringing in new recruits for the cause. It will not perhaps, impel him to see, to quote the late MAX NORDAU, that all that is living in Israel must be within the camp and those outside it will remain mere ruins that have accidentally survived the vicissitudes of the ages.

THAT "PIOUS FRAUD," III

It has been said, "Controversy, though always an evil in itself, is sometimes a necessary evil." Our own columns have borne abundant testimony to this. We felt that the necessary 'evil' will help us to silence our traducers and make them more amenable to reason. After all controversy is not always an 'evil'. We are not unmindful of the Sayings of our Fathers in *Prikey Aboth* when they philosophised, '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." We are given here an insight as to how to adapt ourselves in controversial matters. The disputation, the stir and the noise which MR. CHARLES H. JOSEPH makes in his Random Thoughts, impels us to stand on the defensive and reply to his twaddle from time to time. The latest outburst that comes to us from Pittsburgh is reflected in the following note published in our American exchanges, some of whom we observe did not care to give it prominence while one or two had it mutilated:—

> The editor of Israel's Messenger, published in Shanghai, China, again pours the vial of his wrath upon my head. But space is more valuable in the American Jewish press than it is in the China Jewish press, so I must decline to continue controversy which places too great a tax upon the space of the newspapers and upon the patience of my readers. Dr. Ezra, the editor in question, thinks that I owe the Zionists of the world an apology and, furthermore, he demands it. I don't know the situation in China but in the United States we are accustomed to speak and to write as we think. Anyone who so pleases may disagree with us and he has ample opportunity to voice his objections. But we don't resort to measures of suppression and we don't gag those who may have an opinion of Jewish or any other subject which may differ from ours. So my dear Mr. Ezra, I shall offer no apology to Zionists but shall continue to express my views on the subject. Dr. Ezra has sent his latest attack on me to some of the Jewish papers published in this country and I certainly wouldn't lift a finger to prevent its publication.
>
> "Pouring the vials of his wrath. . . ." forsooth! One who is himstlf guilty of calumniating his own people and attacking their national aspirations should not be the first person to squeal when his attitude is resented and criticised. Before seeking to remove the mote from our eye, we would ask C. H. J. to remove the beam from his own. His anti-Zionistic fulminations have not yet been effaced from the columns of his Random Thoughts. We are positive that a large number of his readers have resented his unprovoked attacks on Jewish Nationalism, which have served no good purpose except to give aid and comfort to our detractors. No one need be blamed for "pouring the vials of his wrath" on C. H. J. any more than one would blame BALAAM for abusing his ass for the provocation given him when he said, "I would there were a sword in my hand, for now I had killed thee." One who has been given some provocation so that his ire has been aroused is not to be held fully responsible for his action, and surely C. H. J.'s offense is not of a nature to be ignored when our people are passing through a critical period in our history. It is a mistake to assume that "space is more valuable in the American Jewish Press than it is in the China Jewish Press." We believe it is just the opposite. The former are at their wit's end to know how to fill their editorial pages. They are seldom filled closely; lavish space is reserved between each paragraph just in order to use up space and thereby make it look that a page has been filled with reading matter, when over a qurater of it could be reserved for some other material to appeal to the readers. Again, too much space is wasted on headlines. We know of a few journals which allow one or two words to run on every line as a headline, thus proving the falsity of the statement of C. H. J. that "space is more valuable in the American Jewish Press." On the other hand, it is we who suffer from lack of space. Every reader of ours is aware that we are cramped for space, have to forego several important contributions and epitomise those which could not be withheld for long. It is, therefore, quite puerile on the part of C. H. J. to run away from this controversy with us on the flimsy pretext given by him. We have no desire to maintain the *mahaloketh*, unless he agrees to cease his misrepresentaton of the ideals of political Zionism and refrain from throwing dust in the eyes of his readers. We are prepared to guarantee him immunity from further criticisms on our part, if he agrees to lay down his arms and give us only constructive criticism which we would always welcome. The apology we asked C. H. J. to tender to Jewry is still a *sine qua non* condition for peace between us. C. H. J. has done a great harm by misrepresenting the ideals of the latter as we had shown in our recent comments. As a fearless critic he should make the *amende honorable*. True, we must all speak and write as we think. We are not out to gag anyone. We welcome honest and constructive criticism, and resent dishonest and destructive criticism. Again, there are certain times when silence is necessary when it is "more eloquent than words." The significance of this was realised by the late President WILSON himself when at a critical moment he gave a warning to the Germans in America after war was declared, and that was to "shut up." We must, therefore, insist upon C. H. J. tendering a public apology to world Jewry, as a *sine qua non* condition for signing the peace treaty with him. We advise him to regain the goodwill of the latter by recovering his Jewish consciousness and not remain wholly defiant in the holy camp of Israel. His misdeeds will be forgotten and forgiven if he pledges his loyalty to his people and refrain from coquetting with their enemies. In conclusion we would ask C. H. J. not to address us "Doctor," since we have not earned the title from any College to make us feel proud of wearing it. That which the printer gives us has no merit or intrinisic value for us!

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THE ZIONIST OUTLOOK

The Zionist outlook is fluctuating from day to day and the horizon is by no means menacing. Since the last issue of ISRAEL'S MESSENGER, much water has flown down Niagara and the situation has developed fast, attracting world-wide attention. Mail papers to hand indicate that strong feelings have been aroused everywhere against the British Labour Government, and these are not confined to Jewry alone. Non-Jewish leaders in political and religious circles vied each other in denouncing the new testament issued by the MACDONALD Government. We are, therefore, not a whit surprised to see the latter retreating and wavering against the policy dictated by them. The invitation extended to the representatives of the Jewish National Agency to meet at the Prime Minister's Office to discuss *de novo* the issues involved in the recent White Paper, and the grant of new permit for 1,480 halussim to enter New Judea within the next six months, is a step which will bring about a better understanding of the wrong road taken by the Mandatory. In his letter of resignation to Lord PASSFIELD, Dr. HAIM WEIZMANN made it very clear that he would have been prepared to seek in the White Paper common ground upon which co-operation with His Majesty's Government would have been possible, but he found no invitation in it to such endeavour. Dr. WEIZMANN in his letter also added that the Council of the League of Nations at its meeting in Geneva in September last, warned the Mandatory in advance against a policy 'aimed at crystalising' the development of the Jewish National Home at the present stage of development" and the view of the Council was accepted without reserve by the British representative." "But the measures now announced by His Majesty's Government" writes the Zionist Chief, "will produce precisely that result." On the whole, it is to be regretted that blunder after blunder had been committed by Downing Street, which evoked universal indignaion and bitter feelings of resentments against the latter. We are not amxious to criticize unduly the MACDONALD Government in whom we had at one time implicit confidence. We earnestly hope that for the sake of the old friendship which existed between Jewry and Great Britain, the rupture will soon be mended and a better way found to implement the Mandate without doing violence to it and the Jewish nation. We demand in the same sense in which Major DANIEL HOPKIN, Labor Member of Parliament, had demanded a few months ago, the following points which England should cede to the Zionists: facilities for self-defense for the Jews of Palestine; a maximum Jewish immigration; full permission for Jews to purchase land without restrictions; the admission of JABOTINSKY, Revisionist leader, into New Judea; and the co-operation between the British Government and the Jewish National Agency in the upbuilding of the Jewish Homeland. These points should be ceded forthwith by the Labour Government as an evidence of their sincerity to carry out the BALFOUR Declaration and the Mandate. Elsewhere in this issue, we publish the correspondence which passed between Lord PASSFIELD and Dr. WEIZMANN, which we hope our readers will read with the serious attention and interest it deserves. We congratulate the Zionist Chief for his vigorous defence of the Jewish case and only regret that he had not adopted such an attitude all along when dealing with the Colonial Office. Dr. WEIZMANN was repeatedly warned of the serious consequences of his weak and timid policy to which we are sorry to say he had paid no attentiion. The political situation is to-day clearer than it was a decade ago. We now know the actual attitude of Lord PASSFIELD and the Palestine Administration. The British Government has taught the Jewish public the lesson which the Revisionists (we write in no party spirit) have been trying to teach them during the last six years of bitter struggle and active propaganda. We are to-day on the eve of a new epoch in Zionism. The old methods and the old unrealities must now be cast aside and the leadership in Zionism must be given over to strong hands and clear-minds, whose policy will not be one of trivial demands and petty protests. The new leadership must be composed of men who will know, years ahead of what they intend to do, and who will have a definite plan of activity, political and economic. We have such men in view, MELCHETT, BRANDEIS, JABOTINSKY, MARCUS, WISE, SZOLD et al. and see no reason why even Dr. WEIZMANN and Mr. SOKOLOW, should not remain on the Council and wark for the furtherance of our cause. We call upon all the Zionist Societies in China to make their voices heard and secure at least one delegate to represent us at the forthcoming Zionist Congress to be held in February next. Let us see that our instructions for a vigorous Zionist leadership should be expressed in no equivocal terms by our representative at the Congress, and we hope there will be a strong determination to settle this question once and for all. We should not be concerned about the interests of particular personalities and parties, than those of the movement itself. We publish elsewhere a stirring message to the Zionists by Dr. WEIZMANN which is a powerful plea for further struggle to win Jewry's national independence and liberty. We have learnt the bitter lesson not to pin our trust in princes, and it is high time that Jewry should be united in one great struggle to free herself from the yoke of her oppressors. "There was never a nation great," says a thinker, "until it came to the knowledge that it had nowhere in the world to go for help." That sums up Jewry's position and we should leave it at that!



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HANUCCAH BALL

Will be given under the Auspices of the SHANGHAI ZIONIST ASSOCIATION "Kadimah" at the Majestic Hotel, on the 17th December, 1930, at 9 p.m.

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 in redeeming the soil of Eres Yisrael. In spite of the drawbacks and the obstacles placed in our way, the fund has achieved greater success this year than at any other period in the past. In recent years 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 sustained liberally this year so that Shanghai may be able to remit a substantial sum to the head office. It is hoped that the Shanghai Jewish community will give the ball the usual support and attend to the function in large numbers.

TICKETS ON SALE AT $2.00

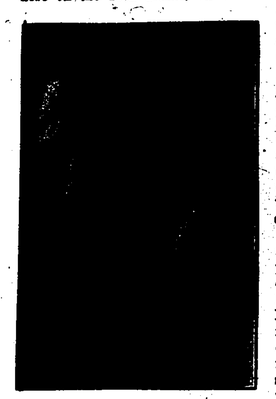
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NOTE:—40 per cent. of the net proceeds will be given to the local Jewish Educational Society.

Hon. David Kaufman, New American Minister To Siam Passes Through Shanghai

Delivers Address On "Bolivia."—Airs Views On Zionism.—Expresses Confidence In Great Britain To Adhere To Treaty Obligations With The Jews.—Special Interview.

Shanghai was happy to welcome to her shores the Hon. DAVID E. KAUFMAN, newly appointed United States Minister to Siam, who arrived here on the 10th ultimo, on board the Dollar round-the-world liner *President Von Buren*, en route to his post in Bangkok. He was accompanied by Mr. HARRY B. GOLDSTEIN, secretary to the Legation and also private secretary to the Minister. At his previous post as Minister to Bolivia, Mr. KAUFMAN distinguished himself by his singular capacity to vitalize every phase of Bolivian-American relations and because of his work in the South American country, he was singled out from the many possible candidates as the man for the Bangkok post. Without ignoring the requisite formalities of diplomacy, Mr. KAUFMAN as Minister to Bolivia set about to develop a friendly understanding not only between officials but the masses of people in their respective countries as well. He was so successful that after a year's residence in La Paz, the Bolivian government proclaimed the Fourth of July, Independence Day in the United States, a holiday in Bolivia also. He is the only American minister or ambassador to a South American country to be presented with the "Grand Cross of the Order of the Conder of the Andes."



HON. MR. DAVID E. KAUFMAN

Our Interview

Mr. KAUFMAN was delighted to grant us an interview which took place at the Cathay Hotel on the 11th ultimo. He was also eager to meet the members of our community, but, unfortunately his one day stay here and the engagements which he had taken prevented an organized public reception for him. But, nevertheless, the new Minister to Siam was happy to know that Shanghai is a centre pulsating with Jewish life and activities with an organized Kehillah, upholding the ancient Jewish traditions and linking itself with the weal and woe of overseas Jewish communities. Mr. KAUFMAN has made a very deep impression upon us. He is proud to proclaim himself in the classic words of JONAH, 'Ibri Anoki' and feels it his incumbent duty to serve his oppressed people and promote their welfare.

Airs Views On Jewish Question

Our first query to Mr. KAUFMAN was about the Palestine situation and the latest development which took place there, consequent upon the adverse policy proclaimed by the British Labour Government. The new Minister to Siam did not hesitate to express his views frankly on Jewish politics. He admitted the gravity of the situation but expressed optimism regarding Palestine as the future national homeland of the Jewish people. He felt confident that Great Britain would carry out her treaty obligations with the Jews, but the latter must refrain from criticising the former which is doing its best under present circumstances. He, however, deplored the resignations of Dr. WEIZMANN, Lord MELCHETT and Mr. FELIX WARBURG.

When we drew Mr. KAUFMAN'S attention to the serious menace which the White Paper had involved us and the need for drastic actions to safeguard our rights conceded to us by over fifty nations, he admitted that there was no other aiternative for the above-named Zionist leaders, but to resign as a protest regarding the hostile policy adopted by the Government, but stressed the fact that criticisms should be confined to the Labour Government and not to the British nation as a whole. MR. KAUFMAN was convinced that the deadlock in the situation would not last very long, as there were great factors working for peace and reconciliation.

Tribute To Mr. Felix Warburg

The new Minister to Siam paid a tribute to Mr. FELIX M. WARBURG for his intense loyalty to Jewish ideals, and our coreligionleader with a heart for any fate, a philanthropist whose heart overflows with love for humanity, and a keen worker for the amelioration of the status of our oppressed brethren in benighted countries. The fact that he is working to-day with the Zionist leaders in the upbuilding of Palestine is an indication of his earnestness to be of service to Zion and the Jewish ideals."

America No Home For Anti-Semitism

Mr. KAUFMAN pooh-poohed the idea of America being infected with the virus of anti-Semitism. The symptoms of it in certain quarters are immediately scotched, and Jews are an asset to-day in the United States and their contributions in all the various branches of trade, finance, art, politics, etc. cculd not be underrated. Mr. KAUFMAN paid a tribute to President HOOVER for his administration and felt convinced that Jewry has in him a great friend and counsellor.

He Is Both Orthodox And Reform

Questioned as to his religious beliefs, Mr. KAUFMAN stated that he is both orthodox and reform. This paradox is becoming general in the United States. The late Mr. LOUIS MARSHALL was also affiliated with the orthodox and reform synagogues. Only recently an advertisement in a Jewish weekly in America stated that a Rabbi is open for engagement in either a reform or an orthodox place of worship. Again, some of the Jewish journals also stand for the principles of the two wings in America, and we begin to wonder who is yielding most in this desire to appear as both orthodox and reform. This is a new phase in American Jewish life which we must leave for another occasion to discuss.

A Keen Zionist

Mr. KAUFMAN expressed himself a keen Zionist and supporter of the movement. He greatly appreciated the value of ISRAEL'S MESSENGER as an exponent of Jewish Nationalism and Traditional Judaism in the Far East, and paid it a compliment for the great service which it is rendering. "Do not forget to mail me the journal regularly to Bangkok," added Mr. KAUFMAN, "I am anxious to become a subscriber thereof and follow with interest the phase of Jewish life in China." Mr. KAUFMAN also expressed his desire to be kept in touch with all Zionist work in Shanghai and pledged to render every assistance to the cause. "Command me," he said, and "I will do the needful" was his parting message to us.

We felt moved at the sight of one who is undertaking a great mission for his country showing his readiness to identify himself with the fortunes and misfortunes of his people. President HOOVER has undoubtedly shattered all past records. In the past, Jewish brains for service were restricted to Turkey only where MORGENTHAU, ELKUS and STRAUS were delegated as American Ambassadors. To-day we have a number of Jewish Ministers serving their country abroad. ABRAHAM C. RATSHESKY of Boston is U. S. Minister to Czecho-Slovakia, Mr. GUGGENHEIM, Ambassador to Cuba, Mr. HERMAN BERNSTEIN, Minister to Albania which is a new departure from the previous policy of the American Government. Perhaps a time may come when the post of a Minister to China may yet he given to a Jewish citizen of the United States.

Gives Address In Shanghai

Mr. KAUFMAN was the speaker at tiffin on the 11th ultimo, given him by the Pan-Pacific Association at the Cathay hotel. He gave an informal address on "Bolivia" the country to which he was sent as United States Minister in 1923 by President COOLIDGE.

"The President appointed me to the highest position in the United States diplomatic service," said the speaker "when he sent me to Bolivia. For 80 per cent. of the people of the country live at an altitude of over 10,000 feet, and 60 per cent. of that number live at altitudes of between 12,000 and 14,000 feet." The speaker stated that the upper class Bolivians were mainly of Spanish descent. This class, which represents about oneseventh of the total population, are highly cultured and well educated, usually in the Universities of Europe and North America. Mr. Kaufman called attention to the rarefied atmosphere at the high altitudes in which people live in Bolivia and the difficulty of obtaining fuel for heating purposes. The city of Sucre, which the speaker compared to Boston, contains the wealthiest cathedral in the world, for in the building is an image of the Virgin made of solid gold and studded with precious stones of all kinds, the speaker said. Bolivia, which is the third largest country in South America, has large deposits of gold, zinc, anitmony and tin. More than 40 per cent. of the world's tin is produced in this country ,stated Mr. Kaufman. The industrial and commercial development of Bolivia, said the speaker, had been largely carried on by British and American interests.

[A special message from Minister Kaufman from Hongkong is published elsewhere in this issue.]

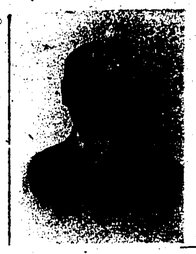
Two Years Of Nationalist China

We are indebted to the Shanghai Ministry for Foreign Affairs, for sending us an advance copy of the above work by Dr. M. T. Z. TYAU, LL.D. (*Lond.*) which we hope to review in our next issue.

THE NEW PALESTINE POLICY—WHAT NEXT?

By ISRAEL SUNLIGHT, Manchester.

The statement of the Palestine Policy recently issued by the British Government has come down like a bombshell in the Zionist Camp, and the effects of its explosion is being felt by the whole of Jewry throughout its dispersion. That a Labour Government of all others should show themselves so unsympathetic to the Zionist movement, as to practically endeavouring to cut down its progress altogether, is a thing that nobody ever expected, and the Government's attitude appears therefore most paradoxical. Have they taken out a leaf of the code of ethics as laid down by Soviet Russia, which directs that all Zionists should be persecuted because they represent a capitalistic movement? Or have our Government lost their sense of proportion by threats they may have received from certain Mohameddan quarters? Or is it simply owing to the anti-Semitic virus which has penetrated into the innner chambers of the Colonial Office? Whatever the cause may be, the fact remains that Britain has adopted a policy contrary to the letter and the spirit of the Palestine Mandate.



MR. ISRAEL SUNLIGHT.

No one would have any cause for complaint against the Government if they had come forward in a straight-forward manner to declare that they had reconsidered the whole question of a Jewish National Home in Palestine, and had found that they were not prepared, for reasons well-known to themselves, to carry out the provisions of their undertaking, and had therefore decided to hand over the Mandate to the League of Nations. This would have been an honest and straightforward policy. But there is not the slightest indication of England's desire to relinquish the Mandate. On the contrary, in the statement they issued it is repeatedly emphasised that the Government is determined to carry out the terms of the Mandate to establish a Jewish National Home in Palestine, and yet in the same breath, they endeavour to nullify all they professed to accomplish. One need not be a great logician to detect the fallacious arguments propounded in the Government's statement. The contradictions and inconsistencies found therein are so apparent that even a child can observe them.

The most extraordinary thing in connection with the new policy is that the Government's spokesmen keep on asserting that the White Paper does not contain any change in the policy of the Mandate. In my opinion the Government's new orientation in respect to the Arab question is altogether a novel one, and quite unworthy for the British Government to adopt. It not only puts a new interpretation of the terms of the Mandate, but it simply distorts the whole meaning and application both of the Balfour Declaration and the terms of the Mandate. It is rather significant that neither in the Balfour Declaration nor in Article 2. of the Mandate is the word "Arabs" mentioned. It only states that the civil and religious rights of all the inhabitants of Palestine shall be safeguarded. Now the meaning of this proviso is quite obvious to any unprejudiced mind. Such simiar clauses have been inserted in all international treaties respecting newly-formed States to whom independence was granted, with the condition laid down that the religious and civil rights of other nationalities should be respected. This is what is commonly called, minority rights. This safeguarding clause does in fact, by implication, strengthen the argument that the Balfour Declaration actually meant that Palestine should eventually develop into a Jewish State, but it was laid down that the Jews should never use any discrimination against the religious and civil rights of the non-Jewish population.

Another significant fact is that "Economic rights" were never mentioned in the safeguarding clause. This simply shows that no one ever thought then that the establishment of a Jewish National Home could have any relation to the economic life of the Arabs or any other people. Even here in England the Government cannot safeguard the economic prosperity of the people, seeing that there are over two million unemployed. The interference of the Manndatory Power in the sale and transfer of property is in fact a breach of civil rights. Would any Englishman tolerate the meddling of the Authorities in buying and selling of property? Why then should England concern herself with the private affairs of the Arabs? Why should an Arab forego the right as a citizen to dispose of his property to whomsoever he likes? Surely the Jews do not rob the Arabs of their land. They pay very heavily for it, nor does Jewish labour undercut Arab labour. On the contrary, the Jews are raising the standard of wages, and this cannot but be to the Arabs' benefit, not to mention the vast amount of capital the Jews have brought into the country. It will thus be seen that the contention of the Government that the Mandate imposes upon them the obligations of safeguarding the economic prosperity of the Arabs is without foundation. Furthermore, the Jewish immigration into Palestine cannot possibly interfere with the economic prosperity of the Arabs. But if the Government think it is their duty to assist the Arabs, by all means let them do so but it must not be done at the expense of the Jews.

The question for us now to consider is, What next? the immediate effect of the hostile attitude of the Government towards our movement, will be, so I hope, to remove all differences which have existed amongst the various Zionist groups. There can be no more room for factions in the Zionist Organization. We can see now the futility of the quarrels that have gone on amongst Zionists of different views as to how Palestine should be governed in the future. This can be likened to the case of foolish brothers, who are fighting amongst themselves about the division of a hypothetical inheritance, which may come down to them on the death of their father, overlooking the fact that when that event will happen there may be no inheritance left for them to divide Whichever of he Zionist parties is to be blamed—and it is doubtful if there is cause for blaming anybody in particular—the Jewish people will never tolerate, at this critical period in their history, the unedifying spectacle of Zionist leaders engaging in acrimonious recriminations, each one trying to allocate the blame to the other.

But this strange action of our Government, will, in my opinion, bring about even something greater than that. It will be the means of effecting greater unity amongst the Jewish people. They will, once for all, realise that they cannot depend on the friendship of any State or Government and they must therefore look for protection only to the innate strength of a United Israel. The love of Zion must serve as the magnetic force whereby the scattered fragments of the Jewish Nation. should be brought together into one harmonious whole.

There are some people who have already come to the conclusion that it is no use any more sending money to Palestine. Let me remind those people that we have great possessions in Palestine, which we must keep up. These will always be ours. Moreover, we have undertaken great resnonsibilities in respect to the halusim who look up to us for support, and we must not imitate the action of the Government,—an action which we all resent—in first encouraging people to build up Palestine, and then leaving them alone whilst they are still engaged in the work. On the contrary, it is our duty to make even greater sacrifices both in money and personal service. We must now work with greater energy, and with renewed effort, defying our opponents by our firm determination to proceed with the work which we have undertaken to accomplish. We must not be downhearted or dismayed. I am fully convinced that no matter how great the difficulties there may be in the way and how long it may take before our task is accomplished, our aspirations will at the end be realised. Our destiny is marked out by Providence in the pages of Holy Writ, and no power in the world can ever be strong enough to alter it.

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TO THE JEWISH PEOPLE

In consequence of the Statement of Policy with regard to Palestine published by the British Government, I decided to resign my office as President of the Zionist Organisation and the Jewish Agency, and I have informed the Government to that effect. This step, taken after twelve years' leadership of the Zionist Organisation and the Jewish Agency, in itself expresses the view I take of the Government Statement: it is my emphatic protest against a one-sided and unjust criticism of our work, and my refusal to accept a policy which is in direct contradiction to the solemn promises of the British nation and the text of the Mandate. The Congress of the Zionist Organisation and the Council of the Council of the Jewish Agency will, without delay, be given an opportunity of answering the Statement of Policy in the name of the Jewish people I am convinced that their reply will be a worthy one.

On relinquishing the leadership of the movement, I feel impelled to address a word to the Jewish people, to the countless legions which adhere in unswerving loyalty to Zion. A stern test is before us, a time of struggle against new resistances and obstacles. But these fall upon a nation inured to adversity, fit and ready to overcome them, a nation which has learnt to reply on its own unaided strength. For what else has been the work on the Jewish National Home than a new chapter in that unique struggle, extending over thousands of years, which the Jewish people has waged for its future, and its immortality, with sacrifices innumerable? And when we survey our work in Palestine, is it not our pride that by our own strength we have built up an agriculture, that by our own labour we have created an industry, while our University is an expression of our own spirit? I appeal to the creative power of our people which believes in itself and in its great destiny, myself cherishing these beliefs in the depths of my soul. To the Yishub I say: Stand fast in the tempered strength of your will and build on! We shall continue our work undaunted and single-minded. To the friends of Zion in all lands I say: Close the rank! Bear witness to your loyalty to the Jewish National Home in word and deed, by heightened energy, and redoubled achievement. Prove to the world what Erets Israel is to us. We shall stand by it undismayed, and bring to it our tribute in love and devotion.

London, October 21, 1930. CHAIM WEIZMANN.

MANIFESTO TO THE ZIONIST WORLD

Fellow Zionists,—The creative work of the Jewish people in Palestine, our pride and hope, has received a severe blow in the White Paper of the British Government. This document is separated by a deep gulf from the historic Balfour Declaration, the Magna Charta of the Jewish National Home, in which Great Britain made the solemn pledge that was endorsed and ratified by the League of Nations. The Jewish people, and all right-thinking people of other nations, regard the new document as an attempt on the part of the Government to divest the Balfour Declaration of its true import. The excitement and bitterness that have seized upon all Jews throughout the world clearly show what the Jewish National Home signifies for the Jewish people. In this time of stress and indignation our message to you is: "Stand fast and do your duty. The work must go on!" We shall not allow the magnitude of the historic and international obligation of Great Britain to be belittled and whittled down by one-sided reports of Commissions and narrowminded interpretations. We shall continue, with inflexible energy and determination, to wage the fight for our right, which has been forced upon us. In this struggle there is no distinction between so-called "extremists" and moderates The resignation of our President, Dr. Weizmann, was the first dignified expression of our protest. We are convinced that the interpretation of the Mandate issued by the Colonial Office does not represent the view of the British people. Our fight is not directed against the British people. We have never lost our faith in the sense of justice of Great Britain and of the other Signatory Powers of the Mandate. Leading British statesmen have already declared that the interpretation contained in the White Paper is in direct conflict with the decisions of the Council of the League of Nations and the spirit of the Balfour Declaration.

But in our work we are primarily concerned with our own efforts and not with the help received from others, no matter how valuable it may be. Thanks to the determination of our people and to our strong Ogranisation, whose foundations were laid decades ago at the First Zionist Congress, the world has been able to hear the voice of the Jewish people. To maintain our Organisation as a strong and energetic body is now, after the latest attacks upon us, more necessary than ever. Do your utmost to increase its strength and power. Let every Zionist obtain new adherents to our cause. The Congress which we are convening must present a powerful manifestation of the unbroken will of our people, who, despite dispersion, are united in their loyalty to Zion. Hundreds of thousands of new Zionists must send their delegates to this gathering. Do your duty to your Organisation! Our work in the land of Israel is going forward despite all political developments. The gates of our National Home cannot be closed to the Jewish people. There must be no interruption in the preparation of the workers needed by the growth of the Jewish community in Palestine. Remember the duties which you have to discharge to our vanguard in the land, to the Jewish settlers who present an example of inflexibility and fidelity. Strangers who do not know the grandeur of our idea may reproach you with having done too much, but you must feel that it has been too little. Strangers may say that there is no more cultivable land in Palestine, but we know that Jewish hands are capable of transforming barren soil into fertile land. We repudiate the criticism of our settlement work in the White Paper, which is only calculated to worsen relations between us and the Arabs. Our work in effecting a union of people and land by means of labour has done harm to nobody and has been of the utmost benefit to the Jewish people. Remember the Jewish National Fund, which provides the land upon which our settlers work. Remember the Keren Hayesod, which sees to the cultivation and settlement of this land, which builds Jewish villages and towns, which maintains our educational and health work, and regulates the fructifying stream of immigration. Whatever change of fortune betide us, we must fight for our right.

Fellow-Jews, no matter in what part of the world you may be, no matter in what work you may spend your days or by what cares you may be oppressed, remember: Your first care should be for your people, your country, and the great task of the rebuilding of the land of Israel.

THE EXECUTIVE OF THE ZIONIST ORGANISATION.

LONDON, October 27, 1930.
JERUSALEM, Heshwan 5, 5691.

THE SEVENTEENTH ZIONIST CONGRESS

In view of the political situation which has arisen since the publication of the British Government's Statement of Policy, the Executive has decided to convene the ordinary *Zionist Congress for February*, 1931. The exact date will be fixed by the General Council which will meet in London early in November. The *elections to Congress* will take place on the basis of the *Shekel of the years* 5690 and 5691, which entails the immediate conclusion of the shekel campaign for 5690 and the inauguration of the new sheked campaign for 5691, which must be closed not later than December 31st, 1930, to enable the elections to be carried through in time. With this end in view, the Executive has framed the following instructions:—

The Shekel Year 5691 Shall Be Launched On Nov. 1st, 1930, And Closed Dec. 31st, 1930

Shekel booklets are already on the way to various countries.

The extraordinary situation must be met by emergency measures, calculated to render possible a successful shekel campaign within so short a period.

The unswerving will of the Jewish people to achieve its national ideal must manifest itself in the growth in membership of the Zionist Organisation at this critical time. The shekel campaign is a means towards this end and must be organised on the largest possible scale.

The Executive calls upon all Zionist groups to take this urgent task in hand at once.

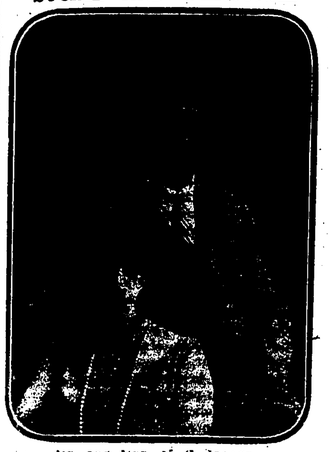


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SOCIAL AND PERSONAL



MR. and MRS. N. S. ISAACS

Mr. Nooriel Silas Isaacs and Miss Louisa Isaacs, daughter of Mr. Joseph Isaacs, whose marriage was solemnised on Sunday the 30th ultimo, at the Beth Aharon Synagogue.

Another young Jewish resident went to his early grave last month, we regret to say. Mr. EDWARD MINNY, second son of the late Mr. S. R. MINNY and Mrs. MINNY of Shanghai, as the result of a fall from a pony he was riding on the second day of the Autumn Race Meet, on the 4th ultimo, passed away at the Country Hospital. The injuries to his face and jaw were so bad that an operation by the doctors was found necessary, but the patient sank fast and succumbed an hour later. The late Mr. MINNY was 30 years old and was born in Shanghai. Always cheerful and amiable in his disposition he was liked by many who came into contact with him. He was educated at the local Public School and until the time of his death was connected with Messrs DAVID SASSOON and Co. Ltd. His funeral was largely attended, the Shanghai Race Club being represented by its chairman Mr. A. W. BURKILL. The sad rite was conducted by Hazan ELIAHOO ISAAC. Many floral tributes were deposited on the fresh grave of the late Mr. MINNY by sorrowing relatives and friends by whom he was highly esteemed. The deceased is survived by his grief-stricken mother, a brother (who returned to Shanghai from his vacation in Europe on the morrow of the funeral) an aunt, Mrs. FLORA AARON and a grandmother, for all of whom deep sympathy is felt in their grievous loss.

Mr. A. J. HAYIM has returned to Shanghai from his holiday trip in Europe via Canada. Mr. HAYIM is a member of the Shanghai Stock Exchange.

Mr. and Mrs. MAURICE SIMMONS and family have moved from the Cathay Hotel to No. 550 Avenue du roi Albert. Mr. SIMMONS is establishing himself in business here and is a member of the local Stock Exchange.

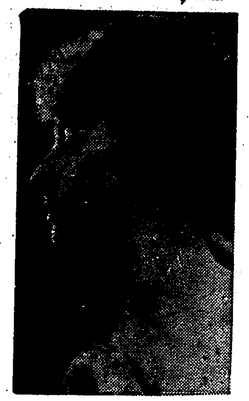
Mr. C. E. MINNY returned to Shanghai last month from his vacation tour which he spent in Europe, New Judea and America.

Mr. and Mrs. R. M. NOBLSTON and Miss LILY NOBLSTON were welcomed back to Shanghai last month by their friends from their holiday in Europe and Eres Yisrael.

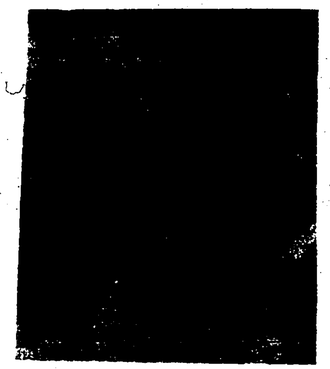
On the 2nd ultimo Miss RACHEL HARDOON daughter of Mr. and Mrs. EZRA HARDOON was united in wedlock to Mr. A. E. SOLOMON second son of Mr. and Mrs. E. SOLOMON, Hazan ELLAHOO ISAAC officiating. The bride was given away by Mr. S. ALBERT, the ceremony taking place in the home of the bridegroom, No. 1 Young Terrace.

Mrs. E. S. LEVY and family have removed to Denis Apartment, corner of Bubbling Well and Carter Roads.

ZURICH, Nov. 7.—On the occasion of its 75th anniversary, the Technical High School here presented Professor ALBERT EINSTEIN with its Hon. Doctor's degree in memory of the fact that the great scholar started his career at Zurich University and Technical High School.—Transocean-Kuo Min.



Mrs. MILDRED ZUKOR LOEW, daughter of ADOLPH ZUKOR, motion picture magnate and wife of Arthur Loew, is reported in Reno, Nev., to obtain a divorce.



MR. and MRS. S. FUKS

A very pretty wedding ceremony was solemnized at the Ohel Moshe Synagogue when Miss Sonia Vasserman became the bride of Mr. S. Fuks.

The hon. Secretary of the Beth Aharon Synagogue acknowledges with thanks the following contributions in memory of the late Mr. EDWARD MINNY, Messrs. D. E. J. ABRAHAM $10 and R. D. ABRAHAM, $10.

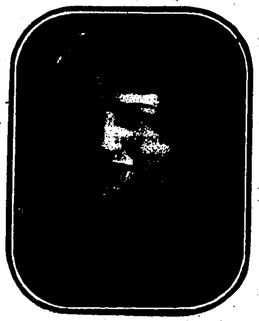
We acknowledge with thanks the receipt of $14.00 from the Ohel Rachel Synagogue for the Jewish National Fund.

Mr. SIMON KREMER has arrived here from Harbin and hopes to establish himself in business. Mr. KREMER who had been married in Harbin last year hopes to make his home in Shanghai. Mrs. Kremer is expected to join him in the near future.

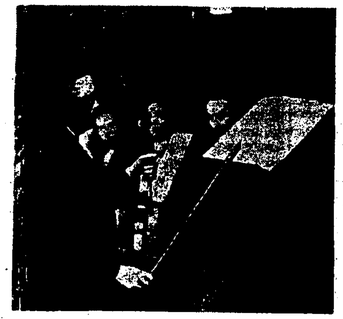
WARSAW, Nov. 10.—A Polish bank for Palestine with headquarters at Tel-Abib has been founded here with the assisance of the Polish government. The bank's capital has been fixed at £10,000 of which half has been paid in. It is mainly destined to finance Polish exports to Palestine.—Transocean Kuo-Min.



A charming bridesmaid at the Rodkin-Talan wedding, is the daughter of Dr. and Mrs. E. G. Lobzovsky.



MISS PAULINE LESSNER
Known as "Polly," announced her engagement to Mr. Simon Godkin recently.



Professor EINSTEIN who upset all calculations by his "Theory of Relativity" is seen giving a concert in the Synagogue wearing a skullcap.

[*Continued on page 10*]

We are indebted to Mr. DAVID BENJAMIN (who is now in Paris) for some interesting clippings from home papers in connection with the recent pronouncement of the British Labour Government *vis-a-vis* Palestine, which proved very interesting reading to us. We always beg of our readers abroad to render us such useful work which helps us to see things from many different angles. Once more we offer thanks to Mr. BENJAMIN for his thoughtfulness in the matter and hope to hear from him oftentimes in future.

Mr. C. D. KOMAROFF returned from his business trip in America last month.

Mr. ALBERT COHEN who has been holidaying in 'Frisco has returned to Shanghai.



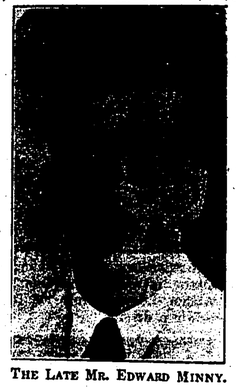
DR. A. RENNER

Dr. ALEX. RENNER, well-known local medical practitioner, sailed for Dairen on the 15th ultimo aboard the steamer *Choshun Maru*. Dr. RENNER is enroute to Europe via Siberia for the purpose of visiting Budapest, Hungary, where his father resides. His departure was somewhat hastened by recent news of the death of his mother, Mrs. M. RENNER. During his absence from Shanghai, which will be for approximately two months, Dr. RENNER'S medical practice will be attended to by Dr. G. BLUMENSTOCK and his partners. Dr. RENNER will return to Shanghai next month with Mrs. RENNER who left Shanghai for Europe six months ago.

A statement issued by Mr. SASON ALBERTO of Shanghai, says that this name will be pronounced and spelled in English instead of Spanish. The English version reads: SASSON ALBERT. Mr. ALBERT is a wholesale merchant dealing in Chinese handmade laces and embroideries.

Mr. S. E. LEVY, hon. treasurer of the local Jewish Communal Association wishes to acknowledge with thanks the following donations given in memory of the late Mr. EDWARD MINNY, Messrs. S. J. DAVID and Co. $25., Miss FLORA SOLOMON, $5., Miss RACHEL SOLOMON $5., Miss JULIET SOLOMON $5. and Mr. S. SUDKA $10.

Among those who sent floral wreaths to the funeral of the late Mr. Edward Minny were:—Manager and Staff of South British Insurance Co., Ltd., Staff of Messrs. David Sassoon & Co., Ltd., Stewards and members of the Shanghai Race Club, Shanghai Rowing Club, Heather and Read Stables, Harry E. Arnhold, Charles H. Arnhold, Mr. and Mrs. E. C. Allan, S. Albert, Mr. and Mrs. A. W. Burkill, D. C. Baker, Mr. and Mrs. E. Blazier Jr, Mr. and Mrs. J. K. Brand, Mr. and Mrs. C. E. Collings, Mr. and Mrs. J. Case, Mr. and Mrs. R. Chaillan, H. M. Cumine, A. G. Dovey, F. L. Ellis., A. Ferguson, K. Harada, J. A. Hayes, H. Herzberg, K. Kattlin, Petite, uncle Colani and Daldy Read, Mr. and Mrs. S. Libby, Mr. and Mrs. H. Maitland, G. Neugebauer, A. W. Olsen, Mr. and Mrs. J. Picciotto, Mr. and Mrs. I. Sasson, Stella, Ruth and Lilua, Mr. and Mrs. E. B. Thompson, Edmund and David Toeg, Mr. and Mrs. W. E. Tingle, H. Wolfe, Mr. and Mrs. A. V. White, H. White.



THE LATE MR. EDWARD MINNY.

At a recent meeting of the Jewish Women's Benevolent Society Committee, it was decided, that in view of the huge success of last year's tea dance held at the Astor House, another one will be given this season. Arrangements have, therefore, been made with the Astor House Hotel management that a similar entertainment be held on Sunday afternoon, December 7, and it is hoped there will be a large attendance. Tickets will be $2 which will include Tea Coupons and there will be no other Sales or Raffles held.

Miss MOZELLE ELLIS arrived from Hongkong last month and is staying at No. 11 Gordon Road.

A very pretty wedding was solemnized at Beth Aharon Synagogue on the 23rd ultimo, when Miss Grace Toeg became the bride of Mr. I. A. Toeg, a well-known communal worker. Mr. D. E. J. Abraham officiated at the ceremony, which was performed in the presence of a large gathering, Mr. J. J. Judah assisting in the course of the ritual. The Synagogue was tastefully decorated with flowers and greenery for the occasion. The bride looked charming in a creation of white velvet, being attended by her two sisters and by Miss Aziza Abraham, daughter of Mr. and Mrs. R. D. Abraham, as bridesmaids. Mr. Ezra Shahmoon was best man, the duties of ushers being discharged by Messrs. Albert Hayim, Cyril Moses, Bertie Shahmoon, Jason Isaac and Ezekiel Toeg. Mrs. Jason Isaac was matron of honour. A largely attended reception was later held in the Hotel Tiny, where Mr. R. D. Abraham proposed a toast to the happy couple in a felicitous speech, to which the bridegroom responded in suitable terms.

Mr. ISAAC EZRA has arrived from San Francisco and intends to make a brief stay here. He is a guest at Cathay Hotel.

Quite a serious motor-car accident was sustained by Mr. V. Benjamin last week which necessitated his removal to the Country Hospital. Mr. Benjamin is making slow progress and it will be some time before he can leave the hospital.

Among the articles held over from the present edition, include, "The Jews of Aden," By Joseph Yaish; "A Challenge," by S. S. Levy; Abraham Adda Bey presents a hospital to King Faud; Solitary Silence, By Dr. Julius J. Price; Can Jews Govern? by Israel Cohen etc. We hope to publish these in our next issue.

SHANGHAI ZIONIST ASSOCIATION

A meeting of the literary circle of our Association will be held on Thursday the 18th instant, at 5.30 p.m., at No. 12 Museum Road, when Miss LILY NOBLSTON will deliver a lecture on "The Land of Israel Today." Mrs. R. E. TOEG will preside. Members and friends are kindly invited to attend.

N. E. B. EZRA, *Hon. Secretary.*

Shanghai, 1st December, 1930.

THE JEWISH PROBLEM

The message from Hon. DAVID E. KAUFMAN, *America's new envoy to Siam, which was mailed us from Hongkong, and whose interview with us while in Shanghai is published elsewhere in this issue, will be read with vivid interest by our readers. The eminent diplomat carries the burden of the Jewish problem well on his shoulder; he discusses it wherever and whenever he is confronted with it. He reminds us aptly that "our history is one of the longest records of setbacks from which we have emerged stronger than ever." Such a reminder is timely when we are grappling with a huge problem and facing a new menace to our national life. That the British nation will not allow their present Government to delay the age-long Jewish hopes, nor trample upon their plighted word, is evidenced by the spirited defences which were made by England's chosen both in the House of Commons and in the Press. Mr.* KAUFMAN *enjoins upon our readers not to lose confidence in Great Britain to carry out her pact with us, and we are earnestly inclined to support him in his plea, and hope that our reply to the White Paper will be in the shape of more Zionism, more energy and more determination to prosecute our work to the end, until New Judea becomes a real centre of peace and harmony between all the inhabitants thereof. Mr.* KAUFMAN'S *message follows:—*

DEAR MR. EZRA:—Permit me to thank you most kindly for your several copies of ISRAEL'S MESSENGER forwarded to me to the boat. The perusal of the same has afforded me great pleasure in many ways. The articles contained therein are most interesting; they are concise and to the point. It is one of the best magazines I have ever read.

As I said to you in our terse interview the other day in re embargo on Jewish Labour Immigration that the same will soon be lifted by Englandd as an indication of her sincere desire to carry out the principals of the BALFOUR declaration mandate.

Our history is one of the longest records of setbacks, from which we have emerged stronger than ever. History teaches us that the British Government intended to carry out its obligations under the mandate to both sections of the Palestine population. I am certain that Great Britain will fulfill the obligations assumed in the mandate by permitting free immigration into Palestine, if for no other purpose than to restore the trust and confidence which the Jews of the world have felt in the pledges and promises, as well as the great trust and confidence reposed in them by the nations of the world, including my own.

Shanghai Zionists Celebrate Balfour Declaration Day

Resolution Expressing Confidence In The Declaration And Sorrow And Concern Over The New Pronouncement Of The British Labour Government Was Unanimously Adopted.—Interesting Speeches.—Full Report.

November second has been for thirteen years a notable day in the Jewish calendar. On that day the Balfour Declaration was issued. For the first time in its history, the celebration has been deprived of its promulgator, who passed away in March last to the great regret of world Jewry. Local Zionists found added incentive this year to observe the day. Due to the new adverse policy of the British Labour Government which was announced recently in regard to the Zionist ideal, there was every desire to express confidence in the memorable Pledge given to the Jewish people, not only by Great Britain but by the whole civilized world. There was, no doubt, in the mind of anyone regarding the fate of the Declaration as a charter under which Israel may inaugurate a national era in New Judea. A little illustration may suffice to drive this fact nearer home.

A father, before entering upon a distant journey, assembled his children in the garden, planted a little tree, and spake: 'Think of your father whenever you look upon this tree, before it shall have blossomed a third time, I shall be with you again, God willing.' It blossomed the third time. It blossomed the fourth and fifth time ,but the faher did not return. And the children mourned for him as dead, and their tears flowed especially fast and painful, whenever they gazed upon that tree. And there came a friend and counselled the hewing down of that tree that was a scurce of constant grief. But the children replied. Touch it not, we pray thee, our father planted it. Though the sight of it recalls to us a tearful event, yet is there healing in it for our lacerated hearts. There blossoms Hope upon it. Its foliage whispers softly: Your father shall yet return. And they hoped not in vain. Their father did return.' The foregoing symbolizes the hopes and ideals of those whose faith in the Balfour Declaration had not been shaken, and who believe that the British nation will not dishonour a pledge once it is given. Such was the spirit of the Zionists who assembled at the Royal Asiatic Society's Hall on the 2nd ultimo, to celebrate the significance of the day. There was a large gathering of sincere and earnest men and women who testified by their presence their undying faith in the Zionist ideal. Although not quite punctual, the meeting started half an hour late, owing to the late arrival of Mrs. R. E. TOEG, the President of the local Association, who presided at the meeting. Associated with her on the platform were Rabbi Ashkenazi, Dr. S. D. Joffick, Messrs. Charles S. Gubbay, S. M. Joseph and Mr. N. E. B. Ezra.

MRS. TOEG'S ADDRESS

The Chairlady in extending a welcome to those present, said:—

I have much pleasure in welcoming you at this meeting. We are here to celebrate the 13th anniversary of the British Palestine Declaration which was issued by the late Lord Balfour on November 2, 1917. It may sound strange on our part to celebrate a day when it is held in several quarters that the pledge given us by the promulgator of the Declaration has been shorn of its real significance and reduced to 'a scrap of paper.' We are, however, not prepared to subscribe to this view. We have faith in the British nation to deal fairly with us and concede to us our rights to upbuild our homeland in accordance with the terms of the Balfour Declaration and the Mandate. The late Lord Balfour himself was aware of our difficulties. On one occasion he believed that the recovery of Jewish nationhood was beset with unprecedented difficulties, some of them likely to come from inside the movement, some of them certain to meet from outside. He told us to beware of the strength of our own convictions lest these should prevent us from giving wholehearted trust in our chosen leaders. I hope our meeting to-night will help us to go a step forward and strengthen our desire to continue the work for which the late Lord Balfour had laboured. (Cheers).

ADDRESS BY RABBI ASHKENAZI

Rabbi Ashkenazi delivered a stirring address in Yiddish and spoke at length on the political situation, reviewing the progress made in Palestine since the issuance of the Balfour Declaration. He hoped that out of the recent upheaval, calm may be restored again and the age-long hope of Israel may be realised in their own days.

"GREAT BRITAIN, THE BALFOUR DECLARATION AND THE JEWS."

Mr. N. E. B. Ezra who spoke on the above theme, said:—

The thirteenth anniversary of the Balfour Declaration which we celebrate to-night finds us in a somewhat dispirited mood, although not without hope of finding a happy solution of our national problems. We have long been accustomed to Saroth and were practically trained in the school of adversity. Happily, on each and every occasion we arose stronger and stronger from the conflict which was waged against us. Our ancient Sages tell us pithily that God gave to Israel three precious gifts and all through the medium of suffering. It has been said that "suffering is part of the divine idea." We have tasted it long and know the value of it. We can, therefore, well afford to stand the latest rebuff to our national well being and show how calm we are. Thirteen years ago, the late Lord Balfour issued his Declaration in the name of the British Government expressing warm approval for the establishment in Palestine of a National Home for the Jewish people, promising that the Government would use their best endeavours to facilitate the achievement of this object. The Declaration was endorsed by all the Allied Governments, including China, Japan and Siam, was reaffirmed at the Conference in San Remo in April, 1920, which conferred the Mandate for Palestine upon Great Britain. In 1922 the 67th Congress of the United States passed a joint resolution "favouring the establishment in Palestine of a national home for the Jewish people," which was introduced by Senator Hamilton Fish, jr. in the House of Representatives. "That resolution," said Mr. Fish, "placed the stamp of approval not only of Congress, but of the American people. on the age-long aspirations of world Jewry for the rebuilding of their ancestral homeland in Pakestine." It is an open secret that the Mandate was not forced upon Great Britain; on the contrary it was claimed: and the claim, whilst primarily inspired by political consideration, was strengthened by the fact that the British Government had taken the lead in espousing the cause of the Jewish people. The issuance of the Declaration in 1917, owed its birth to the great idea of justice to the Jewish people and the rights of people to their national determination.

QUOTES VAN REES

"It was not, as several persons had seen fit to interpret it," says Mr. Daniel Van Rees, Vice Chairman of the Mandates Commission of the League of Nations "a mere gracious gesture, a mere public manifestation of indulgent pity towards the Jewish people. It would be altogether too naive to believe that this had been the only feeling inspiring Great Britain in her Declaration of November 2nd, 1917. It would be also equally naive to believe that that declaration had been approved by all the Great Powers merely in order to please Great Britain or in order to show their sympathy for the Jews. Interpreted in its own words and with the aid of the text of the mandate based upon it, the Balfour Declaration would be seen to be an act based on purely political considerations and designed to secure an eminently practical object." Continuing, Van Rees says, "That object had certainly not been the oppression of a people established in the country by another people, as the adversaries of the Declaration wished it to be believed, despite the reservations contained in the Declaration. On the contrary, its object was to arouse them from their centuries-old lethargy and to secure the social and economic development of the country, not by the efforts of the administration alone, but by the active co-operation of a more energetic and more highly developed people. In short, the real object of the Balfour Declaration had been the establishment, by the co-activity of the Government and of the Jewish people, of a social and economic order corresponding to the principles and requirements of European civilization, while at the same time respecting the rights and interests of the existing inhabitants."

TRIBUTE TO LORD BALFOUR

I have given liberal extracts from the notable speech of a leading official of the League of Nations, delivered in September last in Geneva, in order to show that the Declaration is an international document, the sanctity of which dare not be violated with impunity. What we have accomplished in Palestine during the last ten years is not hidden from the ken of all observers. The achievement has been praised by all those who cherish spiritual values. The late Lord Balfour was a devoted Zionist, had a profound intuitive appreciation of Jewish ideals and his close appreciation and sympathy with the Jewish cause, had won him the affection of world Jewry. He did not only issue the Declaration but actually worked to realise its ideals. He was wholly unmoved by the Arab hostilities in August last year, and expressed his opinion to a leader of Zionism by remarking consolingly, "Don't despair and don't be afraid. Don't forget that every new historic undertaking has its ups and downs." He was impatient of the Arabs' intransigence and speaking on one occasion from the floor of the House of Commons, he said, "I hope the Arabs will remember that the Great Powers, and among them most especially Great Britain, have freed the Arab race from the tyranny of their brutal conqueror. I hope they will remember it is we who have established the independent kingdom of the Hedjaz. I hope they will remember that it is we who desire in Mesopotamia to prepare the way for the future of a self-governing Arab state, and I hope that, remembering all this, they will not grudge that small notch being given to the people who for all these hundreds of years have been separated from it." We see here

of what was conceded to us. Therefore, we the effort of a great Christian to vindicate the claim of Ancient Israel and to reason with those who have been mislaid to antagonize the latter in their effort to return to their ancient home. We miss that towering personality to-day and regret that he was not spared to live to throw the weight of his influence on the side of righteousness and restore order out of chaos. His Declaration will remain a monument to his far-sighted genius and wherever Israel is assembled to-night his memory will be recalled and cherished. We shall not waver from the principle upon which his Declaration was based, but help our rising generation to realise the ideal for which he had laboured and hoped to conquer.

WHAT OF THE FUTURE?

And now what of the future? Where do we stand to-day in the face of the new policy of the British Labour Government? Does the say rest with the latter to put an end to our age-long ideals and say unto us 'Thus far thou canst go and no further?' The sensational development in the political situation in our Homeland affects us deeply and wounds us mortally. It bears promise of many things to come. The possibility of an international complications may or may not be remote. Bearing in mind that solemn promises were made by Great Britain to the Jewish people at a critical period during the Great War, we are now in danger of being treated to empty and meaningless words of assurance to the effect that the Mandatory Power will continue to administer the Mandate in the spirit and letter in which it was conceived. Such words bear no more significance in Jewish ears as was affirmed by Dr. Weizmann who recently had an interview with Dr. Shiels in Geneva during which, in reply to a promise of a friendly statement before the Mandates Commission said, "No speeches or declarations will satisfy the Jews anymore. We want to see acts and deeds, and until we see that we shall persist in our attitude." This deplorable impasse which has been brought about is to my mind not entirely free from repercussions which will embarrass the Government as well as the Jews. Yet we are not heedless of the hope that the breach may yet be bridged and not widen but cemented by good faith and ready action by both sides. The matter may or may not have gone far enough for reconciliation to be a far distant hope. It must not be forgotten that in Palestine Great Britain had undertaken, in the face of the world, not only to permit the establishment of a Jewish National Home, but to encourage to a great extent the creation and development of that Home. Jews on the other hand would be in Palestine 'as of right and not on sufferance' and all immigrants would enter the country not as foreigners, but as natives who are returning to their ancient soil. We realise that England's undertaking is not without its inherent difficulties, but bearing in mind that after ten years' of administration the creation of the Jewish Homeland is still a distant hope.

LOST SIGHT OF DUTY

During the recent session of the Mandates Commission, a distinguished member, Mr Rappard asked, 'What had the Government done in the course of the years to place the country under 'such political, administrative and economic conditions as would secure the establishment of the Jewish National Home,' to facilitate Jewish immigration under suitable conditions, to encourage in co-operation with the Jewish Agency referred to in Article 4, close settlement by Jews on the land, and in accordance with Article II, to introduce a land system appropriate to the will no longer regard the sword as their needs of the country, having regard, among other things to the desirability of promoting the close settlement and intensive cultivation of the land." It seemed to M. Rappard that the Mandatory Power 'had somewhat lost sight of the peculiar duty which it had to fulfil in Palestine.' Here we shall let the matter rest and lay our appeal before the bar of pubic opinion in order that the characteristic love of fairplay for which Britons are noted may not be denied us. We ask for a re-hearing of our case which is based upon the Balfour Declaration and the Mandate. We ask that the pledges given us should be respected and maintained. England must either be going forward in the way of nobler achievements or falling backward in a sense of loss. We find no pleasure in picking flaws and would much prefer to stress points of agreements than points of disagreements. But the battle of life has to be fought and is unavoidable; the weapons it has to be fought with, the spirit which is to guide the combatant, the object to be fought for and the kind of victory to be won are those of the spirit alone. Duty is far more than love. It is the upholding of the law and the sanctity of treaties through which the weakest become strong, without which all strength is unstable as water. Jewish Nationalists must combine together and work with renewed zeal and vigour to face the new menace to our national life, and remember that "victory belongs to the most persevering" The reverses sustained by us may yet be a blessing in disguise, may yet help us to be more united, more alert to strive harder for our cause and impel us to "practice love as angels do above." It has been said that victories that are cheap are cheap. Those only are worth having which come as the result of hard working, plain living and high thinking. The truth which Napoleon discovered in the midst of his greatest triumphs, are recorded in immortal words, "There are only two powers in the world, the spirit and the sword. In the long run, the sword will always be conquered by the spirit." (applause).

MR. S. M. JOSEPH'S ADDRESS

The next speaker was Mr. S. M. Joseph who moved his audience by his oratorical power of which he is gifted. His address made a profound impression upon his hearers. It was worth listening to, especially when Mr. Joseph is not often able to appear on public platforms and delight his audience. The full text of his address follows:—

LADIES and GENTLEMEN,—The previous speakers have already told you the object of this meeting which is to commemorate the 13th anniversary of the granting of our prayer and aspiration conjointly by the leading Nations and Great Britain and solemnly declared before the people of the earth by the late Lord Balfour. The declaration thrilled with joy every Jewish heart throughout the world and then the Zionists accepted their obligation with gratitude and hopefulness and worked consistently and assiduously ever since. They have surmounted many difficulties and achieved what is desired, yet notwithstanding all that we come this evening with our hopes disrupted and the world Jewry in deep anxiety and in a state of amazement and dismay over the latest development to prevent the Zionist Movement from making further progress. But fortunately, all the former leaders of the British Empire are still adamant in their intentions and exhortative utterances for honourable fulfilment of the pledge given us, and the League of nations has not withdrawn a single iota must not despair of the ultimate turn of events. I may further dwell on various other vital points in this affair.

It is hardly necessary for us to reiterate or allude to the testimonies of so many eminent men and women of different nationalities who expressed their admiration at the wonderful transformation in Palestine that had been effected within a short decade of years, in order to substantiate our claim and to prompt England to carry out the provisions of the Mandate according to the letter and spirit of the Balfour Declaration. For the whole world knows that the beautiful changes in the aspect, economic and social life of Palestine are the resultant achievements of Jewish immigrants. Backed by Jewish gold that streamed into Palestine in millions of dollars and pounds sterling freely offered by Jews from every corner of the globe, the bulk of that gold eventually percolated into the hands of Arab landlords, merchants and farmers, thereby, enriching them beyond their dreams and improving the financial condition of the whole country at large, besides other large sums of money were generously donated and bequeathed by unprejudiced Jewish minds for educational purposes and medical treatment to both Jews and Arabs alike.

What more explicit and effective illustration could be offered? A conclusive proof as to what a boon Jewish immigration meant to Palestine and how the Arabs did appreciate and reward the Jews for all that but with their atrocities perpetrated in August 1929. One of the principal causes that suddenly plunged Palestine into frightful disorders has either been overlooked or flagrantly ignored by the Palestine commission, and this is the obvious distressing fact unfortunately, that among the law abiding citizens there exists some human specimens whose first thought in life is to loot and despoil the properties of others, whenever they could get a chance to do so. Perhaps and no doubt it is true that such human types are the descendants of those nomadic tribes that roamed over the deserts of Arabia and Mesopotamia for many, many centuries and who are still up to this day in their nomadic habits make occasional raids upon one another with such fierce distructive nature is undeniably more beastly than beast for they kill every male adult and even youths and carry off as booty women, children and cattle then how natural it must be for an illiterate descendant of such creatures with all the traditions of centuries implanted in him not to look upon his prosperous Jewish neighbour without an envious eye and with his innate lust egging him on to agitate and seize the opportunity of venting out his pent-up passion by running wild with frenzy and wanton destruction of life and property as was enacted in the last unprovoked though premeditated massacre.

Therefore, Palestine must for a long time yet need some independent and powerful military and police forces to cope with any emergencies and to prevent the recurrence of such gory deeds as that which shocked the world over a year ago. Still in spite of all that and in spite of the government enactment altering the established order of things which positively amounts to stifling the progress of the Zionist Movement, we must not relax in pressing our claim and allowing our destiny to be thwarted merely on account of some mischievous agitators. Hence the Zionists have awakened to the new situation with that hopeful determination that the work of upbuilding our ancient national homeland that has more than once been destroyed should be carried on with peaceful persistence, until the time will come when the Arabs

only arbitary means for the solution of all difficulties. Then with new mind and attitude they will have better understanding and appreciation of the Jew to let him live in peace. But when will that time come? When as described in the words of Zaminhoff, "the time will come when men will cease to be wolves, will cease to snarl and tear away the fatherland of others. (Applause).

ISRAEL'S WORLD POSITION

A stirring address was delivered by Mr. Charles S. Gubbay, a prominent leader of our community and well-known in all local communal work. Mr. Gubbay spoke as follows:—

What does the thirteenth anniversary of the Balfour Declaration mean to the Jewish world and what to the outer world? When I was asked to speak at to-night's function I felt, that anything that I can say, in regard to the startling pronouncement of the Labour Government of Great Britain, can be nothing more than an expression of the very great regret which we all must feel, and an expression of our deepest concern as to the future of Zionism and as to the future of the Jewish people. Whatever I can say in regard to this matter will have been probably said with much greater force by those who are more competent and more able to judge the issue between the Jewish people and the League of Nations, for however one may regard the situation as one between Great Britain and the Jewish people, the fact remains that the last say is with the League of Nations from whom Great Britain is holding the mandate to administer Palestine in the spirit of the Balfour Declaration. We are only capable of expressing our regrets that there has arisen an issue, that the horizon is very clouded, and that the pronouncement of the Labour Government is not the end of this issue Already the spokesmen of the Conservative party and the spokesmen of the Liberal party have registered their disapproval of that pronouncement. And I think that is enough to show that the matter has not by any means ended by the statement made by Mr. Ramsay MacDonald as reported by Reuter's agency in the local press. To-night our first duty is to the memory of the statesman who has given to the world the Declaration which bears his illustrious name. The world finds in the Jewish people all the faults that the imaginations of the world made possible for the Jews to fulfill, but there is one fault that has escaped the most rabid enemy of the Jews and that is the fault of a faulty memory, and with very good reason. Look up your Bible, turn over the pages of your post Biblical literature and tell me if there is a single event that has entered the lives of the Jews, good or bad, that is not faithfully recorded, if there is a single event that has not been remembered by the establishment of a festival to commemorate it, or a fast to lament the tragedy of that event. If there are tragedies that have failed to carry with them the prescribed fast of the synagogues, these tragedies have occurred at periods of the history of the Jews when the Jews have suffered not only physical injuries but also, the mortal injuries of being left without the means of instituting new fasts nor even commemorating in the synagogues new deliverances. The tragedies of those days, in spite of not having so to speak been cannonised, are still remembered by the Jewish people. In the same way kindness shown to the Jewish people has never been forgotten, and are remembered to this day, and so long as Jews remain true to their God, and their ideals, the events of their long drawn cut sufferings, and their hopes for the fulfillment of their prophetic teachings, will never fade away from their remembrances. To understand the nature of the Declaration that goes by the name of Lord Balfour, we must visualise the conditions prevailing in the Jewish world at the time this Declaration saw the light of day, it is only by keeping well in the background those harrowing times that you can expect to have the proper appreciation of what this Declaration meant to the Jews and what it ought to mean to the world in general, if the world has not lost its soul in the aftermath of the great war. The nations of the world were at death grip with one another, fighting for their very lives, fighting rightly or wrongly for ideals they were afraid to lose, fighting for their countries and for their hearths and homes, but what was the Jew fighting for? What was the Jew doing on the battle field, draining and soaking the earth with his life blood? To the great majority of the Jews there were no homes to fight for, no countries to lose; the majority of the Jews were not even acknowledged citizens of any countries, they were pariahs in the lands of their births, they lived pent up in what was known as the pale of settlements, what were their lives? What their hopes? What their aspirations under those conditions? These unfortunate people were conscripted to fight for their masters, their goalers, for their assassins, their murderers. Such was the condition that formed the background of the Balfour Declaration, such was the position of the great majority of the Jews when the Balfour Declaration came upon the black horizons of these unhappy Jews. Other nations were soaking the earth with their best blood, the flower of the European and American peoples were making the sacrifices that the god of war was exacting from them; but these sacrifices were not in vain, they did not fight for nothing, they were fighting for a purpose, and something worth gaining, but what had the great majority of the Jews to gain and from whom? The Jews not only bled on the battle fields but they bled also on the field of desperation, for the ebb and flow of the armies left behind them the dead and the dying of the innocent Jews who happened to be on their wake, these poor Jews were massacred and despoiled simply because they were Jews. To these hapless and hopeless people came the Balfour Declaration, at the sorest hours of their trials; it came upon the Jews of the world as the realisation of the prophecy of their old seers; it came upon the Jewish world as the great Shofar call of their redemption. The Jews received the Balfour Declaration at its face value, they received it with the enthusiasm that saw in it the realisation of their two thousand years of hope. In celebrating the thirteenth anniversary of the Balfour Declaration, we are bringing to mind the illustrious statesman, who became associated with the Declaration that was to give the Jews a National Home. The Balfour Declaration is the charter of the world to the Jewish people; it is the charter that redresses the wrongs done to the Jewish people, the charter that wipes out the debts the world owe to the Jewish people. The Balfour Declaration has, notwithstanding its detractors, brought to the Jewish people, the realisation of their own souls and their own rightful place in the sun; it has awakened the Jewish people from the oppressive feeling that clutched their hearts and numbed their souls, as the result of the persecutions and the moral degradation imposed upon them by the fanatics of all ages. The Balfour Declaration is the charter that has brought to the world the realisation of the progress of the times, the progress of the conscious realisation of rights of humanity. The Jewish world has hailed the Balfour Declaration as the charter that was going to make the world, the Jewish people hailed the Declaration as the charter of humanity, the charter of righteousness and of sacredness, the sacredness of the human souls and the sacrednes of the human bodies, the sacredness of human freedom, and human rights and human prerogative to worship God in the way each people has developed its own understanding of its God, and lastly the charter that each individual on this globe has the right and the freedom to believe how he likes and how he thinks. This is the meaning of the Balfour Declaration to the world at large, if the world understand the reality of it, and not only the superficinlity of it. The world has not as yet realised this aspect of the Declaration, it is still under the grip of old fanaticism that says, 'My God is not your God, but you must bow to no other God but mine.' The world has yet to realise the reality of the Balfour Declaration, it has yet to grasp its real meaning. The Balfour Declaration is the result of the two thousand years of oppression, of degradation, of massacres and of persecutions to the Jewish people, but for which, there would have been no necessity for any Declaration, but for which the Jewish people would have had no occasion for any Declaration and the world would have had no debts to liquidate to the Jewish people. The Balfour Declaration is therefore a necessity not only to the Jewish people but a necessity for the world in the discharge of its liabilities to the Jews. This then is the meaning of the Balfour Declaration to the outside world, or rather it should be so, if the outside world has shaken off the shackles of the fanaticism of the Dark Ages, if the outside world has left behind the old conception of the wandering Jew. To the Jews the meaning is very clear, the Balfour Declaration stands for justice, for equity, and for righteousness. The Balfour Declaration to us Jews is the emancipation of the Jews who have had the misfortune of being born in those benighted countries, where, the fanaticisms of old still burn furiously and vigorously; where the Jews have no right of citizenship and the name of the Jew is anathema to the people of those countries. We have survived the persecutions of two thousand years, we shall survive the persecutions of another thousand years, until such times when the world will be pervaded by the spirit of righteousness, and the spirit of righteousness will reign over the world in fulfillment of the words of our prophets of old. (Great applause.)

RESOLUTION

Resolution adopted was proposed by Mr. Charles S. Gubbay and seconded by Mr. S. M. Joseph was carried nem con:—

"That this meeting of the Shanghai Zionist Association assembled on the thirteenth Anniversary of the Balfour Declaration records its deep sense of gratitude to the memory of the late Lord Balfour for the association of his illustrious name to the Declaration which has brought to the House of Israel the charter of their most cherished hopes for the establishment in Palestine of a National Home.

"That this meeting further records its gratitude to the members of the British Government associated with the late Lord Balfour in the publication of the Balfour Declaration.

"That this meeting expresses its deep sorrow and concern at the pronouncement of the Labour Government of Great Britain in connection with the policy of the British Government in the matter of the National

Home, and expresses the hope that this policy will be amended in the spirit of the Balfour Declaration.

"That this meeting expresses its confidence that the Balfour Declaration will continue to be the charter of the upbuilding of the Jewish National Homeland in Palestine and that in spite of the present set back to the upbuilding of our Homeland the hopes and the aspirations of the whole House of Israel will eventually be realised.

That a copy of this Resolution be forwarded to the Zionist Organizations in London and New York and the League of Nations."

ADDRESS BY DR. JOFFICK

Dr. S. D. Joffick was the next speaker who exhorted his hearers to unite together and work with greater vigor for the national ideal of world Jewry.

VOTE OF THANKS TO THE CHAIRLADY

Mr. N. E. B. Ezra in proposing a vote of thanks to the Chairlady, said:—

"Our meeting to-night ought to stir in us a wave of new hope and enthusiasm for our cause. We have yet to go a long way and learn a great deal before we can greet the dawn. Our future will be determined by our own desire to be true to ourselves and the ideal which we uphold. I was lately approached by Mr. S. M. Joseph expressing his desire to inscribe the name of the late Lord Balfour in the Golden Book of the Jewish National Fund. This implies a contribution of £20|- on his part, and I am glad to say we are remitting this amount to London this week. This generous offer of Mr. Joseph will be deeply appreciated by us all. It is characteristic of our people that in the midst of gloom we consign ourselves to hope, faith and duty. Zionism stands as a beacon light to-day kindling the light of our unhappy people in the Diaspora. We are learning to-day the art of patience and fortitude. It was Beaconsfield who said, "Everything comes if a man will only wait." Zionism will yet triumph and conquer the exile for us. Its progress may be hampered but victory is certain. I hope you will all feel the necessity of giving more than a passing thought to Zionism. A little attention given daily will not rob anyone from gaining his daily bread and butter. We must all live for some useful purpose in life. All can give something and yet spare more for another day. There is no education like adversity. We have gone through it all along and will go through it again and again.

"I will now propose a hearty vote of thanks to the chairlady for presiding so ably at our meeting to-night. We all know how deeply she is moved by events and how ready she is to serve the cause. Her modesty is policy, no less than virtue. We are glad she is with us to-night and able to give one more instance of her readiness to serve and further our great cause. I hope that the vote of thanks which I have pleasure in proposing will be passed by acclamation." (Loud applause.)

With the singing of the Hatikwah the meeting was brought to a close.

ZIONIST MEETING IN TIENTSIN

On the 1st ultimo, a general meeting of the Zionists of Tientsin was held at the club "Kunst" and was presided over by Mr. L. I. Gershevich.

A report on the present position of Zionism and activities in Palestine was made by Mr. H. Rapoport. After showing that the movement is experiencing an acute crisis in three forms: (1) The policy of the present Labour Government in England in relation to the Jewish National Home in Palestine, (2) the threatening dissolution of the Zionist Organisation, and (3) the sharp financial crisis experienced recently by the Zionist organisation, Mr. Rapoport continued:

"The policy of the Labour Government sharply contradicts the spirit of the Balfour Declaration as well as the Palestine Mandate. The Jewish Nation could never believe that the highly cultured English people, who are considered by the Jewish People as people of the Bible, could regard with such light-heartedness the tragedy of the homeless people, and so cruelly refuse to abide by those promises given with such pomp by Great Britain, before the whole world, to the Jewish People. It is not surprising that the Mandate Commission of the League of Nations as well as Messrs. Baldwin, Chamberlain, and Amery together with Lloyd George are protesting against the policy of the Labour Government, in Palestine." No less a danger was threatening their movement, due to a possible dissolution of their organizatoin. The Committee of Zionist Revisionists constantly insisted that Palestine was not an English Colony and therefore, if England did not execute her promises, it was necessary to appeal to the League of Nations, and to insist that their historic homeland should be returned to them not in words but in deed. If the Zionist Executive Organization would not endeavour to secure this in the most energetic form, the Committee of the Zionist Revisionists threatened to split and form a new Zionist Organisation. The Zionist Executive Organisation in Palestine appeared to be in an extremely difficult situation due to the absence last year of the necessary funds. The economic crisis, which was prevalent all over the world, had also affected the income of the Executive.

Later Mr. L. I. Gershevich spoke and emphasized the fact that it is necessary to treat the English Government with confidence, for England herself was now facing complicated political problems. England would fulfil her promise to the Jewish Nation, only they must wait and have patience. "We Jews, have survived so much; we should with much patience go through all the obstacles with which we meet on our way."

After the debate, which was participated in by many present, a resolution was passed, considering the emotion which had overtaken the Jewish people in connection with the Policy adopted by the Labour Government in England in relation to the Declaration of Lord Balfour and the Palestine Mandate, and expressing confidence that the Jewish people would also survive the present obstacles in their way and in the end reach their goal in the rebirth of their historical homeland, Eres-Israel.

The Late Sir M. Meyer's Will

The will of Sir Manasseh Meyer, of Singapore, who died on July 1, has been admitted to probate, which has been granted to his three sons, Isaac, Jacob and Reuben, as executors and trustees. After the satisfaction of several bequests and trusts, the residue of the estate is to be divided equally between Sir Manasseh's three sons. One interesting clause in the will is: "Any child or grand-child of mine who ceases to profess the Jewish religion or intermarries with a Gentile, such child or grand-child shall, from the date that they cease to profess the Jewish religion or inter-marry with a Gentile, be deprived and divested of all life interest or other interest under this my will and of any share in the corpus of my estate." Apart from generous charitable benefactions in Singapore and in Palestine, there are several interesting family bequests. He directed that his synagogue in Oxley Rise and his Hebrew school in Bencoolen Street, which were vested in his sons as trustees, together with the six houses in front of the school, by way of endowment, shall be maintained until 21 years after the life of his last surviving son. He directed that if the income from the endowment or otherwise is insufficient for them to be upkept and maintained substantially as in his (the testator's) life-time, including food for the pupils and salaries for the teachers, they should be maintained out of the income of certain property specified. Should that be insufficient he directed that they should be maintained out of the income of the residuary estate.

He bequeathed to his Trustees six houses in Cecil street; six houses in Tiluk Oyar street and two houses in Japan street, forming one block to hold in trust and receive the income thereof and to apply the net profit in the following manner:—£75|- to Yeshiba Beth Yisrael in Jerusalem, the donation to be made annually, a donation which he has paid for many years past; £24|- every year to Ezekiel Ezra of Jerusalem during his life; £24|- every year to Joshua Sherbanu during his life and 22|- every year to Bension son of Ezekiel Ezra for citron, a proportion for his synagogue and Hebrew school; to apply the residue for charitable purposes for the benefit of persons of the Jewish religion or to support charitable institutions or educational establishments for the benefit of persons of Jewish religion with power to accumulate the surplus.

He directs that during the life of his children and the last survivor of them his house at 3 Oxley Rise and his house, Jeshuna, Tanjong Katong, with the furniture, fixtures and fittings, shall be maintained as a family residence for the occupation and use of his children and remoter issues and their families who desire to reside there. His daughter Rachel should be permitted to reside at 3 Oxley Rise with her husband, or, if she did not wish to reside in the house, his trustees should, during her life, pay to her the sum of $500 per month as an allowance for maintenance. Food and maintenance should be provided at the expense of the estate for all his children and grandchildren and their families who should reside in either of the family residences. He directed his trustees to raise a fund out of the estate of $100,000, to be called the Grand children's Fund, to be used for the maintenance and education and benefit during infancy for each grandchild being a child of any daughter of his. He gave power to invest the fund. To his daughters Hannah and Rama he left a legacy of $50,000 each. He left in trust for his daughter Mozelle $100,000. It has not yet been possible to ascertain the value of the estate of Sir Manasseh Meyer, who was reputed to be a millionaire in sterling several times over.

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WORLD-WIDE PROTESTS AGAINST BRITISH PALESTINE POLICY

As was briefly stated in the last issue of Israel's Messenger, Dr. Haim Weizmann announced his resignation from the Presidency of the Jewish National Agency and the Zionist Organization, as a protest against the action of the Mandatory Power in whittling down the Balfour Declaration and the Mandate. Informing Lord Passfield of the reasons for his action, Dr. Weizmann wrote:—

"The statement of British policy purports to reiterate the policy contained in the White Paper of 1922, and to follow Sir John Hope Simpson's report. In my judgment it effects a profound change in the policy of 1922 as expressed in eight years' practice, and, on some material points differs from Sir John Hope Simpson's report. Although the Jewish Agency could hardly accept many of the findings of the report or admit that it is the fruit of a full appreciation of all the facts and issues involved, none the less, I am sure, they would have been prepared to seek in it common ground upon which co-operation with the British Government might be possible. But the statement of policy, which has already hardened opinions into decisions, extends no invitation to such endeavour. It goes a long way towards denying the rights and sterilising the hopes of the Jewish people in regard to the National Home in Palestine, so far as it is in the power of his Majesty's Government to do so. During the last twelve years I have been at the head of the Zionist Organisation and the Jewish Agency. I have sought to work in the closest harmony with the British Government. Nobody could be more anxious than myself to respond to an appeal for further co-operation were there a basis for it. I fail to see it now, after a censure has been pronounced by the Government on our past work, and decisions are being taken placing most serious obstacles to it in the future."

Lord Melchett's Resignation

Lord Melchett's letter is as follows:

My Dear Weizmann—I am, unfortunately, laid up at the present time, and have been unable to take part in recent developments in regard to Palestine.

I gather from the newspapers that you have felt compelleld to resign your position as president of the Jewish Agency in view of the statement of policy regarding Palestine which has just been issued by the Government. While your decision is of the gravest import, I cannot express surprise at the action you have felt bound to take.

During our co-operation since 1921 in the upbuilding of the National Home in Palestine we have endeavoured to advise successive Governments and Administrations in a friendly spirit of co-operation, with an earnest and sincere endeavour to pursue our work along moderate lines. On you has fallen the burden of reconciling many actions of the Mandatory Administration with the policy of a National Home, and of defending the Government on many occasions against large bodies of our community who have accused you, as well as myself, times without number, of a continual subordination to Government for the sake of peace.

We have been invited to conference after conference by the Prime Minister; we have made numerous suggestions of a practical character; we have shown ourselves prepared in every way to facilitate co-operation with the Arabs if the Government would only play their part. Our counsel was sought, but our recommendations were studiously ignored.

"Insult To Intelligence"

When Sir John Hope Simpson, who had never before been to Palestine, was despatched on a secret mission, the Government, without the consultation to which we are entitled under Article 4 of the Mandate, has entirely reversed the obvious intentions of that document. The grotesque travesty of the purpose of the Mandate given in the Government Paper can only be described as an insult to the intelligence of Jewry and a deliberate affront to the Mandates Commission. It is obviously impossible in the course of this letter to enter into any lengthy argument as to the interpretation of the Mandate. It is, however, clearly defined by the Mandates Commission as meaning the establishment of the Jewish National Home, and the establishment of self-governing institutions. Every line of the Government Paper breathes a spirit of censure and hostility, and while ironically quoting Mr. Winston Churchill's White Paper, that it is essential that the Jewish community should know that it is in Palestine as of right and not on sufferance, it is impossible to discover what right Jewry in or out of Palestine is to be allowed to have in the future, or in what way it is made to feel that it has any rights there at all. One cannot but be amazed at the effrontery of the Government quoting the approval of the Mandates Commission, especially after the terrible censure which was meted out on their conduct of affairs in Palestine, and the abject apology rendered by the Foreign Secretary on the attempts made to meet this censure.

Jewish Support Wrecked

The reckless manner in which this Government has wrecked the loyal support of Jews throughout the Empire and throughout the world appears incredible—a support which stood Great Britain and her Allies in good stead at a great crisis which evoked the Balfour Declaration of 1917. How many thousands of Jewish volunteers came forward to fight with the British forces at a critical moment in the Palestinian campaign! How many have given up their lives for what they foolishly thought was a genuine offer to establish a National Home for Jewry! It is an act of almost unparalleled ingratitude and treachery committed by a Government—and I am certain not supported by the nation—towards a credulous and harassed people who believed they had found a haven under the broad aegis of the British flag and the guaranteed word of British statesmen. In view of the proposed interference of the Government policy in the right of disposition by citizens of Palestine of their property on such terms and conditions as they may think advantageous to themselves, I think it is important that our Arab friends should know that it is not due to any action on our part that apparently they will no longer be able, either individually or collectively, to sell land which they wish to dispose of and which up to now they have been only too anxious to sell. I must now say a word about my own personal position. When the Jewish Agency was formed I accepted the joint chairmanship of the Political Committee. Under the present circumstances I feel that I cannot usefully continue to occupy these offices and I therefore have no alternative except to resign them, which I now formally beg to do.

MELCHETT.

35, Lowndes-square, S. W. 1, Oct. 21, 1930.

Dr. Haim Weizmann's Message To National Fund Workers

The Hope Simpson Report is the culminating point of a series of events in relation to Palestine which began with the attacks of August 1929. There has just been written a chapter punctuated by numerous declarations of friendship towards our National Home on the part of the present Government, and concluded with a definite rupture in the great and friendly relations which always existed between Britain and the Jews. The Shaw Report dealing with the outbreak of August 1929, characterises it as an unprovoked and murderous onslaught on a peaceful population. In spite of this nevertheless, the conclusions of the Report were far from favourable to the aspirations of the Jewish People in Palestine. The Shaw Report was submitted to close investigation on the part of experts, and our reply to it, submitted to the Permanent Mandates Commission, was completely successful. The deficiencies in the Hope Simpson Report are even more patent than those of the Shaw Report, and no doubt can rest in the minds of people as to the final conclusions of international experts in regard to this wretched document and the still more hostile White Paper accompanying it. Jews can look with confidence to the verdict that the League of Nations and international opinion will deliver to this latest blow at our National aspirations, given by a Government whose country has been known for its friendship towards the Jews, and which we know is definitely sincere in its desire to see a National Home established for us in Palestine. No Zionist will ask "What of the future?" Conscious as we are of our "Historic Destiny" and the part our Homeland plays in Jewish life, we can only reply to this betrayal by greater achievements in Palestine.. In addition to those facilities which remain for our work, we must also remember that the Zionist Funds have considerable programmes to be carried out, the completion of which will take two years at least. The National Fund has options on land which will be lost if even greater assistance than ever is not forthcoming. It has been, very fortunately, the policy of the National Fund to acquire as much land as possible, confident as we are in the will and ability of the Jewish people to further our work. To enable these lands to pass into our hands, heavy debt has been incurred, which if not paid will result in the loss to our National Home of various stretches of land. The decision of the Government to impede the sale of land in Palestine, will hurt Arab as well as Jew, and moreover is almost a practicable impossibility. Truth will out and justice will be done our Cause and on the Jewish people rests the responsibility to see that the proper answer is given to the latest effrontery of the Government—money for Jewish endeavour in Palestine.

Dr. Weizmann has sent to the Jewish National Fund for Great Britain a message which must convince all, that Jewish cowardice at the moment of trial is unthinkable. We have pleasure in giving here the full text of his message:—

"The statement of policy by His Majesty's Government on Palestine is an unfortunate document; more unfortunate in the impression which it may convey than in the actual words it contains. It is an undeserved blow to our work for the establishment of the Jewish Natioinal Home in Palestine. The whole spirit of the statement seem to me contrary to the true traditions of this Empire, and I believe that sooner or later it will be rectified in accordance with those traditions. The two essentials for the Jewish National Home are land and immigration. Land purchase is not definitely prohibited. The actual wording is that transfers of land will be permitted, but only in so far as they do not interfere with the plans of the authority in charge of development i.e. presumably the development committee recommended by Sir John Hope

Simpson in his report. But it breathes in every line the intention to sterilise our efforts by administrative action. Obstacles are being placed in the way of every legitimate effort we make; but they are only obstacles and as such they can be overcome by Jewish endeavour. Sir John Hope Simpson gives the figure of 155,500 dunams as the land reserve of the Jewish National Fund; most of this is not yet fully paid for; also on some of it only an option has been taken. To complete purchases and to put the land into condition in which colonisation can be started, will require a very large sum of money.. There is no intention, expressed or implied, to interfere with the consummation of the transactions, which, whatever may happen, is the first step in further progress. The next step is less clear but I am convinced that the logic of facts will tell in our favour if we are ready to seize opportunities of purchase as they occur. I am asking you to show the world that the Jewish people, in the building of their national home, have the same courage which has enabled other peoples to overcome obstacles as they have arisen. Make the Jewish National Fund strong, and, in doing so, show your conviction in the justice of our Cause; our Cause is just and a just Cause will win through."

CHAIM WEIZMANN.

LONDON, 22nd October, 1930.

Conservative Leaders Protest

Mr. Stanley Baldwin, Sir Austen Chamberlain and Mr. L. S. Amery addressed the following letter to *The Times* newspaper on 23rd October:—

We have learned with deep concern of the resignation of Dr. Weizmann following upon the Government's White Paper with regard to Palestine. Dr. Weizmann, during his 12 years' leadership of the Zionist Movement, has been identified with the policy of co-operation with his Majesty's Government, and we take this opportunity to pay our tribute to the unswerving loyalty with which, through many inevitable difficulties and disappointments, he has preserved this principle in practice. It is not, however, merely in order to record our personal experience of Dr. Weizmann in his dealing with His Majesty's Government that we address you to-day. That experience does, indeed, convince us that he would have gone any length compatible with his duties toward his own people to facilitate the task of His Majesty's people to facilitate the task of His Majesty's Government in carrying out the Mandate. His letter of resignation points out that he and his colleagues were prepared to seek, in the Hope-Simpson Report, "common ground upon which co-operation with His Majesty's Government might be possible." We further learn that in a letter to Lord Passfield, dated 19th September, 1930, he urged, repeating a request made to the Prime Minister a year before, that His Majesty's Government would at the earliest convenient time summon a Round-Table Conference, and undertake the part of honest broker between Jews and Arabs in Palestine. Dr. Weizmann stated that "such a conference could render invaluable service in evolving a constructive programme for the future." We are profoundly conscious of the twofold obligation towards Arabs as well as Jews which was embodied in the Mandate and has provided the basis of the policy since pursued by every British Government in turn. What we regret is that His Majesty's Government would appear now to have abandoned that policy; by ignoring Dr. Weizmann's proposals they have discouraged the effort of the Jewish leaders to promote the good feeling which the Government themselves postulate as the necessary condition of a settlement of Palestinian problems. Without giving either Jewish or Arab opinion an opportunity to express itself or allowing the voice of Parliament to be heard, they have laid down a policy of so definitely negative a character that it appears to us to conflict not only with the insistence of the Council of the League of Nations that it would be contrary to the intention of the Mandate if the Jewish National Home were crystallized at its present stage of development, but with the whole spirit of the Balfour Declaration and of the statements made by successive Governments in the last 12 years. It is only too evident that the effect of the White Paper upon public opinion in American Jewry and elsewhere is to create a feeling of distrust in that British good faith which is the most precious asset of our foreign Imperial policy.'

Dr. Weizmann Sends Stirring Message

The Jewish Echo of Glasgow of October 24, publishes a moving cable message from Dr. Weizmann sent to the Glasgow Zionist Association. It is couched in the following language:—

"In this hour when I resign leadership of Movement, I feel forced to address word to Jewish People to stand resolutely by Zion. In creative power of Jewish People, its faith in potentialities and historic mission, I believe unshrinkingly. Stand strong. Continue constructive work without swerving. To all friends of Zion in all lands I appeal. United front required immediately. Prove your faith in Jewish National Home by word and act through encouraging efforts and multiplying achievement.

WEIZMANN."

Lord Passfield's Reply to Dr. Weizmann

LONDON, October 25, 1930.

COLONIAL OFFICE, Downing street.

DEAR DR. WEIZMANN. In replying to your letter of the 20th of October, I must begin by expressing my sincere regret that after so many years of devoted toil you have thought it necessary to resign your position as President of the Zionist Organisation and the Jewish Agency. I regret it the more as I feel that, in spite of our past conversations your actioin can only be based on an imperfect appreciation of the Government's attitude and intentions. On various occasions His Majesty's Government have not failed to express their admiration of the work done under your auspices for the building up of the Jewish National Home and the fact that they have felt bound, in the recent White Paper, to make certain important criticisms, must not be taken as a general censure on your past work as a whole. Nor do I think it fair to describe the decisions now taken as placing most serious obstacles on your work in the future, or as intended to crystallise the development of the Jewish National Home at the present stage of development. For instance, it is expressly pointed out in the White Paper that the operations of the Jewish organisations can continue without break, while more general steps of development, in the benefits of which Jews and Arabs can both share, are being worked out.

His Majesty's Government have not acted without consulting you in advance. Your representations, including those made verbally to myself, were duly considered by them and so far as they related to the Statement of Policy, have led to certain changes in the wording of that document. So far as they related to the scheme of development and other matters, they will be carefully borne in mind, though I cannot of course, give any assurance that His Majesty's Government will find it possible to give effect to them.

You are at liberty to publish this letter if you wish to do so.—Yours very truly,

PASSFIELD.

Dr. Weizmann's Reply

The Rt. Hon. The LORD PASSFIELD, Colonial Office, Downing Street, S. W. 1. London.

LONDON, October 29th, 1930.

DEAR LORD PASSFIELD,—I value your kind expressions of regret at my resignation. It has been a hard blow to me, after twelve years' co-operation with His Majesty's Government, to find myself suddenly in the position of having to tell the Jewish people that, in view of the new policy set forth in the White Paper of October 21st. I could no longer continue my work. I wish I could agree that the terms of the White Paper leave room for the "imperfect appreciation" of His Majesty's Government's intentions under which you believe I am labouring. In my view they do not, and I find this opinion is shared by the men who between 1917 and 1929 were most concerned with shaping British policy with regard to Palestine. Allow me to instance some of my reasons for contending that the White Paper of 1930 is inconsistent with the spirit of the Mandate and, in vital particulars, marks a reversal of the policy hitherto followed by His Majesty's Government with regard to the Jewish National Home.

I examine first the new immigration policy, and secondly the new land policy, but refrain here from entering into the re-interpretation of the Mandate, as this would involve lengthy, legal arguments. On page 7 of the White Paper it is laid down that

in estimating the absorptive capacity of Palestine at any time account should be taken of Arab as well as Jewish unemployment in determining the rate at which immigration should be permitted.

In contrast with the principle laid down in the White Paper of 1922, Jewish immigration is to be restricted, not when it might cause unemployment, but whenever there is unemployment among the Arabs. This subtle change does more than impose fresh and unwarrantable limitations upon the influx of Jewish immigrants. Jewish capital is imported into Palestine primarily to give employment to Jewish immigrants; it will not come to provide it for unemployed Arabs. Sir John Hope Simpson has perceived these connexions and their effect upon Arab unemployment, but no account is taken in the White Paper of his reservation:

It is clearly of no advantage to the unemployed Arab (he writes) that Jewish capital should be prevented from entering the country, and he is in no worse position by the importation of Jewish labour to do work in Palestine for which the funds are available by the simultaneous importation of Jewish capital. In fact, he is better off, as the expenditure of that capital on wages to Jewish workmen will cause, ultimately, a demand for the services of a portion of the Arab unemployed.

Sir John Hope Simpson further utters a warning against the possibility of Arab unemployment being used as a "political pawn":

Arab politicians are sufficiently astute to realise at once what may appear an easy method of blocking that immigration to which they are radically averse, and attempts may and probably will be made to swell the list of Arab unemployed with names which should not be there.....

But the White Paper relieves such politicians of the need artificially to inflate figures. To effect an "improvement in the mutual relations of the two races," Jewish immigration is now to be restricted,

so long as widespread suspicion exists, and it does exist, amongst the Arab population, that the economic depression, under which they undoubtedly suffer at present, is largely due to excessive Jewish immigration, and so long as some grounds exist upon which this suspicion may be plausibly represented to be well founded.....

Thus Jewish rights are to give way to Arab beliefs, provided these are "plausibly represented." That the present economic depression is a result of excessive Jewish immigration seems implied by the White Paper itself, which harps on that immigration as the decisive influence in the Palestinian labour market, to the complete neglect of other factors. Sir John Hope Simpson's statment that "the development which has followed on Jewish immigration during the last nine years, has provided additional openings for Arab labour," and that it is "a fair conclusion that the competition of imported Jewish labour is equalized by those increased opportunities," is not reproduced. The catastrophic and world-wide fall in the price of agricultural produce is not mentioned; not a word is saiid about the Arab boycott in Palestine and boycott propaganda in neighbouring countries, and about their effect on Palestinian trade and employment; nor of the numerous factors explicitly stated by Sir John Hope Simpson (the cessation of conscription for the Turkish army, the displacement of primitive by modern means of transport, etc., etc.).

I conclude with a word upon the Government's treatment of "temporary" employment in relation to Jewish immigrants. In the organised development of any country a continual succession of temporary enterprises (such as house-building, marsh-draining, tree-planting, etc.) provides permanent sources of employment. The White Paper, however, utters a warning against making allowances for these requirements in estimating the absorptivie capacity of Palestine. How much chance is therre left for Jewish immigration, when all these considerations are brought into play, especially when they are coupled with a new land policy which is dominated by a similar tendency to arrest Jewish enterprises and progress? The White Paper unreservedly accepts Sir John Hope Simpson's estimate, which reduces the cultivable area of Palestine by over a third, as compared with previous official estimates, and which leads him to conclude that under present conditions there is no surplus land available for settlement by Jews. I do not accept these statements, even as they appear in the Report, although there they are accompanied by important explanatory reservations. Article 6 of the Mandate gives to Jews, subject to certain conditions, a prior right to close settlement on State lands not required for public purposes. This right is swept away in the following passage of the White Paper, the relevant phrase of which I underline:

Even were the title of the Government to these areas admitted, and it is in many cases disputed, it would not be possible to make these areas available for Jewish settlement, in view of their actual occupation by Arab cultivators and *of the importance of making available additional land on which to place the Arab cultivators who are now landless.*

It is here laid down that any available State lands should not,, as prescribed by the Mandate, be used for Jewish settlement, but should be reserved for landless Arab cultivators. Nor is that all. By necessary implication it establishes the general principle, applicable to all kinds of land, that every landless Arab cultivator, even though he never possessed land or never lost land as the result of Jewish settlement, has a right to be settled on the land as a farmer before Jews may acquire land for close settlement. But while the White Paper puts forward that claim, it carefully refrains from committing the Government to satisfying it. Its revolutionary principle serves no other clear purpose than to provide an argument for denying the Jews the right to acquire more land. The most important part of Sir John Hope Simpson's Report is a constructive scheme of agricultural settlement which aims at promoting both Jewish and Arab colonisation, and (much more definitely than the White Paper) takes it for granted that the encouragement of Jewish settlement on the land is a positive and imperative duty of the Mandatory Government. I have failed to discover that scheme in the White Paper. All that clearly emerges from it is the determination severely to curtail, if not altogether to stop, Jewish purchases of land during a period the end of which cannot be foreseen. I have dealt with only two salient features of the White Paper, which, however, in themselves seem to me evidence of a break between the old and the new policy of His Majesty's Government with regard to the Jewish National Home. I have read and re-read the White Paper in search of an interpretation which could supply a basis for continuing that close co-operation wiith His Majesty's Government for which I have stood during so many years.. I have utterly failed to find it.

You are good enough to say that changes in the wording of the White Paper were made in consequence of representations on my part. Those representations were of a general character only, and could not deal with the terms of the Statement of Policy of which I had at that time no cognisance. On looking back, I regret more than ever that my appeal for a last interview made on Saturday, October 18th, was met with the answer that it was out of your power to make any change in the forthcoming Statement. Concrete representations could only have been made with a knowledge of the contents of the document, and I cannot therefore agree that, as your letter would imply, I was in fact consulted in advance.

Acting on your kind permission I am sending to the press your letter of October 25th together with this letter.—Yours very truly,

CH. WEIZMANN.

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ORTHODOX RABBINATE AND ZIONISM

The letter from Rabbi Dr. DAVID DE SOLA POOL, *the brilliant spiritual leader of Sephardim Congregation in New York, which we publish below needs no comment; it is a comment in itself. Perhaps Dr.* POOL *is better able to judge in what respect the Orthodox Rabbinate can serve Zionism, although in our opinion a passive attitude of enthusiasm and sympathy will not help to win a victory nor counteract the vicious propaganda of our opponents. We live to-day in stirring times which try our souls. The upbuilding of our national homeland should be the concern of every orthodox Robbi. The latter should throw openly the whole weight of his ministry in winning new recruits for the movement and conbatting the sinister designs of the foes, both within and without. In our last issue, we referred to the silence maintained by the orthodox wing when a member of the liberal wing had launched a savage attack on the Zionist ideal making ungrounded libellous charges worthy of the most rabid anti-Semite. It is an irony that to-day with all the advancement made in communal work there is not a weekly journal in America which voices the ideals of Traditional Judaism, and edited by a leader of the orthodox wing. One by one, the publications have dropped and disappeared leaving the field clear to the graduates of the Cincinnati Yeshiba to plough and propagate their own conception of Judaism Dr.* POOL *and his colleagues should not overlook the fact that they are losing ground daily and creating nothing of value with which to build a strong and virile generation of Jewish Jews. "As thou sowest, so shalt thou reap." To be active in Kashruth alone is not the end-all and be-all of Judaism. We give our views as a reaction after perusing the journals which come to our sanctum, and if we are wrong in any way, we hope Dr.* POOL *will correct us and not hold that "it is a serious fault to reveal secrets." His letter to us referred to above follows:—*

"MY DEAR MR. EZRA,—Your editorial calling on orthodox Rabbis to take a more active part in Zionist work in America, and your personal appeal to me, are justified in so far as none of us can ever do enough for Zionism. It is true that I gave three whole years of my life to responsible work in Palestine, and that both before and after my service there, I have been steadily engaged in Zionist activity. But the fact on which you comment, that the only Rabbis who are on the Administrative Committee of he Zionist Organization of America are four reform Rabbis, is capable of explanation.. An ardently Zionist reform Rabbi is still somewhat of a *rara avis*. Reform Rabbis who give themselves unequivocally to Zionism are regarded as representative. *Baale Teshubah* for the whole of reform Jewry, and you know that the *Baal Teshubah* is given higher standing than the *Tsaddik Gamur*.

Moreover, for practical purposes, the influential reform Rabbi is far more valuable to the Zionist Organization than is the orthodox Rabbi. For the orthodox or conservative Rabbi can always be counted on for his Zionist sympathies, but the influential reform Rabbi has in his constituency those wealthy and influential elements which so far have for the most part stood aloof from Zionist sympathies and activities.

For the rest, please he assured that there are many unspectacular ways of serving Zion other than through membership on the Administrative Committee of the Zionist Organization of America.—Sincerely yours,

D. de SOLA POOL.

NEW YORK, October 27, 1930. 99 Central Park West.

What Is Wrong With The American Orthodox Rabbinate?

This query raised in the last issue of ISRAEL'S MESSENGER has yet to be solved and answered for the present generation. The American exchanges to hand, do not chronicle a single voice of protest from a single orthodox Rabbi in the holy camp of Israel, against the 'White' Paper issued by the British Labour Government, whereas we are told that the illustrious STEPHEN S. WISE rose form his sick-bed in defiance of the advice of his doctors, and wended his way to the Zionist headquarters accompanied by his wife in order to deliberate upon the serious problems confronting us. Others from the 'liberal' wing such as Drs. LOUIS I. NEWMAN, ABBA HILLEL SILVER, SAMUEL SCHULMAN have registered their protests and denounced the betrayal. Even that notorious anti-Zionist, LOUIS WOLSEY could not hold his sharp serpent tongue! While staunch leaders of the orthodox Rabbinate who are responsible for the restoration, such as Drs. HERBERT GOLDSTEIN, DAVID DE SOLA POOL, LEO JUNG, MAX DROB, MORDECAI M. KAPLAN, M. HYAMSON, ISRAEL GOLDSTEIN *et al*, have silently protested or remained outwardly silent! Again, what is wrong with the American Orthodox Rabbinate? Have they abdicated their trust and in favor of whom! Are we justified in saying, Alas, how have the mighty fallen! *Yerahem Hashem!*

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The MESSAGERIES MARITIMES LINER CHENANCEAU will leave Shanghai on February, 28, 1931, where special attention will be given to Shanghai tourists who intend to spend their holydays in PALESTINE.

THE SHANGHAI ZIONIST ZSSOCIATION IN SPONSORING this EXCURSION TRIP TO PALESTINE THIS YEAR, HOPES THAT ALL THOSE WHO ARE INTERESTED IN THE NEW CIVILIZATION THAT IS RISING IN PALESTINE, WILL DECIDE TO SEE THE COUNTRY AND JUDGE FOR THEMSELVES THE FUTURE POSSIBILITIES OF THE HOLY LAND.

AMERICAN LLOYD, 13, Edward Ezra Road.

TRAVEL AND TOURIST AGENCY. Shanghai.

Keren Hayesod's Message To World Jewry

The Yishub in Eres Israel and all Jews bound up with the reconstruction of the Jewish National Home are staggering under a heavy blow. But as little as the Yishub is faltering in its faith and conviction that the upbuilding work is proceeding, rooted as it is in the Jewish people's deep yearning for Zion, just as little will Jewry falter in the determination uniting it in sacrifice and achievement.

Because of its lofty aim, the Jewish will to sacrifice within the past ten years has centred round the Keren Hayesod. That is why we can and must now appeal to all our Committees, collaborators and friends:

Be strong and true! In our own strength lies the secret of success. We serve a high ideal. Not to falter or fail in its service is the duty of all, is evidence before world Jewry and the whole world that our hopes and achievements rest unshakable foundations.

Once again it is a question of deeds. Each one of us can and must show his determination to safeguard our work, to extend and strengthen its scope in the spirit of self-emancipation. The freedom which we forge for ourselves will be lasting.

Be strong in faith and in work and help us, through the Keren Hayesod, to exorcise the present danger and to go forward unswervingly.

LEO HERMAN,

HEAD OFFICE OF THE KEREN HAYESOD.

JERUSALEM (*Land of Israel*), 27th October, 1930 P. O. Box 731.

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GREETINGS FROM NEW YORK

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In regard to your criticism of Mr. CHARLES H. JOSEPH, of Pittsburgh, I need hardly say that I heartily concur with your sentiments. It is rather a pity that one has to go to China to expose some rotten American-Jewish journalism but we need no better commentary on the condition of the press here .....I think you are doing a fine thing in keeping up the attacks on our friend. Sooner or later someone will take cognizance of them and we may actually find some Reform Rabbi [*why not an orthodox Rabbi as well? Has he no say in the matter? Since when has he abdicated in favour of the 'Reform' Rabbi?—Ed.*] coming out with a statement that the Jewish press here is not exactly what it ought to be. Your attacks are valuable not so much as an invective against Mr. JOSEPH himself, but as an *expose* of the American Jewish press which no one here has the courage to make.—Faithfully yours,

LOUIS MINSKY,

NEW YORK, October 10, 1930. 159E. 116 St.

FROM DR. HERBERT ADAMS GIBBONS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I was in Paris only a week after leaving my summer home in Pornic. I found at the club a copy of ISRAEL'S MESSENGER, which contained the mention of myself. I read it with great interest, and I thank you for sending it to me. I arrived here only day before yesterday, but I find that there is great perturbation in Jewish circles concerning the recent decision of the British Government. If I find out more about what policy is going to be adopted, I shall write you again, or perhaps I may be able to see you as I shall be passing through Shanghai on my way to Indo-China at the end of this year.—Faithfully Yours,

HERBERT ADAMS GIBBON.

NEW YORK, October 22, 1930.

WANTED: USED STAMPS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We wish to draw your attention again to the establishment in London of a Jewish National Fund Philatelic Department under the honorary diroction of Mr. Percy Baker. Used stamps from our friends in all countries of the world are sent to Mr. Baker, who sells them and remits the gross proceeds to the Fund. This means of collection can provide a regular and very appreciable source of income for the Land Fund, and we would earnestly request you to assist in the work of this department by sending to Mr. Baker regularly consignments of stamps that come into your possession. By thus doing you will be helping further in the realization of our great Cause of Geulath Haares,—Redemption of the Soil of the Homeland. (Mr. Percy Baker's address is: 229, Willesden Lane, London, N. W. 2. With Zion's Greetings, Yours faithfully,

HARRY LEVIN, *Assistant Secretary.*

JERUSALEM, 30th September, 1930.

Jewish National Fund, P. O. Box No. 283

[Mr. PERCY P. BAKER is doing a splendid work in this direction. Since he started the philatelic department eighteen months ago, he was able to dispose of the used stamps which were sent him, with the result that he had forwarded a cheque for £61.9.1 to the headquarters of the Jewish National Fund. Our readers would do well to send their collections to us, as we are constantly sending to Mr. BAKER the supply that is available in this office. An item of eight shillings has been credited to the account from Shanghai in the last balance sheet issued by Mr. BAKER. This represents a set of memorial stamps issued by the Nanking Government on the occasion of the State Burial of the late Dr. SUN YAT-SEN in June last year. As this was purchased at one dollar, the amount realised by Mr. BAKER is a handsome one. Quite an imposing list of countries are represented in the list issued by Mr. BAKER. Tientsin, which is represented by Mr. H. RAPOPORT, has been credited with £2|- In his report, Mr. BAKER says, *inter alia*: "The bulk of the stamps we receive are of the ordinary current issues abroad, but these are quite useful to us, if we could only get them regularly in quantities from the various countries. . . . Remember the Jewish National Fund was established on the 'smallest coin of the Realm', and no source of income should be considered too trivial. May we appeal to you to send your stamps, which we will convert into Dunams of Land for the Jewish people?" Such a splendid spirit of energy given to a cause which we all have at heart is worthy of the support of all our readers.—*Editor,* ISRAEL'S MESSENGER.]

THE PALESTINE CRISIS

The following letter was published in the Shanghai Evening Post and Mercury, of the 28th October, to which we referred in our last issue:—

In your issue of October 24, Mr. Woodhead devotes a whole column in reviewing the Britain-Palestine situation. I am sure be will be surprised to learn that some of his remarks are misleading. For instance, he tells your readers that "This (the Declaration) has aroused a storm of protest on all sides." It is a well-known fact that soon after its issuance in 1917, nations vied with each other in endorsing it. China and Japan approved of it in December 1918, while America passed a resolution in the Senate in 1919 giving it full recognition. In 1919 King Feisal wrote to Felix Frankfereter of the Harvard Law School referring to Arabs and Jews as cousins and saying that the Arabs looked with favor on the Zionist Movement. He also said that the Arabs welcomed the Jews "back home" and noted that the Arab nationalist movement could not succeed without the Zionist Movement and vice versa. In 1920 the San Remo Conference gave recognition to the Balfour Declaration and two years later the Mandate for Palestine was issued by the League of Nations and conferred upon Great Britain. It will thus be seen that the Declaration was not a secret document which nobody knew, but on the contrary it was widely promulgated without raising "storm of protest on all sides," as Mr. Woodhead would like his readers to believe. The "via media adopted by the British Government," to which Mr. Woodhead refers, is not a happy solution of the problem facing us in Palestine. It means a death warrant to the Jewish National Homeland because it lays a strict ban on Jewish immigration and land tenure without which no nation can build a Home. The fact that Mr. Lloyd George calls it "a breach of national faith" is enough to condemn the "via media adopted by the British Government." There is no difficulty of settling the Jews in Palestine. Lack of firmness displayed by the Mandatory Power has encouraged the Arab leaders in recent years to agitate against the Balfour Declaration and the Mandate and to flout the authority of the League of Nations. The Arabs have no ground to resent the resettlement of the Jews in their ancient homeland. The Mandate for Palestine has established their rights and claims in the fallowing terse language:—

"Whereas recognition has hereby been given to the historical connection of the Jewish People with Palestine and to the grounds for reconstituting their national home in that country."

It is a well-known fact that after the Great War the Arabs have founded four States in Iraq, in Hedjas, in Syria and in Transjordania, thanks to the goodwill of Great Britain. Not satisfied with these four States, they want a fifth—an Empire, at the expense of the oppressed Jewish nation, which is landless and homeless and struggling in vain to find a place in the sun. Mr. Woodhead says, "The indigenous inhabitants cannot compete with the more enterprising, progressive and industrious Jew." Is that a reason to paralyze the efforts of an advanced and progressive race so that the indigenous inhabitants may not have to face competition? Truth to tell, instead of the Arabs suffering from the return of the Jews to their homeland, they have benefitted morally and materially from them. The trouble to-day is more political than economic. For several centuries 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 practically eradicated malaria. The Hadassah has built hospitals and clinics, brought nurses, and trained Jewish and Arab women to become nurses. Tracoma 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 percent. I hope these incontrovertible facts will not now be ignored by Mr. Woodhead whose passion for fairplay is characteristic of the nation to which he belongs. The Jews are not returning to their homeland by "artificial means" as Mr. Woodhead says. They are going back not in the darkness of the night but in the full light of the open day. It is their destiny and they cannot escape it.

N. E. B. EZRA

Shanghai, 27 October 1930.

THE PALESTINE ISSUE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The tactics that the Zionist leaders are preaching in France and America will be in the end very detrimental to the attainment of the rights and privileges of the Jews in Palestine and it is indeed regrettable that those in America are led by the Rev. Dr. John Haynes Holmes, who is whole-heartedly supporting the Gandhi movement. If the Jews want to enjoy the privileges already conferred on them by the Balfour Declaration they would be well advised to leave the boycott policy alone. Because the Jews have been given the privilege of settlement in Palestine they cannot claim it as a right. The British Government have to be influenced in its policy by the force that lies behind the Muhamedan influence in India and regulate immigration to Palestine accordingly.

There is a solution that will bring about an amicable understanding between the Arabs and the Jews and that will incline the Muhamedans in India and elsewhere to view with favour the colonisation of the Jews in Palestine. That solution lies in *propaganda* work only. By this means alone can the various Zionists' Associations assure the Muhamedans and primarily the Arabs, that the Jews do not desire to usurp the rights of the Arabs in Palestine, or interfere with their industrial, moral or religious privileges, but rather to collaborate with them in developng the barren areas of Palestine to the mutual benefit of both the races and also to those of the other non-Jewish settlers in the land. Propaganda is the soundest and the most successful weapon by which the Jews can conquer the opinions of the Muhamedan community in their favour and also get the Arabs to collaborate with them in that spirit of brotherhood that is intended to be established between the two races that compose the majority to-day in the government of Palestine. Let me sound a note of warning in time that any other tactics the Zionists will adopt to sway the British Government will be disastrous to the Jews in Palestine and will help to alieniate public opinion.

If I permit a friend to come and share my house with me and give him every privilege therein, it is no reason, if for domestic purpose I may be called upon to curtail his privileges, that he should claim it as his right? This is exactly what the present stuation threatens to develop into.

I would, therefore, appeal to your paper to use your influence to stop this mad move of boycott and start a propaganda on an extensive scale to prove to the Muhamedans and the nations of the world that the Jews have no other object than entering Palestine as settlers without in any way interferring with the rights of the Arabs or any other non-Jewish race in the land.

This is a vital question which must be tackled at once and tackled with judgment. I would strongly urge that a special issue of ISRAEL'S MESSENGER be printed wherein this matter be thoroughly thrashed out. If the Zionist movement is to foster their cause and to maintain and extend what has already been achieved in Palestine, all the forces must be united to be able to launch a propaganda that will bring about such a result. I look upon this problem as the gravest and much depends in its judicious handling for its future success. Any hasty step or a menacing attitude will spell FATAL and what has taken so many years to build will be wasted.—Yours truly,

B. J. H. SOMAKE.

BOMBAY, 24th October, 1930.

[We agree that not physical force but moral force will help to win our ideal. Our rights and claims do not stand upon a broken reed: there are treaties and obligations which must be upheld "at all costs," to quote the words of Gen. SMUTS. We have great faith in Great Britain to stand for the great principles which are involved and are certain that all fair-minded people will not ruthlessly suppress right because might wishes it. Jews are a minority people and their appeal to moral force will finally decide the question between them and their Arab neighbours. Our best reply to the White Paper is more Zionism, more propaganda, more unity and more activity. Zion will be redeemed by justice, and Jews everywhere must not falter in their duty to their ancient flag.—Editor, ISRAEL'S MESSENGER.]

MAULANA MUHAMMAD ALI'S COMMENTARY ON THE HOLY QURAN

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Two great scholars study the Quran. Both arrive at the same conclusion, namely, that the *basis* and *source* of it are unmistakably from Judaism. This seems unpleasant to both, because Nabbi Muhammad claims revelation for it and conceals his indebtedness to any other source. One of these scholars gets out of the dilemma by honestly and candidly standing before the world and proclaiming his conviction. This is Khuda Bux.

Maulana Ali goes in an opposite direction. The Prophet has emptied his phial of fury against the Jews partly in order to conceal his indebtedness to their Scriptures and partly because he was harassed, rejected and thwarted by them. (It must be remembered that Muhammad came across only a few Arab Jews of not the best type.) Maulana adds a hard laboured long commentary twisting and torturing the texts etc. (Vide, for instance, his commentary on Jonah and the whale) in his endeavour to *create contradictions* between the too glaring identity of ideas of the Quran and the Bible! He thus outrages truth, honour and peace and harmony between the two nations. Let us make these three attitudes clear:

1. Nabbi Muhammad's: The noble end the slightly wrong means.
2. Khuda Bux's: Honesty is the best policy.
3. Maulana Ali's: Antagonism conceals plagiarism.

The last is an objectionable principle, because contradictions do not secure the credit of the Quran against that of the Bible and friction between two otherwise *allied* nations might lead to unpleasantness and even bloodshed. To show the futility of his labour in the Jonah commentary we pass to Maulana Alli, with our compliments, the fact that the story of Jonah is is not historical but an *allegory!* Also: we appeal to all Arabic speaking men, women and children that:—

1. The word Laqama means a morsel and not to seize a man by the feet and push him ashore!
2. And that Batin means *belly* and not "tribe," at least that is exactly what Nabbi Muhammad must have meant considering the source from which the text is derived.

The suggestion made in your last issue, that Maulana Ali should revise his commentary is sound and timely and we would suggest that the best commentary could be written by leading Jewish Rabbis. Christianity perverts and mangles Judaism and labour desparately to obtain the sanction and acceptance of the Jews in vain. Islam is pure and faithful to Judaism but labours to avoid detection of its basis and origin, piles all sorts of obstructive materials between the mosque and the synagogue in vain, for the voice of the Truth will one day rise above human selfishness and call out—"The Quran is like a magic wand that transforms the mosque into the synagogue and the Muslim into a Jew. One soul manifests and functions in two magnificent bodies, could they but see it! The Jew needs his Muslim brother notless than his brother needs him. Blessed is the peacemaker and unhappy is the discord sower between them for what God has united none can or should divide and separate!" Insidious and mischief-makers and commentatotrs would be silenced for ever and voices like Khuda Bux's will increase and multiply and rise higher and higher, for none can prevail against the all conquering Truth of God. And now since it is the most sacred duty of every initiated Jew to stand for Rassul Illah and defend the Holy Quran and our Muslimin brothers, we submit the following:

1. The object of the author of the book of Jonah is mainly (1) to correct a great error of narrow-minded Jews to the effect that God's home and government is confined to Palestine and (2) His care and compassion to Israel only, hence the attempt of the prophet Jonah to run away from *Palestine* and not from God whom he knows to be "the Maker of the sea and dry land." God wants a spiritual hero like Rassul Illah to preach and convert and *save* the Neneweh of heathendom.

2. Jonah ben Amitai means (1) the Soul daughter of God or (2) a great spiritual truth. (Literally—dove, son of Truth).

3. The ship—the physical constitution; the captain and sailors—Reason and other mental and physical faculties.

4. The ocean of life and the tempest of the passions, emotions etc. overwhelm the soul.

5. The whale of selfishness swallows but cannot digest it for three reasons. (It is also the symbol of the grave).

6. The gourd that emerges in one night and vanishes the next night is earthly life that emerges from one darkness and disappears in another obscurity.

7. What becomes of Jonah in the end? The hero of the novel is not a historical being. He vanishes as soon as he inculcates the lesson with which the story ends. All holy Scriptures have literal and occult interpretations to entertain children and instruct sages at once. The Rabbis speak in parables.

We can now imagine Maulana heaving a deep sigh of relief at the vanishing of his difficulties drawing a cross upon his commentary for the next edition, and confessing that Israel has his own way of keeping his prophet not only alive and undigested, but comfortable and singing hymns for three days, in the belly of a whale at the bottom of the sea and lastly, yet not least the Holy *Quran need not "contradict the Bible."* God's Truth is no man's monopoly. *It is free to borrow.* From one candle you can light a thousand without diminishing its power. Would to God many Nabbi Muhammads were born to-day! Name the religion that did not borrow! Khuda Bux voices not only the belief of the Muslims of Bengal but of all the great scholars of the world. Just look at Maulana Ali's commentary on the last four words of the Il Fatiha! Are there no saints among the Jews and Christians and no sinners among the Muslims? From so learned a man a better attitude is due towards Bene Israel, not of awe, but of at least *respect* of the *founder head of il Torat wil Nabioon wil Zaboor wil Ingel wil—but we would rather leave the rest to a Khuda Bux to add!* Withdraw Judaism and see what would remain!

S. S. LEVI.

SHANGHAI, 14th November, 1930.

CULCUTTA JEWRY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I was very much grieved to read the sad account of the Calcutta Jews given to you by Mr. S. Mordecai in an interview at Shanghai. It was very disappointing to learn about the great decline in Idealism in the Calcutta Jews. The death of Mr. E. M. D. Cohen has in no way bereft The Community of a spiritual leader as they never possessed one in that sense before or during the life time of that reverend gentleman. I therefore fail to vouchsafe the spiritual leadership of Mr. Cohen but I can safely and without hesitation say that in him the Community lost an imposing figure in the Synagogue and out of it too. He was an energetic gentleman in the affairs of the Synagogue and took a keen interest in the Jewish Girls 'School, made a good Hazan and was possessed of a charming voice for the reading of the Law. In truth the Synagogue looked more ornamental by his personality as he had priestly bearing and was a tall handsome individual, with a long flowing beard and bore in himself a good physical specimen of an Eastern Jew. I quite believe the Community find a difficulty to replace their "idol."

I must again reiterate that the spiritual leadership in its real sense was lacking in the Community as I say this from my experience of thirty years or more. The Talmud Torah was then in a poor condition and the existence of the Jewish Girl's School was tottering and expected to crumble at any moment and nobody moved his little finger to improve their lot. Fortunately the advent of young blood in the person of Mr. Ezra A. Arakie and his apparent sacrifice for the cause of the Talmud Torah saved the situation of both. He no doubt deserves our respect and admiration. I might be questioned what Mr. Arakie did to save the situation of the Jewish Girl's School. My reply to the querist is that his activities and success gave incentive to the other party and set them moving in the right direction to find out ways and means to place the school on stable basis.

The ball-room, card-room and Mahjong spirit is innate in the young as well as old Jewish delinquents. It is a part and parcel of their life. There is nothing new about it. The word spiritual they fail to find in the Torah anywhere. The old spirit for knowledge and learning which is traditional to us Jews has parted company long ago. It is a great pity that there is no sound religious teacher to be found anywhere in the East. I can safely say that we in Calcutta are rather disciples of Epicurus than that of Moses. For the matter of that I would respectfully ask you, Mr. Editor, to show me the seat of Spiritual leadership anywhere in the East and I would feel grateful for the

information. In my opinion to talk of Spiritual leadership in the East is tantamount to talking of inhabiting the noon.

Founding a club as related by Mr. Mordecai for the younger generation is a very good idea indeed, but the continuance of such clubs in the Community proved in the past to be ephemeral. We had a Debating Society which after some time ended in a fiasco. We made an herculean effort and started Jewish Association with great enthusiasm and with academic eloquence to give stability to it, got it duly registered in conformity with the acts of the Government, but lo and behold! On the heels of it another Association suddenly cropped up, called the Hebrew Association and this too was to be followed by a third one with a high sounding name, Maccabean club or Association. They were all disbursed, dismantled and disrupted. One tried to swallow the other. One prominent member declared, that if he would not be elected as President, he would have nothing to do with it. Another swore that if the Presidentship was not offered to him, God save the Jewish Association, he would start another one, to boss the show and kill its predecessor. The third one thundered and threatened its fall if he was not on the Committee.

The jealousy, vanity and party spirit in the members of the Community have created a canker which is eating away the vitality of the Community. There are too many destructive forces and under such distressing circumstances there is absolutely no hope for any Communal institution to thrive. Such things are doomed and may be on the ashes, on the birth of a leader, a new edifice might spring up, in Good's good time, more glorious for the realisation of the dream of the idealists.

Some of the departed souls of the Community in spite of their little or no education have done something beneficial to the Community according to their light and learning but the void created by them has not been yet filled up. Dear Mr. Editor, I am sorry to say, it is a very sad plight. It is a hopeless task. The gist of the whole thing is, the Community is suffering for want of a leader. Had there been a strong and courageous man at the helm, he would have steered the Communal ship clear of all stress and storms but the question is, where to get that kind of a leader from? We cannot manufacture one, he will have to be born. There is no such thing in the East as Jewish life or Jewish activities for physical, moral, intellectual and spiritual training. These have become the monopolies of the West.

Mr. Mordecai finds fault with the Calcutta millionaires and multi-millionaires that they no sooner make a sufficient pile than they retire, drift and shift to England, France and desert their people. No doubt they do and to a great extent they are responsible for such a miserable condition. It is their bounden duty to contribute towards the local institutions as they have earned their wealth on Indian soil. They will be considered by some as the worst kind of exploiters. They belong to this country, take its wealth and squander it in a foreign land to the detriment of the people of the country. The spirit of philanthrony in the West which is so apparent and significant is wanting in the East. But may I ask Mr. Mordecai and those of his thinking whether our mediocre class of people ever rose to the occasion and are they free from any such reproach.? I do not think so. Shall we, the middle class stand always at the door of millionaires like mendicants, with hands spread for alms crying and weeping and repeating our usual prayer for charity at their hands for our institutions, as if our very life depended on their good will and as if their displeasure means death for us? Should we not feel ashamed of ourselves, for eternally crying for help from our rich without any effort on our part to improve our condition? It is high time we put our shoulders to the wheel and helped ourselves. Let us remember the oft-quoted proverb "Heaven help those who help themselves." In this connection I remember the memorable words of Lord Curzon uttered in his reply when he was Viceroy of India to an address given by certain Municipality asking aid from the Government for their project. He emphasised that "before rendering you help, gentlemen, I would like to know what have you done for yourselves? How far have you advanced or subscribed for it?" Similarly may I ask how far our middle class have advanced to merit help from the rich? Practically we have done nothing! our cries and lamentations will avail us nothing. They will not bring down a shower of manna from heaven. We will have to work for it in right earnest and acquit ourselves as men of some grit. I would like to mention here an incident of my own experience to our advantage. .

I worked in a certain department of Government and we were niggardly paid then, and in the event of any casualty to our comrades we sent the hat round to help the widow and the orphans. It brought a few rupees, hardly enough for a mouth and in some cases it proved a total failure. We were tired of this kind of beggarly life with no provision for our families. We asked our employers to increase our salaries but to no purpose. Our prayers for improving our status and increasing our wages were relegated to the dustbin. One day we met together, took an oath of allegiance to the cause, gave up lamenting over our misfortune and organised an Association for the betterment of our men with a very small monthly subscription from each member. About 500 poor wage earners responded in a short time. We started the ball rolling. Our employers brought thousand and one difficulties in our way and transferred some of us to outlandish holes and threatened to dismiss the prominent members but we were loyal to the Association. To cut the matter short, this was in 1907. To-day in 1930, our membership is 2,000 or a little over. We have distributed six lacs of rupees among the widows, and orphans and possess an equal amount in the Imperial Bank of India. We educated our men to the standard of self-respect and now we can hold our heads up and look straight into the face of our employers. We pay our Secretary Rs 2,000/- a month.. We have made ourselves a power in the land to be reckoned with. We have raised the status of our men wonderfully. The Government could not help but recognise us now. This, dear Mr. Editor, is called in plain language *self-help* which is unfortunately lacking in the Calcutta Jewish Community.

I am sending you my little pamphlet called "Calcutta Jews—Review." published years ago, which will give you some insight to the state of affairs in the Community. Yours sincerely,

I. A. ISAAC.

Tolstoi Cottage, Balugaon (Dist. Puri.)
October 24, 1930.

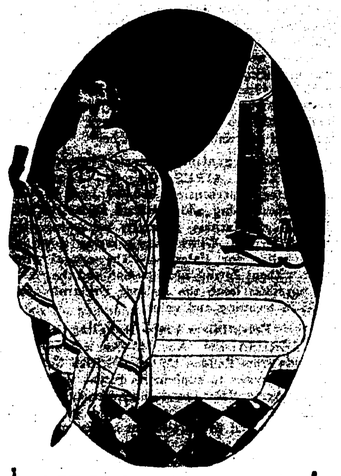
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THE CRISIS IN NEW JUDEA

London, October 28.—In reply to Mr. Stanley Baldwin, the Leader of the Conservatives, in the House of Commons to-day, the Premier, Mr. Ramsay MacDonald, said the White Paper on Palestine did not represent any change of British policy towards the Palestine Mandate. He added that the Government's East African policy would be announced as quickly as possible.

Mr. Baldwin had previously expressed the opinion that the White Paper marked a very serious alteration in policy. The real danger of such an alteration was obvious, because if it were so it meant that the British Government was going back on its word. It was peculiarly dangerous, Mr. Baldwin added, in the present state of the whole Eastern and Oriental world and at a time when Britain was embarking on an epoch-making conference with our Indian subjects, that there should be any doubt in regard to Britain's intention and ability to hold to her word, however awkward and difficult it might be.

850,000 Argentine Hebrews Protesting

BUENOS AIRES, Oct. 29.—A general committee representing 850,000 Jews in the Argentine to-day addressed an appeal to the League of Nations strongly protesting the recent British White Paper laying down a new policy for Palestine. The appeal said that without Jewish immigration and the right to purchase land, the Balfour Declaration is void in meaning and value.

Palestinian Arabs Haggling

JERUSALEM, Nov. 4.—As a result of reports from London that the British Government proposes to explain its recent statement of policy in Palestine, it is believed that the majority of the Arabs who had previously been prepared to participate in the proposed Legislative Assembly will now take up an uncompromising attitude. They are afraid, it is said, that the British Government will depart from the standpoint expressed in its recent White Paper on Palestine, which was considered favourable to the Arabs.

It is understood that a memorandum is being addressed to the British Government by the Arabs, demanding the complete cancellation of the Balfour Declaration.—Reuter.

French Sympathy—Paris, 7th November

M. Paul Painleve appeared as the champion of Zionism at an important meeting held at Paris on Thursday to protest against the recent British statement regarding the Palestine Mandate.—Reuter.

Liberal Press Deals With Issue In Palestine

BERLIN, Nov. 6.—The Liberal press widely discusses the postponement by the Arab Executive Committee of a definite reply to the British White Book on Palestine and the demonstrations and declarations of protest made by the Zionist organizations all over the world, including even the Far East. The papers express the hope that the British Government will find a way out of the deadlock thus created and a solution of the distinctly difficult problem, which apparently was even further aggravated by the rather sharp criticism directed against the British administration by the League of Nations Mandate Commission, the attitude of the latter being, in this case, very much different from the stand it usually takes on similar questions and apparently badly hurt British feelings.—Tranocean-Kuo Min.

British Policy Reversed

JERUSALEM, Nov. 8.—The Jewish Agency has been officially notified that 1,500 permits for Jewish labour immigrants out of the 2,100 sought, have been approved for the next six months. The London "News-Chronicle" regards the announcement as a sudden and surprising reversal of the British Government's recently enunciated policy which aroused Zionist protests throughout the world. —Reuter.

Government Never Had Any Intention Of Stopping Influx

LONDON, Nov. 9.—With the concurrence of the Colonial Office, the Palestine Administration has been empowered to issue 1,480 permits for Jewish immigrants into Palestine in the next six months.

On information recently issued, it was stated that serious unemployment exists among both Jews and Arabs in Palestine and that any hasty decision in regard to more unrestricted Jewish immigration to Palestine must be strongly deprecated. The inference was drawn that immigration was not to be resumed at present, but it is officially stated that the Government had never expressed any intention of stopping immigration but rather of taking steps to insure that immigration should not exceed the capacity of the country to absorb additional population. The action now taken, it is added, is in strict accordance with the policy of the Government based upon the Balfour Declaration.—Wireless through Reuter.

Jewish Agency Invited To Confer

LONDON, Nov. 14.—A communique issued by the Prime Minister's Office states that doubts having been expressed regarding the compatability of some passages in the White Paper of October 21 with certain articles in the Palestine Mandate, and other passages having proved liable to misunderstanding. His Majesty's Government has invited representatives of the Jewish Agency to meet them to confer on these matters.

As the parties to the Mandate strongly desire to secure its correct interpretation and impartial administration, it is hoped, says the communique, that agreement will be reached on the points of difference.—Reuter's Agency.

MacDonald Explains Palestine Policies

LONDON, Nov. 12.—At question time in the House of Commons to-day the Premier, Mr. Ramsay MacDonald, said that the Government's White Paper on Palestine had given rise to some misunderstanding and had been misinterpreted in some essential points. Therefore the government did not intend to proclaim ordinances affecting Palestine before there was a discussion of them in Parliament.

The Premier emphasized that the Government intended to carry out its mandatory obligations to both sections of the population in Palestine.—Reuter's Agen.

Balfour Declaration And Palestine

Under the above caption *The Shanghai Sunday Times* of 2nd November, 1930, published an article by Mr. N. E. B. Ezra giving a genesis of the movement since the issuance of the Declaration in 1917. Mr. Ezra concluded thus:—

In giving a short resume of the situation in Palestine, there is no need to refer at length to the recent major policy undertaken by the Labour Government, which nullifies practically Jewish national aspiration and satisfies Arab nation aggression. The new move is too serious to be treated lightgly. It strikes a fatal blow upon the Zionist ideal when England had solemnly undertaken to aid the Jewish people in their efforts to reconstitute their national being and develop their country and arrest its decay. To-day the position is reversed. It is the Arabs who are favoured at the expense of their Jewish neighbours. What the future of the land will be it is hard to foretell, but one thing is certain, and that is, Jewish Nationalism will not surrender and retreat but formulate a new policy and take a different route by which to achieve the aim in view. For the present a link of almost a century is about to be surrendered. The nation which was the first to champion Jewish rights and grant them emancipation and protect the less happily situated in benighted lands, has seen fit to break off with the latter and look askance upon their national struggle for liberty. It is to be hoped that the breach may not be unbridgable. There may yet be a way out. (Mr. Ramsay MacDonald insists and persists that the White Paper issued by the Labour Government on Palestine did not represent any change of British policy towards the Palestine Mandate. Let us hope that he is right and we are all wrong. Our account with England will be settle, sooner or later. (We gave her Disraeli, who gave her the Suez Canal, and she gave us Balfour, who gave us the Declaration. May its sanctity remain to kindle the light that was lit to blaze the path of generations yet unborn!

Lloyd George Requests Equal Justice

LONDON, Nov. 17.—In the House of Commons to-day, when opening the debate on Palestine on a motion for the adjournment of the House (which means that a vote will not be taken), Mr. Lloyd George, the Leader of the Liberal Party, said that they wanted equal justice for Jews and Arabs. He added that he could only understand the Whie Paper on Palestine if it were written by an anti-Samitic official.

The Under-Secretary of State for the Colonies. Dr. Drummond Shiels, in reply, asserted that any suggestion that the government intended to depart from the Mandate was based on misunderstanding. On the contrary, he said, they intended to carry out the Mandate and they regarded the two sides of it relating to the Arabs and Jews as of equal importance. They had always intended that the Jews and Arabs should have an opportunity to submit their views before further legislative or administrative action was taken.

Dr. Shiels announced that a development scheme in Palestine, involving £2,500,000, would be supported by the British Government and assisted by a loan. This scheme would provide for the settlement upon the land of approximately 10,000 Jews and Arabs each year. A Bill to accomplish this purpose would be introduced into Parliament after Christmas.

As regards the suggestion that a Round Table Conference should have been held, he added that it had never been possible to get the parties together.

Sensational Report

Jerusalem, Nov. 14.

A great sensation has been caused in Jewish quarters by the report of a Jewish agency otherwise unconfirmed to the effect that the Indian National Congress at Bombay has published details of a secret treaty said to have been concluded between Great Britain and the Arabs in which the latter have allegedly been given promises diametrically opposed to the Balfour Declaration. The report adds that the Indian Congress proclaimed its solidarity with the Zionists "in their struggle against Britain's double-dealing." British circles here are inclined to consider the report as erroneous and hint that it might be intended to furish the opposition in Great Britain with material to attack the government on the occasion of the Palestine debate in the House of Commons on Tuesday next.—Transocean-Kuo Min.

EDITORIAL NOTES & COMMENTS

Bequests For The Jewish National Fund

The American edition of the Jewish National Fund calendar for 5691 contains a list of amounts bequeathed to the Fund in the United States. During the last two or three years 117 legacies have been received by the Jewish National Fund Office for the United States. They vary in amount, the smallest bequest being G$15, and the largest being that of the late Mr. A. MILLER of Chicago amounting to G$13,321. The custom of providing for the Jewish people through the Jewish National Fund when securing the future of one's family by making a Will, is gradually becoming general amongst Jews.

For A Worthy Cause

The Hanuccah Ball which is organized this month under the auspices of the Kadimah Zionist Society at the Majestic, should be well patronized by the local Jewish community. It is the only occasion where all can gather and celebrate the historic festival, and thereby contribute to the cause for which the Jewish National Fund stands. In addition to this, 40 per cent. of the net proceeds goes to the local Educational Aid Society which is a worthy institution and should merit a generous response. Remember the day —17th December on Wednesday at 9 p.m.

The Significance Of Hanuccah

The Festival of Hanuccah should be fittingly celebrated in every Jewish home. It has a unique message to all. Old and young, should revel in the daring achievements of the ancient Maccabees who fought valiantly for the preservation of their religion and country. They battled both for the soul and soil of Judea. We are confronted to-day with the same problem. Modern Judea is waging a life and death struggle to wrest the country from the hands of those who have cruelly neglected it and made it barren and sterile. The battle is both for the soul and the soil. Happily, our records show a wonderful advance made in recent years, despite the frenzied opposition and obstacles placed in our path. Hanuccah should fortify us with new hope and new determinattion to reach our goal. Its message is timely, now that we are facing critical times in our forward march to the Promised Land.

Education And Learning

From time immemorial our Sages honoured the tree of knowledge and made the field open to all. The Talmud distinctly says, "Even a heathen who devotes himself to learning is to be esteemed equally with a high-priest. For it is said: 'These are the doctrines which a man should practize'. It does not say: 'Priests, Levites, or Israelites, but man—every man" We see here the broad conception ascribed to learning and the high dignity in which it was held. If you want learning, you must work for it. No one could attain the knowledge which is embodied in the Torah without strenuous efforts on his part. It was a trite saying of our Sages, *'Torah mattaisheth koho shel Adam'*, which means "seeing much, suffering much, and studying much." That was the watchword of Israel. Learning was never despised in any age; Israel was ever proud of the distinction of the People of the Book and looked upon education as second to nature. The Talmud looked upon the tree of knowledge as a vast field open to all men, irrespective of colour, caste or creed. It makes it clear that "even a heathen who devotes himself to learning is to be esteemed equally with a high-priest." It is easy to preach and teach such broad ethical views to-day when our civilization is the result of highly complex organization. It is Israel's pride that he is ahead of others in prescribing the moral teachings of to-day, and as such we must be the first to uphold education and learning, since, as our Sages taught, "Knowledge is more than priesthood and the dignity to kings."

The Earl Of Balfour Memorial Volume

The appeal for a worthy BALFOUR Memorial project in Eres Israel has met with endorsement from all sides. Unfortunately the period set by the Zionist General Council for organising the collection of the necessary means for this object was not the best time of the year, and the stopping of immigration by the Mandatory Power did not serve to help the campaign to honour the promulgator of the great Declaration. We believe this to be a wrong reaction. BALFOUR remained after the August attack and to his very last moments, the loyal and consistent friend of Zionism. What in his power lay, he did to achieve his and



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our common ideal, and we have a sacred duty to show our gratitude and veneration as he would have us do—by deeds, by works in the Land of Israel. The BALFOUR Forest is flourishing on the hills overlooking the Emek—tribute of world-Jewry on the 10th. anniversary of the Declaration. Now that BALFOUR is no more, we need a larger, more imposing memorial from the Jews of the world, of a nature to all who come to Eres Israel with our appreciation of his great personality and generous spirit. The BALFOUR Golden Book is the method whereby Israel's Memorial to the great statesman is to be achieved. We feel there is no need to point out that on the Commissions and workers lies the responsibility for seeing that every Jewish body fulfils its moral obligation by securing an inscription. Shanghai has responded with three and we would like to see some more names added.

The American Jewish Press

In the *Detroit Jewish Chronicle, The Sentinel, The Israelite* and possibly elsewhere, Mr. CHARLES H. JOSEPH, the uncrowned 'king' of American Jewish journalism, makes the following remarks anent the letter of Mr. LOUIS MINSKY, which was published in our issue of September 5:—

I am surprised that such a good writer as Mr. Louis Minsky should waste his talents on the Shanghai air. He probably takes Mr. Nebbe Ezra, of China, seriously. But he will get over that. Mr. Minsky, who, I believe, lives in Brooklyn, takes a sidewipe at me and hits the Jewish press of America. He says that it is difficult for a serious Jewish writer to get a hearing on serious subjects. I wouldn't say that, Mr. Minsky. Many journals print serious articles. However, I am not unmindful of the high compliment paid to me in the letter written by Minsky to the editor of Israel's Messenger. I enjoyed it hugely. Among other choice bits are these:

For such drivels as the foregoing, the above-named contemporaries actually hire the man and pay him for his 'literary' output week in and week out, and give generous space to one whose contributions neither elevate nor stimulate serious thoughts! Just what useful purpose C. H. J. is serving in his 'literary' efforts may be seen from the followng which we cull from the columns of the above-named journals:—

I am sorry, Mr. Moss, of Los Angeles, that I haven's room to publish your letter in its entirety, but maybe your Zionist brethren may be heartened by these few extracts . . "I pity all Jews who boast of non-belief in Zionism" . . "They miss the thrill of the most beautiful thing existing in Jewish life" . . . "This movement has no place for cowards" . . . "It is a wonderful feeling to be a Zionist." . . . "I am what you would call a radical and militant Zionist."

Yes, Mr. Moss, I suspected that.

If the last sentence can inspire and stimulate serious food for thought, we must congratulate our contemporaries for opening their columns to something worthwhile to their readers! Evidently, there is room for reform to save the American Jewish Press from the 'slough of despond.' Perhaps, Mr. MINSKY who is a brilliant journalist can see his way to do something on the spot!

Ghetto Spirit

Replying to the attack of Viscount ROTHERMORE, publisher of the *Daily Mail* of London, that "the British Jews who are interested in building up a Jewish National Home in Palestine are showing a lack of loyalty to their own country," the *American Hebrew* hastens to assure the villifier with the following ridiculous and lame excuse:—

"Palestine is a part of the British Empire and H. M's Government has declared unequivocally that it is far from their intention to create a Jewish State in the Holy Land".

Here we see the hidden hand of the modern AMALEK. Our contemporary with its innate hatred of Jewish Nationalism does not hesitate to make an indirect confession to Lord ROTHERMORE that but for the fact that England had declared [*What about the declaration made by Lord* ROBERT CECIL *after the issuance of the* BALFOUR *Declaration, "Judea for the Jews."—Ed.*] against the creation of the Jewish State, the statement made by him is true and that the British Jews "are showing a lack of loyalty to their own country." It has been said that "Men lie, who lack courage to tell the truth," and we cannot help saying that *The American Hebrew* has simply dodged the issue by displaying its cringing attitude before a noted anti-Semite. Such a contemptble form of journalism brings into ridicule the attitude of the anti-Zionists and their vain efforts to save their discredited theology from destruction. Neither England nor any other Power will create or hinder the Jewish State in New Judea. That task must be left to the Jewish people who alone will bring about the rejuvenation of their nationhood. Such a task cannot be left in the hands of cowards. "Cowards die many times before death," said SHAKESPEARE, and we are not amazed at the trembling and cringing and fawning attitude shown by our New York contemporary. He was right who said, "Cruel people are ever cowards in emergency."

That "Pious Fraud."

True to his salt, Mr. CHARLES H. JOSEPH is continuing the role of a Jewish "Sir" ROGER CASEMENT in Israel's camp. He is still able to hoodwink the "Editors of the Jewish Press" in having his Random Thoughts published without censorship. Here is the latest balderdash, which appeared in some of our exchanges, such as *The Sentinel, The Jewish Advocate, The American Israelite* and the *Detroit Jewish Chronicle* of October 3rd:—

I wish that every Jew would read the article in the current issue of a Monthly, written by Owen Zumberttoot, an Englishman. It deals with Zionism, and the whole Palestinian situation. Let the Zionist and the non-Zionist read it with an open mind. It is one of the most sensible and understanding discussions of the situation in Palestine that I have ever read. Mr. Zumbertoot sounds a warning that should make some of us stop and consider. Most of the time we are fed with prejudiced opinions either for or against Zionism, but here we have the opinion of an Englishman who, I think, tries to view the issue impartially. I particularly commend it to the attention of the editors of the Jewish press.

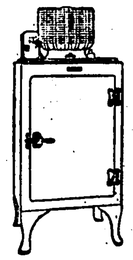
Judging from the enthusiasm displayed by C. H. J. it is patent that the "Englishman" must have damned political Zionism and reviled the Zionists. So far C. H. J. did not draw the attention of the "Editors of the Jewish Press" anent the reply given to Lord SYDENHAM by Mr. ISRAEL COHEN, B.A., which appeared in the *Nineteenth Century and After*. That, of course, is not the duty of a deserter from Israel's national camp. He is only concerned with something that will wreck the dearest aspirations of Jewry. And the saddest part of it all is, that there are "Editors of the Jewish Press" who tolerate such a defamer of Israel's ideals and actually pay for the stuff published in their columns! Verily, a stronger proof of the decadence of the Jewish Press in America could not be adduced!

Two Noted Wills Under Fire

JOSEPH SALMARK writing in *The Sentinel* of Chicago on the will of the late Mr. S. W. STRAUS makes some pointed comments which are not without significance way out here. Says Mr. SALMARK:—

We were rather disappointed at the portion set aside for charity in the will of the late S. W. Straus, banker and thrift advocate. Out of an estate valued at many millions only $100,000 was bequeathed to philanthropic institutions. The incident serves to illuminate the case with which reputations are created in the Jewish world. Benefactor, philanthropist and similar terms are employed so glibly when applied to prominent figures who are Jewish that it is rarely realized that a small donation has been magnified far beyond its intrinsic worth. It is assumed that a man who has money gives money. It is not, however, always the case. Perhaps a more judicious use of the word "philanthropist" might impel some individuals to extend themselves in order to obtain the title.

The foregoing applies with equal force to the charitable bequests set aside by the late Sir MANASSEH MEYER, of Singapore, whose will is published elsewhere in this issue. Not a few have been disappointed at the absence of bequests to important Jewish institutions which had a claim upon his generosity. Mr. SALMARK'S outspokenness should

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serve some useful purpose. The tendency in these days to shirk obligations should not be encouraged and those who are blessed with worldly possessions must be trained to give more than a passing thought to institutions which serve worthwhile causes at great risk and sacrifices. We agree with Mr. SALMARK when he says, "Perhaps a more judicious use of the word 'philanthropist' might impel some individuals to extend themselves in order to obtain the title."

"The Supreme Obligation Of Great Britain."

We cull the following striking passage from the message to the American Jewish Congress in Washington in October last, which was sent by Dr. STPHEN S. WISE. It should help to clarify the issues between the Jewish nation and the Mandatory in Palestine:—

". . . . .In the spirit of the BALFOUR Declaration and in the terms of the Mandate of the League of Nations, the primary and supreme obligation of Great Britain is to facilitate the establishment of the National Jewish Home. This cannot be done negatively. It must be an affirmative action. We would be the first to insist that Great Britain must so balance the scales that not the faintest scintilla of hurt shall be done to the Arab people of Palestine. In truth, when the history of the BALFOUR Declaration comes to be written, it will be known of all men that the leaders of the Zionist cause insisted upon the qualifications, which do not lessen the obligation of Great Britain to facilitate the establishment of the Jewish Natonal Home. The safeguarding of the rights of the Arab people in Palestine is not to be regarded as an obligation antithetical to the duty of facilitating the establishment of the Jewish National Home. The secondary or lesser duties of Great Britain in Palestine do not contradict, nor should they be conceived of as qualifying, Britain's primary obligation. To set the two things as if they were in inevitable opposition to each other is the work of discredited Arab chauvinists, of unworthy Palestine administration marplots, abetted, it may be, by such fainthearted Jews as have no conviction but only the passion for assimilation, unretarded by Zionist hopes."

The foregoing sets the Jewish case in a nutshell and should stir the Mandatory to review her policy, and see through the same angle of vision as that when she issued the BALFOUR Declaration, when there was perfect agreement of her real intent to deal fairly and squarely with the Jewish people.

Dr. Harry J. Stern And Ourselves

The Canadian Jewish Review is happy in the co-operation which it receives from the graduates of ISAAC M. WISE'S Yeshiba. The latter are undoubtedly expert journalists and seem to have received a thorough training in their *Alma Mater*. Their pluck and enthusiasm for things Jewish are no where better displayed than when they preside at an editorial armchair and endeavour to dish their radical views. This *per se* is not to be decried since they secure a better audience than if they were to preach from the pulpits. We write this to draw the attention of our readers to a judgment which was recently passed by our friend Dr. HARRY J. STERN, who presides over a column entitled "Commentaries" in the *Canadain Jewish Review*. We are informed that he took a vacation this year having gone to a seashore to enjoy summer baths in a beautiful summer resort, hence the delay in replying to our editorial which appeared in our issue of March 7. Says Dr. STERN:—

A friend from Toronto sent me an editorial which appeared in Israel's Messenger of Shanghai, China, as far back as March seventh. Mr. Ezra writes so charmingly about me that readers of Commentaries ought to know about it. Hence I republish the editorial in full. But I do hope the members of Temple Emanu-El Board of Trustees do not get wind of it. Certainly if I merely "loaf" and spend my time "golfing and tea-dancing"—why should they pay me such a handsome salary? At any rate, I think my readers will agree, after reading what Ezra has to say about me, that the Shanghai gentleman is somewhat unbalanced in his remarks. More than that! On Yom Kippur he will have to recite an extra "Al Chet"—"Al Chet Shechotonu l'fonecho bikthab Yad"—For the sin which I have committed by virtue of the pen—God forgive me.

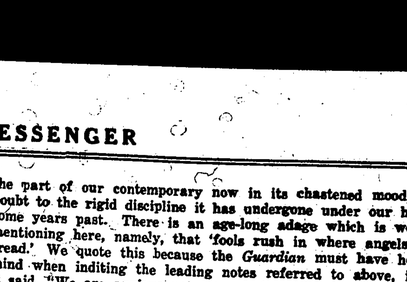
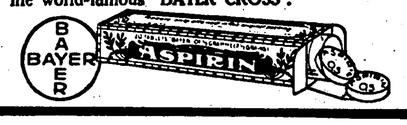
Dr. STERN need not worry. If he would re-read what we wrote, he will find that we did not actually single him out and placed him side by side with those who are fond of "golfing and tea-dancing." As a matter of fact, we wrote in general (*bidal* and not *bifrat*) so there is no need to make a *teshuba* and strike *Al Het* at our breast on Yom Haddin. And yet the fact that Dr. STERN is not fond of "golfing and tea-dancing" does not imply that he devotes his time *Al Torah w'al Aboda*. As a Reform 'Rabbi' he was given by his *Alma Mater* a clean license to transgress the *miswoth d'Oraytha wu d'Rabanan*, so that there is no consolation in knowing that if he is not fond of "golfing" he is fond of other *Miswoth!* Dr. STERN must have some other hobbies with which to kill his time during the week days and we certainly do not doubt that he works hard for his *parnassa* and is fully entitled to earn, "a handsome salary." He has our best wishes.

'The Palestine Crisis'

The Jewish Guardian (kol ha omer dabar m'pi omro m'bey Geulah l'Olam) has contributed some leading notes under the above caption, in which it raises its voice in protest against what it terms H. M. Government's ruthlessness. We welcome this change of attitude on the part of our contemporary now in its chastened mood, due no doubt to the rigid discipline it has undergone under our hands for some years past. There is an age-long adage which is worthwhile mentioning here, namely, that 'fools rush in where angels fear to tread.' We quote this because the *Guardian* must have held it in mind when inditing the leading notes referred to above, in which it said, "We are anxious not to rush in with unwanted counsel or hasty comment." It will be seen that our contemporary has thrown in its lot with the angels for obvious reasons. We would define an angel as a supernatural being who is the chorister of heaven and the page of martyrdom. Some such duty has been the lot of the *Shomer* KOL YISRAEL B'HUS L'ARES to perform, for on many and diverse occasions it gave comfort and joy to its readers by reminding them that Palestine could never become a political Jewish centre owing to the existence of a document known as the White Paper. We have no antipathy against our contemporary across the seas and yet we must humanize everything before we can love it. *The Jewish Shomer* having thrown in its lot with the angels (*O, if it did so many years ago, what a wealth of energy, ink and paper would have been saved us!*) there is nothing left but to attribute to it wings and a halo and the appurtenances of an angel; and yet, where could an angelical thought exist, and forgiveness not be discovered?

The Arabs And The Balfour Declaration

The Arabs are becoming very shrewd but they are learning little or nothing from history. Their latest move, according to a cable from Jerusalem under date of November 4, published elsewhere in this issue, is to demand "the complete cancellation of the BALFOUR Declaration." Having gained an inch from the British Labour Government they now want a yard. This reminds us of an illuminating story of a Bedouin who was working in his tent when he observed the nose of a camel appear at the door. The camel said, "I would just like to put my nose in, it is so cold outside." "If only thy nose come in," said the hospitable Bedouin, "it will be satisfactory." But no sooner was the nose in, than there came the neck; and as soon as the neck was in, the shoulders were pushed in. No sooner, however, came the shoulders than the front legs were in, and then the body of the camel was forced upon the unwilling host. The tailor, complaining of the inconvenience, said, "I have no more room;; thou hast taken it all." "O," said the camel, "You can go out; there is plenty of room outside." The moral of this should not be overlooked by the civilized world, and specially by the British Government (Labour, Conservative or Liberal) since it will not take long for the Arabs, in their present frame of mind, to drive


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away not only the Jewish people but the Mandatory Power as well from New Juden. Beware! We would say to the MACDONALD Government "Time is short; your obligations are infinite."

Some Facts For "Rab Shemuel."

The persecution of our people for many centuries has served to preserve the latter from assimilation and extinction. The harshest oppression and injustice merely strengthened the peculiarity of the Jew in his adherence to his ancient faith, in his exclusveness and in his adherence to his religion and ceremonials. The sunlight of freedom and the balmy encouragement of equality of opportunity proved a deterrent to him. Happily, there are exceptions which of course do not help to reverse the conclusion in any way. Detached from a national home of his own, obliged to dwell among people who despise him and his religion, the Jew had to battle against numerous odds in order to preserve his identity and precious heirloom. Waves after waves have passed over or under him, but he struggled hard to overcome them and challenged the forces which sought to destroy him. Strange things are happening to-day in the countries of the Central Powers. It is reported by the Jewish Telegraphic Agency that the wild outbreaks of anti-Semitism and Jew-hatred in Austria and Hungary had resulted in a wholesale return to Judaism of Jewish proselytes; and the astounding Hitlerist victories at the recent German elections are responsible for the return to their people of many great and influential German Jews of the assimilationist camp. Thus we hear Herr GEORG KARESKI, the President of the Berlin Jewish community saying: "It is precisely now that we ought to be proud to declare ourselves publicly as belonging to the Jewish people." The President of the Federation of the German Liberal Jews declared that the only answer which the Jews should give to anti-Semitism is "To strengthen Jewish feeling and to adopt the slogan, "My Judaism, right or wrong." Ministerial Director Dr. HERMANN BADT declared that the German Jews will now realise that "The Jewish question in Germany is only a part of the Jewish world problem" and they will get together with all other Jews "to seek a comprehensive solution." BEACONSFIELD said, "There is no education like adversity." The assimilated Jews in Germany are learning to-day what they would not learn when they were basking under sunny blue skies. Much of the fine-spun theories of 'Rab Shemuel' and his satellites would evaporate into thin air, if they were confronted with the force of darkness and placed in the same position of the assimilated Jews in Germany by theh anti-Semites. The man-made theology manufactured by 'Liberal' Judaism that Israel must remain scattered and homeless and landless will equally vanish and give way to a genuine desire for a logical solution of Israel's national problem. "History teaches everything, even the future".

DEATH OF DR. W. M. W. HAFFKINE, C.I.E.

The news of the passing away of Dr. W. M. W. HAFFKINE, at Lausanne reached us too late to be chronicled in our last issue. The late Prof. HAFFKINE achieved a world-wide reputation in his fight against the bubonic plague in India, where he was the means of saving myriads of lives, for which he was decorated with the Championship of the Indian Empire by the British Government. The deceased was a native of Odessa and was in his seventieth year at the time of his death He was a constant reader and admirer of ISRAEL'S MESSENGER and wrote us on three different occasions in recent years, the last one in our March issue this year on the Wailing Wall incident. In our December 7, 1928, edition, we had a letter from him published, saying, *inter alia:* "In combining the first sub-title of your paper Traditional Judaism and Jewish Nationalism, you have struck with unerring sense the true line. The existence of our people is indissolubly bound with the Old Faith. The truth is emphasised again and again in the only Magna Charta of the Jews, the Bible, but the 'modern's among us are blind to it'. The late Dr. HAFFKINE was an ardent Zionist, a devoted and loyal Jew who favoured the orthodox view of Judaism and defended it upon all occasions. His death removes a fine figure from the galaxy of Jewish immortals and there will be many who will mourn his loss. A wreath to his memory!



The LATE DR. W. M. W. HAFFKINE.

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Comradeship	2419	The Crafty Bird	45630
Lysander	4317	Stanlit Eve	1576
Elopement Eve	12433	The Field No. 2	44611
Courage	28417	Ali Baba	3304
Busy Bee	27234	The Dour Bird	47468
Ugly	21672	Western Park	13850
The Field No. 1	10583	Spirit of St. Louis ..	5975
Bambino	14482	Fandango	5685
Don Rizal	6993	The Hopeful Bird	7634
Luckystone	1467	Mister Cinders	38312
Snuff Box	29677	Surplusland	21821
Jack of Diamonds ..	29029	Silvern	23426
Krishna	34172	Alligator	11803
Dare Devil	14951	Sas	49093
Dominador	20790	Coursing Eve	47852
Auchencairn	31010	Service Eve	44485
Switzerland	29052	Wedding Eve	17997
Hurry On	19873	Copper	50292
Yester Eve	17329	The Silver Pheasant..	4184
Ontario	25396	Poppyland	34779
Michigan	13980		

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AMERICAN JEWRY DETERMINES TO RESIST BRITISH LABOUR GOVERNMENT'S MOVE TO THROTTLE ZIONISM.

[FROM OUR CORRESPONDENT] NEW YORK, October 24, 1930.

Resistant and defiant, a solidly united Jewry that proved itself well worthy of being called the "stiff-necked people" rose to-day to reply to the blow dealt to Zionism by Lord Passfield's public discussion of the Simpson report on Palestine, in which Lord Passfield virtually denied the Balfour Declaration. In statements made to the Jewish Telegrahpic Agency, and in declarations made at remarkable all-day meeting in the committee room of the Zionist Organization of America, the leaders of every Jewish organization interested in Palestine voiced their determination to resist Great Britain's attempt to throttle the Zionist movement. Like scattered members of a family drawn together by a sudden bereavement, the heads of widely differing organizations, without preconcertment, with one impulse hurried to the offices of the Zionist executive. Robert Szold acted as chairman throughout most of the improvised meeting, except for an hour when Dr. Cyrus Adler presided in his absence.

"Work Will Go On"

When, just before noon, the door opened and Felix Warburg entered, a dead silence fell. The members rose. Mr. Warburg quietly and with force discussed his impending resignation as chairman of the executive of the Jewish Agency. "Of course I shall remain with the work," he said, "and the work will go on." The meeting concerned itself first with plans for the protest demonstration at the Mecca auditorium. Then it devoted its attention to forming a resolution to be presented at the meeting. The resolution, when finished, called Lord Passfield's Palestine policy "a defiance of Great Britain's international obligation" and charged the British government with attempting to "reduce the Balfour Declaration to a scrap of paper." It reads:

"Thirteen years ago the British Government evoked solemn and enthusiastic expressions of gratitude and hope from the Jewish people throughout the world by issuing the Balfour Declaration which pledged Great Britain to facilitate the re-establishment of the Jewish National home in Palestine. This Declaration was made with the approval of the other Allied powers and was issued only after receiving the express endorsement of the President of the United States. This solemn pledge by the Allies and the United States was written into the law of nations when the Mandate for Palestine, which embodied it, was entrusted by the League of Nations to Great Britain.

"Since the conclusion of the war, the Jews of the world, in reliance upon these international guarantees, have made notable progress in the economic, social and cultural development of Palestine. These Jewish achievements have at the same time brought unquestionable benefits to the Arabs. In this work of development, as the League of Nations through its Mandates Commission has recently declared, the British Administration of Palestine has failed to furnish that measure of cooperation and assistance which the Mandate expressly required. In spite, however, of its disappointments with the Palestine Administration, the Jewish people continued to repose confidence in the British Government. Now, contrary to the assurances given by the representative of the British Government to the League of Nations, a statement has been issued by that Government announcing a policy with respect to Palestine which is a breach of its trust and a defiance of its international obligations.

"To this repudiation and violation the Jews will not submit. We deounce as utterly unfounded the suggestion that Jewish development in Palestine has been prejudicial to the welfare of the Arabs. The contrary is the truth. Improvement in Arab life, as the proceedings before the Mandates commission have conclusively proven, steadily followed in the wake of Jewish effort. We declare the professed adhesion of the statement of the British Government to the Jewish National Home policy simultaneously with a denial of the right of immigration and land purchase by Jews as a travesty of that policy and as a violation of the Declaration by a previous Government in 1922, that the Jews are in Palestine 'as of right and not on sufferance.' We point to the fact that the Palestine Mandate, which embodies the Balfour Declaration, is based upon the explicit recognition of the historic connection of the Jewish people with Palestine.' We declare this connection unbroken and unbreakable. This connection will subsist despite the present attempt to nullify the Palestine Mandate and to reduce the Balfour Declaration to a scrap of paper. In this hour of keen disappointment, we invoke the sense of justice of the British people and the enlightened sentiment of mankind in support of the rights of the Jewish people. We pledge our continued devotion to our brothers in Palestine and reaffirm our unalterable determination together with them to go forward with the historic task of re-establishing the Jewish National Home in Palestine."

Dr. Wise Determined

Dr. Stephen S. Wise was one of the most determined personalities at the meeting. With precise, clipped words he responded to Jacob de Haas' pronouncement that the time has come for the Jews either to "resist or desist" in their Palestinian effort. "If Great Britain were frankly to say that it can no longer stand by the Balfour Declaration then we would know she has said 'no.' But a policy of the present sort is the worst we could have to deal with."

Although his health was in such a state that his physicians forbade him to attend the evening meetings, Dr. Wise sent his message: "We stand aghast over the tidings from England. The Hope Simpson report, which there is reason to believe was doctored and worsened by the British Colonial Office would be of little moment had it not been seized upon by the present government as the excuse for a statement of policy.

"A frank and open breach of faith were grave enough, but this breach of faith has not even the merits of candor. The statement of policy that has come from the British government is cynical and sinister in its disregard of England's solemn vow to facilitate the establishment of the Jewish National Home. Up to this time there has been little, if any, facilitation. Yesterday's statement of policy means that, instead of facilitation there is to be the obstruction, in truth, the attempted undoing and even destruction of the Jewish National Home. I believe that Arthur James Balfour came nearer to the heart and spirit of Great Britain than does Lord Passfield. The British Government announces that it will remain unmoved by threats. The answer of the Jewish people everywhere must be that we have survived many such statements of policy, however evil, and of perfect malign. In days to come we shall carefully consider and formulate a program of action. To-night, let us resolve and let us make clear to the British Government, that this is not the end. Our pioneers in Palestine will carry on despite a thousand statements of policy. We, too, are resolved to labor and to serve and to sacrifice until the day comes when the British people will see that this statement of policy is a blot upon England's escutcheon, and that England dare not remain guilty of a breach of honor touching not people, least of all, the people of Israel. Now we see that the Balfour Declaration did not give us the Jewish National Home, the Passfield Declaration shall not take it away, cannot take it away."

Emanuel Neumann, president of the Jewish National Fund, insisted before the meeting that the Jews should take the battle against Great Britain into international circles, emphasizing the victory only recently won in the rebuke administered Great Britain by the Mandates Commission of the League of Nations. "There is a great deal of documentary evidence showing that Great Britain actually intended to give the Jews the right to govern themselves in Palestine. This document should be made public. We gathered in this room in a meeting similar to this after the horrible massacres in Palestine last year. We issued protests. But this year we will do more than pass resolutions and issue protests. This is not a clamor that will die down in a few months. We are undertaking a struggle for justice."

Jacob De Haas said, "The Jews have not received such a blow as this in nineteen hundred years. We must resist, or declare that the Zionist movement is over. The Jews of the whole world will resist."

Among the leaders present at the meeting were Berel Locker, member of the Zionist Executive and leader of the Poale Zion, who has recently come from Palestine. "The Yishub will not admit defeat. The Jews in Palestine will never leave," he said.

Rabbi Meyer Berlin, international president of the Mizrachi, and Rabbi Gedalia Bublick, president of the American Mizrachi, represented the orthodox Jews before the meeting. Revisionist leaders were present, and leaders of the various women's organizations.

Palestine Jews Need Aid

Outside of the meeting, Jewish leaders were voicing their resolution to carry on. David M. Bressler, one of the national chairmen of the Jewish Campaign, made the following statement: "It is important to bear in mind that quite regardless of this report there are approximately 160,000 Jews already settled in Palestine whose economical problem is acute. The Jews in Palestine, struggling so bravely, so devotedly to make its reluctant soil yield a living for them and their loved ones, need the help of their American fellow Jews in the solution of their economic problems, in the development of their educational and cultural institutions in the safe-guarding of their health, and the improvement of their hygienic conditions in the same degree as do our brethren in poverty stricken, anti-Semitism ridden Eastern Europe. "This, together with the program of the Jewish Agency for Palestine for the further economic and cultural development of the land, has been and continues to be the basis of the appeal of the Allied Jewish Campaign in their behalf, as it is in behalf of the Jews in Eastern Europe. More than ever now it is imperative that the campaign already in progress be pressed with vigorous, relentless determination to succeed."

Policy Emasculates Mandate

Morris Rothenberg, former vice-president of the Zionist Organization of America, now one of the four co-chairmen of the Allied

Jewish Campaign, stated for the Jewish Telegraphic Agency: "From what has been published of the Simpson report it is impossible to understand how the government can square its newly announced policy with its repeated avowal of intention to carry out the terms of the Mandate with respect to the establishment of the Jewish National Home. The policy announced to be pursued in Palestine appears to be a substantial emasculation of the Mandate. Apparently in its eagerness to promote the welfare of the Arabs, the Government has completely subordinated not only the interests but the rights of the Jews as recognized in the Balfour Declaration by previous British cabinets, by the White Paper of 1922, by outstanding international statesmen and by the recent pronouncement of the League of Nations. It is difficult to believe that the British Parliament which will soon meet will sanction this extraordinary action, this repudiation of solemn pledges."

James Marshall, son of the late Louis Marshall, moving spirit in the establishment of the Jewish Agency, said, "There is not so much fault to be found with the Simpson report as with the statement of the British Government which accompanies it. It is inexcusable that Jewish immigration into Palestine should be terminated, especially in view of the fact that nothing has been done to prevent Bedouin migrations."

"Zionism Will Go On"

Mrs. Robert Szold, president of Hadassah, the Women's Zionist Organization of America, said, "Hadassah has already devoted eighteen years to building up its activities in Palestine. All of the financial resources of the organization and all of the energy of its workers both here and in Palestine were devoted to the organization and administration of the Hadassah Medical Organization in Palestine. Zionism will go on. And because Zionism and Haddassah are synonymous, Haddassah, too, will go on."

Junior Haddassah, through its president, Miss Frances Lesser, pledged its faith with the Jewish Youth in Palestine to continue to build, "no matter what political situations may develop."

Dr. Cyrus Adler, who came to the Zionist offices with Felix Warburg, was inclined to be philosophical about the situation. Leaning back in his chair, he spoke deliberately to the Zionist group. "It is probably natural that the Zionists who had the highest hopes now feel something akin to despair. We of the Jewish Agency who entered it as non-Zionists and who had moderate hopes of the gradual upbuilding of a beautiful, spiritual and cultural life alongside of a sound economic development, as did all of our brethren, do not despair.

"There is a Jewish will to live which for more than 2,000 years has overcome many obstacles, disappointments and rebuffs. We shall overcome this one too. And it will best be carried out by deeds and not by words. There are over 100,000 Jews in Palestine and many institutions which have been built up by the loving aid of Jews throughout the world. If this support is continued, as long as it is needed we shall consolidate what we have undertaken as we trust in God that the future of Israel in the Holy land will soon wear a brighter aspect than it does to-day."

"Cannot Bottle Up Zionism"

Felix Warburg spoke with vim: "This is not the last word from Great Britain. They cannot bottle up Zionism at its present state of development. They cannot leave the situation as it is, with a large Jewish population in Palestine ill at ease among a preponderance of Arabs; Lord Passfield's statement would indicate that they want to keep the Jews and Arabs just as they are at present, with the British police between them. This was not Balfour's intention toward Zionism, and it is not our intention. Zionism cannot be bottled up. It will go on growing."

Weizmann Urges Jewry To Retain Loyalty

On relinquishing the leadership of the Zionist movement, Dr. Weizmann declared, he was impelled to address a word to the Jewish people, "to the countless legions which adhere in unswerving loyalty to Zion. A stern test is before us, a time of struggle against new resistances and obstacles, but these fall upon a nation inured to adversity fit and ready to overcome them, a nation which has learned to rely on its own unaided strength. For what else has been the work on the Jewish National Home than a new chapter in that unique struggle extending over thousands of years which the Jewish people waged for its future and its immortality with sacrifices innumerable? And when we survey our work in Palestine isn't it our pride that by our own strength we have built up an agriculture, that by our own labour we have created an industry while our university is an expression of our own spirit?

Appeals To Creative Power

"I appeal to the creative power of our people which believes in itself and in its great destiny, I myself cherishing these beliefs to the depths of my soul. To the Jewish community in Palestine I say stand fast in the tempered strength of your will and build on. We shall continue our work undaunted and single-minded. To the friends of Zion in all lands I say close ranks and bear witness to your loyalty to the Jewish National Home in word and deed by heightened energy and redoubled achievement. Prove to the world what Palestine is to us. We shall stand by it undismayed and bring to it our tribute of love and devotion."

Members Of Arab Executive In Frantic Rush To Sell Land

JERUSALEM, Oct. 23.—J. T. A. Many prominent members of the Arab Executive and of the Moslem Supreme Council are now frantically offering land for sale cheaply fearing that impending legislation will completely prevent all land sales.. Leading members of the Executive and the Council today admitted that legislation preventing land sales would hit many of them who are among the principal landowners of the country.

On the other hand more moderate Arab leaders are frank to confess that the country would return to its prewar dereliction if the Jews suspended further activity. They deprecate the Arab extremists' insincere insistence on unachievable independence and add that reasonable Arabs are prepared to come to terms with the Jews and ready to pave a way for collaboration with or without the assistance of the British.

London Times Reports U. S. Jews Unanimous In Resenting British Statement On Palestine

LONDON, Oct. 22.—J. T. A. Reports to the London Times from New York point out that the British government statement on Palestine has stirred American Jewry to a pitch of resentment and bitterness against the British government scarcely reached even at the time of last year's Palestine riots.

"There is indeed reason to believe," the Times correspondent continues, "that the opposition of multifarious Jewish organizations in the United States to the British government's policy will prove more coherent, vigorous and uncompromising than it has ever been before. The lines along which further action is to be taken were worked out today by the various representatives of Jewish organizations working in a degree of unanimity rare among the Jews in this country."

One Jewish leader in America, the Times' correspondent adds, declared that an anti-British movement will be created in the United States which will be more widespread, more powerful and more dangerous for Great Britain than the Sinn Fein was in the height of its political power.

"England Jeopardizing America's Friendship By Her Anti-Zionist Policy"—Justice Brandies

WASHINGTON, D. C. (WNS)—The American Jewish World correspondent has been reliably informed that Supreme Court Justice Louis D. Brandeis received Harry Snell, British Labor M. P., on Monday, a few hours before the British Government's statement of Palestine policy became known, and conversed with him for over an hour.. After commending Mr. Snell for his courageous minority report as a member of the Shaw Inquiry Commission, Justice Brandeis called Mr. Snell's attention to the grave consequcenes which Britain's unfriendly policy in Palestine might have. The dean of Jewish leaders is said to have pointed to the last hundred years of Irish influence on British-American relations and to have exclaimed: "Watch out that you don't create a new Irish problem by alienating the American Jews!"

Protest Meeting In New York.

Four thousand Jews assembled at the Mecca temple on on 21st October, booed their resentment at the government of what almost every speaker characterized as the "falling British empire" for its treacherous denial of the promises made in the Balfour Declaration through the new "Passfield program" for Palestine. With ominous insistence, one speaker after another insisted in pointing out that all the great empires of the past found a Nemesis when they began to "meddle with the Jews." Orators called up the shades of fallen Egypt, and of Syria, and of Rome, and called out to England: "Where are they? And we are here!" After the crowd had been addressed in English and in Yiddish by Jewish leaders from every sector of Jewish life, left, center, and right expressing themselves with equal violence against "perfidious Albion," and after Louis Lipsky honorary vice-president of the Zionist Organization of America, had read the scathing resolution to be adopted by the meeting in denunciation of the government of Great Britain, with each speaker seconding the resolution and heaping more burning coals on the heads of the British government, John Haynes Holmes, pastor of the Community Church, raised the crowd roaring to its feet with a remarkable series of virulent accusations. "What has England done to you?" he cried. Then quoted, "When Joab said to Amasa, 'Is it well with thee, my brother?' and took Amasa's beard in his right hand to kiss him, and then smote him with the sword in the body, so that his bowels were shed on the ground,' this cruel and perfidious soldier struck no fouler a blow than the cabinet of Great Britain has this day struck at you!"

De Haas Continues Attack

Jacob de Haas, of the Zionist Organization of America, continued the attack on the labor government, pointing out the tragic irony of the fact that "it had to be a liberal government" that sounded this most imperialistic of pronunciations. "It is not in me to forgive easily this Passfield who was my teacher in radicalism," said the veteran Zionist leader.

Louis Lipsky was no milder. "This is the statement of a weak and falling government that doesn't know its own mind and recedes from one position to another, each position more ignoble than the previous."

Berl Locker, of the Poale Zion thrilled the audience with his insistence on the unyielding stand of the Palestinians. "We have no cannons and no army, we have a stronger force," he said. "We have the force of the undying Jewish will. We have 100,000 Jewish chalutzim in all lands waiting to come to Palestine. And they will come. We will be in Palestine, and not only in Palestine but in the country over the Jordan. We will make the country populous with Jews. We were there before the Mandate, and if necessary we will be there after the Mandate."

Szold Presides

Robert Szold presided over the meeting for the Zionist Organization of America. Mrs. Szold, president of Hadassah, was among the speakers. Other speakers were K. Israeli of the Jewish Legionaires of America, Johann Smertenko for the Revisionists, Gedalia Bublick, president of the Mizrachi, Abraham Goldberg, David Rabasky of the Zeire Zion, and Dr. Louis I. Newman, rabbi of the Temple Sholom, who read a message from Rabbi Stephen S. Wise of the Free Synagogue, who is ill, and closed the meeting with his own observations on Lord Passfield's action, charging that Lord Passfield, "smarting under the rebuke administered by the Mandates committee of the League of Nations, issued this White Paper in retaliation. But England is trifling with destiny when it seeks to bar the Jews from Palestine. Not the English, but the Jews have an historic right to the land of Israel, and it is not because of the English that the Jews are there, but because of the Jews that the English hold the Mandate. England will find that there is a Nemesis in the persecution of the Jews."

Weizmann Denies Passfield Offered Round-Table Parley With Arabs; $25,000 Raised

LONDON, Oct. 24.—J. T. A. Dr. Chaim Weizmann, who resigned this week as president of the Jewish Agency for Palestine and as president of the World Zionist Organization as a protest against the Palestine policy announced this week by the government of Great Britain, today authorized the Jewish Telegraphic Agency to deny emphatically the rumors that Lord Passfield, British Colonial Secretary, suggested yesterday to Weizmann that a round table conference of Jews and Arabs be called, in which Weizmann allegedly declined to participate. These rumors are entirely baseless, Dr. Weizmann said. No such suggestion was received by him, but on the contrary the Zionist executive made such a suggestion on September 19, which the government rejected. The rumors which Dr. Weizmann denied were spread today in Poland through the official Polish Telegraphic Agency from their London correspondent. The same rumors tending to discredit the Zionists and to create an impression that they are unwilling to negotiate, were also circulated in the London press. Twenty-five thousand gold dollars were raised tonight at a private meeting of Zionists which took place in the Picadilly Hotel. The meeting was addressed by Dr. Chiam Weizmann, Mr. d'Avigdor Goldsmid, president of the Board of Deputies of British Jews and Harry Sacher, former member of the World Zionist Executive. The speakers emphasized the importance of continuing to support the Zionist fund Keren Hayesod in order to show the determination of the Jewish people to carry on the work in Palestine. The speakers also pointed out that the Zionists here were determined to increase within the next week the amount raised to seventy-five thousand dollars. A resolution which was adopted at the meeting protested against "the betrayal of promises given to the Jewish people in the Balfour Declaration and the Palestine Mandate" and appealed to the Jews to strengthen the hands of the Palestine pioneers.

2,500 Hear Jabotinsky In Berlin

BERLIN, Oct. 23.—J. T. A. Stormy scenes occurred at the Zionist mass meeting here last night when an Arab attempted to create a disturbance. The meeting was addressed by Vladimir Jabotinsky, founder of the Jewish Legion and leader of the Zionist Revisionists, oppositionists in the Zionist Organization. The meeting, which took place in Bach Hall, was attended by an overflow crowd while more than 2,500 persons jammed the street in front of the hall claoring vainly for admission. When Jabotinsky referred to Lord Passfield, the former Sidney Webb, British Colonial Secretary, as "Passfield, Lord of Hebron," (where the worst massacres during the Palestine riots took place) pandemonium broke loose, the gathering hissing and shouting at the mention of Lord Passfield's name.

Jabotinsky, who was given an enthusiastic ovation, declared that "while England is not the only possible Mandatory Power, nevertheless it is necessary that a last attempt should be made for cooperation with Great Britain by making an appeal to the British people. This appeal must demand the carrying out of a greater Zionism by demanding that the promise for the establishment of a Jewish state which the Balfour Declaration intended should be carried out in the very interest of Britain."

The present situation, the Revisionist chieftain declared, was caused because the Zionist movement had denied the principles of the Jewish state and of creating a Jewish majority in Palestine. This defeatist attitude of the Zionist Organization encouraged the British government to "publish the dastardly paper," Jabotinsky said, denying, however that this new White Paper was establishing an iron wall against Zionist work.

Says British PalestinerPlan Question For League: Whole Mandate System Involved

PARIS, Oct. 24.—J. T. A. A suggestion that Great Britain's new Palestine policy be brought up before the International Court at the Hague since the conflict is not between the Zionist Organization and the British government but involves the entire Mandates question wa made here to-day by Senator Justin Godard, former member of the French cabinet and now president of the French-Palestine Committee. Senator Godard pointed out that the entire Mandates question was involved because the other powers that signed the San Remo agreement allocating Mandates in 1920 are interested. The French statesman charged that England is taking its "revenge for the blame inflicted upon her by the League of Nations. "Britain now disavows the Balfour Declaration which is perhaps one of the noblest pages of its history and is trying to disclaim its obligations under the Mandate. The conflict which occurred in connection with last year's outrages was not between the Zionist Organization and Great Britain but between the League of Nations and the signatories to the San Remo agreement which necessitates, upon the violation of a Mandate, bringing the matter up before the International Court at the Hague. I had the opportunity to see for myself the Jewish work in Palestine and it is a painful irony to see the Labor Government stand against the most prodigious effort of a modern state to return to the land from which it was turned away by the force of persecutions. It is not a question of the Zionist Organization but entirely a matter of the Mandate," he said.

The Late Mrs. Seema Belilios' Will

Court Decides In Favor Of Yohanan Ben Zakkai Synagogue

On the 13th ultimo, the Supreme Court in Hongkong before Mr. Justice Wood, the bequest in the will of the late Mrs. Seema Belilies, former resident of Hongkong was decided in favour of Yohanan Ben Zakai Synagogue in Jerusalem. The proceedings from a bequest in the will dated August 23, 1923, which reads: "After payment of my debts, my funeral and testamentary expenses and bequests hereinbefore contained, I give, devise and bequeath, all the residue and remainder of my estate and effects whatsoever unto the principal Jewish synagogue in Jerusalem, to be invested by the governing body of that synagogue in such securities as they may think fit upon trust, to apply the annual income thereof in succouring the poor and needy in Jerusalem, and I direct that the receipt by the Treasurer for the time being of the said principal synagogue in Jerusalem be a good discharge to the executors and trustees who shall not be answerable for the subsequent application of the said money.

Two Claimants

Three defendants were named, these being the Attorney General of Hongkong, the Chief Rabbi Meir and the General Council of the Yohanan Ben Zakkai Synagogue, of the Sephardic Jews of Jerusalem, and the Chief Rabbi Kook and the General Council of the Beth Jacob (or Hurva) Synagogue of the Ashkenzie Jews of Jerusalem. Both Councils claimed theirs to be the principal synagogue in Jerusalem, according to the description in the will of Seema Bellios, and evidence was taken on commission both in Jerusalem and Calcutta. Subsequently, the third defendant withdrew, and at the Supreme Court on the 13th ultimo, Mr. F. C. Jenkin, (instructed by Mr. D. J. Lewis, of Johnson, Stokes and Master), appeared to satisfy the Court that the Yohanan Ben Zakkai Synagogue was the principal Jewish synagogue in Jerusalem and, therefore, entitled to the bequest. Mr. Eldon Potter, K.C., (instructed by Messrs. Wilkinson and Grist) was for the third defendant, and Mr. Somerset Fitzroy, instructed by Mr. Holmes, the Crown Solicitor, appeared on behalf of the Attorney General, cited as the first defendant.

Mr. Jenkin read extracts of evidence given on commission by David Jaon Moses, in Calcutta. The witness had carried out comprehensive research into the history and life of the Jewish community in Palestine, and he had written and had had published, a book, and several articles on the subject. In the course of his investigations into the history of the Yohanan Synagogue, he had satisfied himself that it was the oldest Jewish Synagogue in Jerusalem at which prayers and services were still conducted.

Visits of Royalty

He produced records of visits to the Synagogue by European royalty, including a visit by H.I.M. Franz Joseph of Austria in 1820 and of King Edward VII of England. There was also a record of H. M. King George V visiting the house of the then Chief Rabbi of the Sephardic Jews on the Passover Night of 1882, when a special service was held. A Sephardic synagogue was in existence in Jerusalem in 1628, and the Ben Zakkai was repaired and renovated in 1838. Mr. Somerset Fitzroy said that he was prepared to admit that the Yohanan Ben Zakkai synagogue was the principal Jewish synagogue in Jerusalem.

Mr. Potter also agreed and Mr. Justice Wood, in concurring, made an order for a declaration to be granted in favour of the second defendants, with costs of all parties to be paid out of the estate.

OUR ERES YISRAEL LETTER

[FROM OUR CORRESPONDENT]

Jerusalem, 9 October, 1930.

The Mandates Commission Report

In how far the recommendations of the Permanent Mandates Commission to the Council of the League of Nations, which were approved by the Council, will be executed by the British Mandatory in the Palestinian policy which it is shortly to announce, the near future will reveal. It must be admitted that the vital problems of Land and Immigration —vital for the upbuilding of the internationally sanctioned Jewish National Home—will be so dealt with as to speed the enterprise at this time. The British defence of the inept and partial Shaw Report before the Mandates Commission at Geneva has forced the Yishub to believe what it had not wanted to believe: that the roots of its troubles lie not so much in the colonial administration in Palestine, as in London itself. Even under a Labour Government. If there was small comfort to be derived from the British stand at Geneva, the Mandates Commission itself (including the British member, Lord Lugard), provided balm for bruised spirits. The devastating analys's of the Shaw Report by M. van Rees, the Dutch member, was read in Palestine with intense appreciation and with amazement as intense. The minutes of the Palestine session of the Mandates Commission revealed that M. van Rees was actually spokesman for all his colleagues. This attitude was endorsed by the Council as a whole, despite the ill-tempered and pettish British reply to the Mandates Commission Report. While the faith of the Yishub in the rightness of its cause and the beneficence of its enterprise has, indeed, held firm under all attacks, these tokens of understanding and sympathy from the organs wherein, if anywhere, is embodied the international conscience of civilized mankind, have given it new heart. For, here was objective evidence that its wrongs had been ignored and its motives distorted; and that the League of Nations was exerting its supreme influence to secure for the Jewish people the honoring of those international promises on which it was staking its ultimate hopes.

Dr. Shiels In Palestine

The British Under-Secretary for Colonial Affeirs, Dr. Drummond Shiels, has just come to Palestine (early October) for a two weeks' stay to "see for himself." The Jews are, of course, ready and eager to show him as much of their work as he is willing to see, and to explain their aims to him in the presence of their concrete achievements. But they are pinning no high hopes to the outcome of his visit. His recent record at Geneva, as the chief British Representative before the Mandates Commission, when it was inquiring into Palestinian affairs last June, precludes that. His unveiled rebuke to the Commission for taking so much stock in the Jewish structures on the Shaw Report, shows that he has aligned himself with the majority of the Shaw commission in ignoring the very basis of the Jewish rights in Palestne, and in branding the Jewish efforts to upbuild the National Home as a menace to the future of the country as a whole and to its non-Jewish population. However, faith in the Jewish aims and in British fairness in the long run will lend enthusiasm to the effort to show Dr. Shiels the need of revising some of his judgments—pre-judgments, rather.

The Jerusalem Municipality And The Jews

It will be remembered that in April last the four Jewish members of the Jerusalem Municipal Council took a long-contemplated step by resigning in protest against the flagrant disregard of Jewish interests in a city where Jews form the definite majority, and against practices in the municipal administration to which they could not lend the cover of their names. The letter announcing their resignation to the Deputy District Governer of Jerssalem was met with a bald acknowledgment of its receipt and formal thanks for the past services of the Jewish town councillors. Nothing more happened until September, when the Jewish National Council sent a delegation to the Acting High Commissioner to urge the Government to action, which was the more necessary in view of extreme proposals discussed within the Jewish community for non-payment of taxes and for setting up some sort of separate Jewish municipality. In this effort, the National Council was joined by the Agudath Israel, the ultra-Orthodox party which has held aloof from the officially sanctioned Jewish community in Palestine. The Acting High Commissioner replied that the Government had long been considering a new Municipalities Ordinance, but that the matter had been suspended owing to the August 1929 disturbances. This proposed new law would make it easier to fight from within. He advised the Jews to resume their seats in the Municipal Council and then to lay their complaints before the authorities. To this the reply was that the Jews could go back only after their chief grievances had been redressed. Meanwhile, they wished to submit proposals for the defence of Jewish interests in the Municipality and for the lawful conduct of the municipal affairs in general. They were thereupon assured that the Government would be glad to study such proposals.

AN INTERVIEW

He had a smiling face when he was approached to speak about Palestine which he had visited recently after touring the best part of England, and seeing some of the leaders of the Zionist Movement in London.

"Well, Mr. Noblston," queried our interviewer, "you must surely have a message for the readers of ISRAEL'S MESSENGER, now that you have seen the land of Israel? What have you to say?

"Just this: I would advise all my Jewish and non-Jewish friends to go to Jerusalem (no, I am not saying 'Jericho' although I have been there myself) and after having visited the supposed tomb of the Jewish King David and the supposed tombs of other great men and women (all Jews by the way) to leave then the gloomy murkiness of those places, for they breed nothing but bigotry and hatred, and spend the rest of their stay in Palestine visiting the sunny Jewish Colonies, watching the lovely Jewish children at play and seeing the Jewish farmer and labourer at work. Then those whose conception of a Jew is that of one with long sidelocks, long garmented and bent-backed, pondering over the Talmud or counting ducats, after having seen and talked to the new generation of Jewish colonists, men and women, will turn agelong prejudice into friendly esteem and a new born conviction that nothing will serve Britain's interest better than to let the Jews have the land which by all ties belongs to them."

"Our friends the anti-semites are crediting us with all things under the sun. According to their latest, (given out in print by certain people on the Continent) we have brought everything to pass, we have created the world and will eventually destroy it, if we have not done so already. Well, after my recent visit to Palestine, passing through Jewish colonies and plantations, and thoroughly "doing" Tel Aviv and comparing this newly born Jewish City with the centuries old Arab Jaffa, and then standing on Mount Scopus (Har Hasofim) and surveying what we have accomplished in a few years in this country once flowing with milk and honey but laid desolate by invasion upon invasion and finally turned into a desert by the *backward and inefficient Arab*, (official words used by the government) I am almost persuaded that we are "Supermen" and that we can accomplish marvels."

Further queries brought no response. "You will hear more on the subject when my daughter will deliver her lecture shortly in Shanghai," added Mr. NOBLSTON. As will be seen by an advertisement elsewhere in this issue, Miss Lily Noulston will speak on "The Land of Israel" on the 18th instant.

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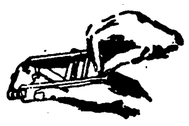
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OUR ERES YISRAEL LETTER

[FROM OUR CORRESPONDENT]

Jerusalem, November, 1930.

The Mandates Commission Report

In how far the [illegible] of the Permanent Mandates Commission of the Council of the League of Nations [illegible] approved by the Council, [illegible] by the British Mandatory, [illegible] Palestinian policy which it is shortly [illegible] the immediate future will reveal. It [illegible] that the vital problem of land [illegible] —vital for the upbuilding [illegible] nationally sanctioned Jewish National Home [illegible] so dealt with as to give the [illegible] this time. The British defence [illegible] and partial Shaw Report before the Mandates Commission at Geneva has forced the Yishub to believe what it had not wanted to believe: that the roots of its troubles lie not so much in the colonial administration of Palestine, as in London itself. Even under a Labour Government. If there was small comfort to be derived from the British stand at Geneva, the Mandates Commission itself including the British member, Lord Lugard, provided cold for bruised spirits. The destructive analysis of the Shaw Report by M. van Rees, the Dutch member, was read in Palestine with intense appreciation and with amazement as interest. The minutes of the Palestine session of the Mandates Commission recorded that M. van Rees was actually spokesman for all the reclaimers. This attitude was endorsed by the Council as a whole, despite the ill-tempered and selfish British reply to the Mandates Commission Report. While the faith of the Yishub in the rightness of its cause and the beneficence of its enterprise has, indeed, held firm under all attacks, these tokens of understanding and sympathy from the organ wherein, if anywhere, is enshrined the international conscience of civilized mankind, have given it new heart. For, here was at least evidence that its wrongs had been registered, its motives distorted and the League of Nations was exercising the supreme duty to secure for the Jewish people [illegible] of those international [illegible] was staking its ultimate [illegible]

Dr. Shield In Palestine

The British Labour [illegible] Colonial Affairs, Dr. Drummond Shiels, [illegible] to Palestine early [illegible] stay of [illegible] course, ready [illegible] of their work [illegible] explain their [illegible] their concrete [illegible] pending [illegible]

The Jerusalem Municipality And The Jews

It will be remembered that [illegible] the four Jewish members of the Jerusalem Municipal Council [illegible] Jewish [illegible] the [illegible] Jewish [illegible] and against [illegible] administration to which [illegible] One of their [illegible] Governor of Jerusalem [illegible] thanks for the [illegible] who thanked [illegible] Jewish [illegible] the Ultra Orthodox [illegible] from the official [illegible] in Palestine. He [illegible] with [illegible] Jewish [illegible] Council was [illegible] from the [illegible]

AN INTERVIEW

He had a smiling face [illegible] he was approached to speak about Pal[illegible] which he had visited recently after [illegible] part of England, and secured [illegible] of the leaders of the Zionist Movement [illegible] ylon.

"Well, Mr. Norriston," queried [illegible] interviewer, "you must surely have a [illegible] age for the readers of ISRAEL'S MESSENGER [illegible] now that you have seen the land of Israel? [illegible] that have you to say?

"First this: I would advise all [illegible] Jewish and non-Jewish friends to go [illegible] Jerusalem too. I am not saying 'Settle' [illegible] I have begun there myself) and after [illegible] visited the supposed tomb of the Jewish King David and the supposed tombs of other great men and women (all Jews by the way), to leave over the gloomy murkiness of those places, where they breed nothing but bigotry and hatred, and spend the rest of their stay in Palestine visiting the sunny Jewish Colonies, watching the happy Jewish children at play and seeing the Jewish farmer and labourer at work. Then [illegible] whose connection of a Jew [illegible] that of one with long sideboards, long unkempt and [illegible] beard, pondering over the Talmud or [illegible] documents, after having seen and talked to the new generation of Jewish colonists, men and women, will turn against prejudice and enmity even and a new born conviction that nothing will serve Britain's interest more than to let the Jews have the land which [illegible] belongs to them."

"Our friends the anti-semites are credited [illegible] with all things under the sun. According to their latest, [illegible] print [illegible] from the Colonies we have [illegible] carrying to pass, we have created [illegible] and who, eventually [illegible] it, if [illegible] have not done so already. Well, after my [illegible] visit to Palestine, passing through [illegible] countries and [illegible] and [illegible] this new, [illegible] Jewish City with the [illegible] of Tel Aviv, Jaffa, and then stand[illegible] Mount Scopus (that Hasmonean) and surveying what [illegible] accomplished in a few [illegible] one [illegible] once flowing with milk and [illegible] but [illegible] and desolate by [illegible] upon [illegible] and [illegible] turned into a desert by the [illegible] and [illegible] Arms, (Quoted by the government) I am almost persuaded that we are "supermen" and that we can [illegible] anything."

Further queries brought [illegible] response. "You will hear more on the subject [illegible] when my daughter will deliver her [illegible] lecture in Shanghai," added Mr. NORRISTON. [illegible] will be seen by an advertisement elsewhere in this [illegible] Miss Lily Norriston will speak on "The Land of Israel," on the 18th instant.

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